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NORTH CAROLINA
he Churchman
January 1962

Fast Action in a Mission

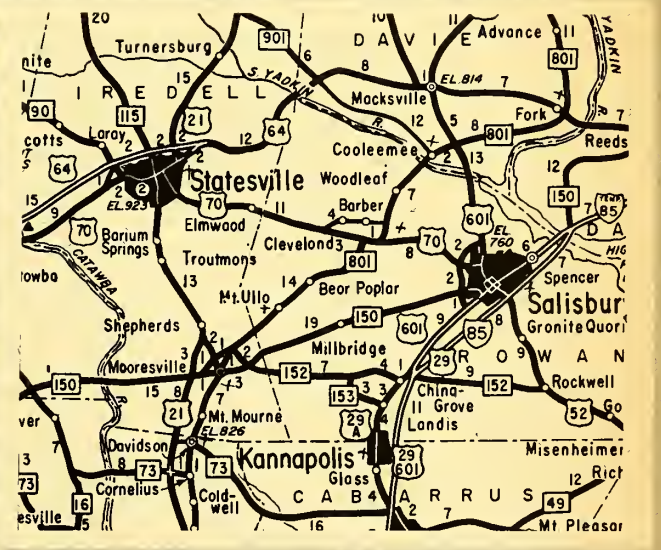
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Measuring a Church

The Church is not in the numbers racket. We are not in the construction business and we are not a financial or money-raising institution. Our job is mission — the mission in the world of the love of God — and only the things which serve that purpose are our business.

What makes a parish church a great parish Church? From time to time we speak of certain churches as being particularly outstanding, but when we do so, how do we arrive at our value judgments? What are the criteria we use? When we begin to think about this question we realize how deeply impressed we are by worldly values. We look at the membership roll for numerical strength and for the names of significant people, we survey the physical plant for completeness and adequacy, we look at the size of the budget, and then we assign a level of greatness or importance to that congregation. But we might well wonder if any of these standards reflect the main business of the Church.

A Church becomes a great Church only when it fulfills its primary purpose — mission.

The standards of the world and our missionary purpose have become confused in the life of an individual Church. Much of our time in vestries and chapter meetings is spent in building up or maintaining our particular local individual Church. More often than we like to admit, we see Churches attempting to block the establishment of new congregations because it cuts into their communicant strength or potential source of income.

Perhaps we would do well to re-examine our definition of what makes a parish Church a great parish Church. Imposing size may well indicate that the mission work in that city is not being done. Large budgets may only represent the fact that it takes vast sums to perpetuate both the plant and the program of the plant that is related only slightly to the Church's real purpose. A great Church is one whose life is measured against the purpose for which the Church exists — how well we are being the Body of Christ engaged in the mission of bringing the love of God into our world. To do this is to be great in the Kingdom of God. The Churches which are least in the eyes of men may well be the greatest in the eyes of God. — J.S.S.

The Unheroic Mission "They Also Serve . . ."

As the wife, mother, chapter chairman, P.T.A. member, family chauffer, and budget director woman sometimes lists, with a resigned but slightly resentful sigh, her occupation as "housewife." Similarly the members of a congregation no longer on the growing edge of expansion might feel defensive when proudly reminded that a nearby Church has doubled its communicants in four years and led in the establishment of two or three new churches one of which is already a parish. And it is the awful truth that when a congregation of Christians, lapsing into a contented state of self-satisfaction with what it is because "the other people in town wouldn't be at home in the Episcopal Church," fails to reach out in community influence, that Church is deathly ill with parochialism. The Church's Lord gave It one primary command, that is to love. Love spreads ever outward in self-giving service, or it is suicidally consumed in a sort of cannibalistic concern. This is the first law of the Church's life.

Yet, as the years when a family naturally increases in number is succeeded by those occupied with nurture, supportive maturing, and education, so many congregations find their chief purpose as that of ministering to a relatively constant membership. There are the young to lead into the footsteps of their Master, lest they fall into the evil company of false-gods. These need, too, to learn to know and to value through experience The Holy Spirit in the Church Family where each loves and is loved as he is, because we all belong to One Father. Thus are these younger ones prepared to become in their generation the growing edge of witness and expansion in the world. The Sacramental food and strength for life must be provided for each age and its requirements. The sick, the bewildered, the despairing, and the aging make needful demands or extend faltering hands for care and encouragement. Life's tragedies, which no one escapes, provide opportunities to become Our Father's instruments of comfort and mediating release, of forgiving love, and of redeeming reconciliation. Then too, each community finds itself becoming a holier place because that congregation works, plays, and serves in dedicated loyalty to the Lord it professes.

The designated role of such congregations is not heroic in title, but when that role is lived out responsibly under God and with full regard for each member, as well as the larger communities of which it is a part, heroic commitment to Our Lord Christ is required and manifested. Nothing more is asked; nothing less is worthy of the high calling which we have accepted. — J.A.G.

Uncle George Writes

St. Doloph's: From Church To Museum

Dear Joe:

I was glad to get your post-Christmas letter. You must have had a wonderful season. We had a quiet one except for our neighbors the Burns. Their twin daughters, Carrie and Barri received identical German automobiles from their parents and, as you know, those foreign cars are little but loud. Now the Burns have five cars including Mr. Burns' fishing car. I asked Mrs. Burns where they planned to park them and she told me that they are going to convert their family room into an additional carport. This seems very practical to me. Mr. and Mrs. Burns gave each other perpetual membership in the Martha Gurray dance studio. This will entitle them to attend a dance party twice a week from now on, presumably throughout eternity. It also insures their admission to all foreign studios. Mrs. Burns was thrilled when she learned that a new studio is soon to be opened in Caracas. She is very enthusiastic about her dancing and demonstrated a ladylike twist which employs only the hands and feet.

Congratulations on being elected treasurer of St. Mary's Mission in Hartney. I am glad to learn that the church is finally going to take advantage of the new growth in that area. It seems a long time since we lived in Hartney and attended St. Dolophs which as you know is now the Beadle Memorial Museum.

I remember vividly when we were members of St. Dolophs. I almost said when we were involved in St. Dolophs. This would be inaccurate since I fear no one ever got very involved in St. Dolophs.

St. Dolophs was founded in 1902 by Mrs. Hanstead Beadle who was a cousin of the then bishop of that diocese. Mrs. Beadle was married to the president of the local bank and had some money of her own as well. Soon after her marriage she decided that the town should have an Episcopal church. She and Mr. Beadle had honeymooned in a little village in England in which there was a "dear little gem of a church named St. Dolophs."

Mrs. Beadle beat the bushes and gathered together ten or eleven local Episcopalians and formed an unorganized mission. The first four years the bishop was about the only one who ever held services there. He was most often there during the hunting season. Hartney fields used to be full of quail.

Thereafter until 1943 when the church was closed services were held whenever Mrs. Beadle could lay hands on a mission priest. This was generally in the afternoons and seldom more than once a month. Most everyone went to some other church in the morning and many citizens of Hartney were not even aware that there was an Episcopal church in town.

In 1911 Mrs. Beadle built a miniature of the church she had been so impressed with in England and named it St. Dolophs. It is a pretty little church and will seat about sixty people, although I don't believe it has ever been filled but twice. It was built on a picturesque sandy lane to the rear of Mrs. Beadle's estate. It makes a perfect set-

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Readily Available Funds Needed for New Missions

By the Rt. Rev. Thomas A. Fraser
Bishop Coadjutor

The Department of Missions is grateful to the editors of the NORTH CAROLINA CHURCHMAN for devoting this issue of the publication to the efforts of the clergy and lay people in the Diocese to extend the work of our Church.

If you read these stories of new missions carefully, you will find, hidden or otherwise, in each a common thread of thought. Simply stated, it is the frustration that each new congregation goes through in finding money for capital needs.

We sometimes ask why our congregations spend so much time in promoting bazaars, suppers, bake sales, etc. and the honest answer is, "To build a church." If we really believe that "The Church is the Body of Christ," we might well ask what these endeavors have to do with that Body. I can imagine someone suggesting that "You can baptize these endeavors to the end desired." But any member of a new congregation, or at least the husband of the woman in the Church kitchen, can retaliate by saying: "But it is hard on your marriage."

The whole point is that the Diocese must devise some method of obtaining large sums of money that can be made readily available to these new congregations when the new congregation is justified and needed.

At present a new congregation must face the Department of Missions, the Standing Committee, the Foundation, and, in some cases, the Trustees in order to get under way. In some cases I can argue for this slow and cumbersome procedure but the exception should not be made the foundation for the general rule.

Neither am I asking for the location of limitless authority in any one body or organization of the Diocese. What we need is a program which has a reasonable, sound financial policy and fund of money that will enable our new congregations to get started quickly about the Lord's business.

The present policy is satisfactory if you have a well established, wealthy congregation. Then you can bypass a large part of our present structure and organization. But this is seldom the case today and will probably never be the case in our future transient population.

One last thought: Why are we this way?

First, we have made mistakes in the past.

Second, we have too many missions which in the beginning expected to be self-supporting parishes in a few short years and they are still missions 10, 20, 50 and more years after their enthusiastic birth.

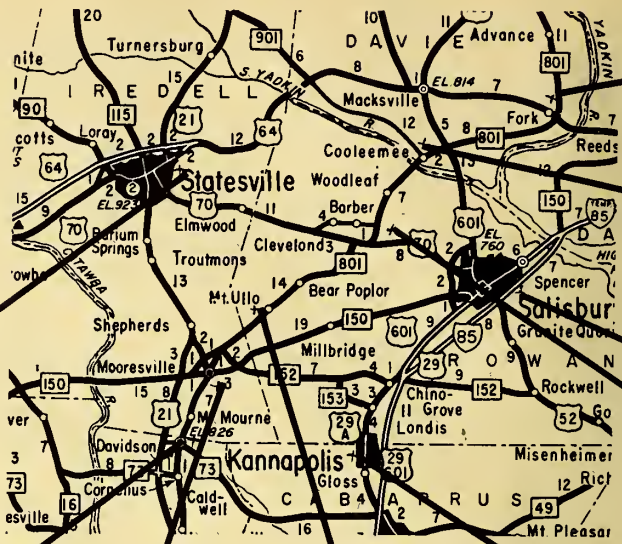
Third, every Churchman in the Diocese of North Carolina must become mission minded. This means that we must take emphasis off the self-preservation of our own little group and become anxious and desirous to share what we have in faith, money, and loyalty to Christ with every person whom we can reach.

This demands on our part, vision, imagination, a freedom that will permit us to depart from the past and a faith that will drive us out into the deep where life is richest and we can best fulfill our Lord's command to "Go!"

The Associated Episcopal Missions



HOLY CROSS — Statesville. Became a mission in 1932 shortly after Bishop Penick succeeded Bishop Chesire. Congregation has succeeded in remodeling church. Congregation evidences much interest in knowing its position in the Diocese and the whole Church.



ST. ALBAN'S CHURCH—Davidson. Church exists here despite town ordinances forbidding it. Fine relationships with Presbyterians now exist. Persistent efforts by Episcopalians led to establishment of church. Priests especially successful in involving Davidson students. Seven men entered ministry from this church in last five years.

ST. MATTHEW'S CHURCH—Mooresville. Built by Mooresville residents who attended St. James', Iredell, in 1955. Congregation has had checkered history. Shortly after getting in new church building, the city's chief industry was merged and many parishoners transferred out of town.

ST. JAMES GHURCH — Iredell County, west of Mount Ulla off N. C. 810. One of oldest churches in diocese. Established 1790. First building in 1800; destroyed by fire in 1855. Rebuilt following year. Church has seen good and bad times; now a strong rural congregation undertaking remodeling and restoration project.









GOOD SHEPHERD — Cooleemee. This church opened in 1901 on the present site of the building. The congregation first organized as a mission in 1921 and present building erected in 1925 is a solidly built brick structure shaped like a cross.



ASCENSION CHURCH — Fork. Began on Cooleemee Plantation owned by Hairston family in Davie County. Formally established by Bishop Chesire in 1909 in community six miles east of Mocksville. Most powerful community witness is made through popular church school. Congregation enlarged facilities to include parish house which also serves as community center.

SAINT JAMES CHURCH — Kannapolis. Second largest mission in the Associated Episcopal Missions. Congregation worships in second building in 21-year history of church. Church has contributed much to life of Diocese. Leaders instrumental in developing every member canvass technique now used in Diocese. Young Churchmen are perennial leaders of Diocesan EYC.



ST. MATTHEW'S CHURCH — Rowan County, seven miles west of Salisbury. Established by the Rev. Dr. Francis J. Murdoch during his tenure as rector of St. Luke's, Salisbury. The coming of automobile decreased need for missions in this area, however St. Matthew's continued to prosper.



ST. PHILIP'S CHURCH — Salisbury. Became organized mission in 1957 during the convention that year. Extensive work done since then on remodeling present church building located near Livingstone College in Salisbury.



. . . shift your population, take nine congregations, add three clergymen and mix well . . .

An Experiment in Missions

In the rolling hills of North Carolina's Piedmont section, small urban and rural Episcopal Churches face many problems as changing economic and population patterns swirl around the church communities.

Where once existed an economy based mostly on farming, there now appears an industrial complex. Whole towns have found themselves affected by the economic changes. Rural areas that once could count hundreds of potential churchmen, now tick them off in twos and threes.

Churches that counted on the long gone numbers of people had failed to shift their ways to deal with the new situations. Strong rural congregations were left with little more than a church building. Small town congregations in many instances had the same experience.

By 1958 when the Rev. John McAllister went to St. Matthew's and St. James', Iredell, as Deacon in charge, two frustrations were common to a number of congregations in a 30-mile radius of his charge.

1. The assumed growth process from mission to self-supporting parish had not taken place. Furthermore no hope could be seen of accomplishing this goal.

2. There was no continuing ministry in the mission churches. It seemed to the people that they had ministers by episodes . . . on the installment plan . . . as trainees for more important work elsewhere.

Neighboring clergy around McAllister recognized the same frustrations, but co-operation among ministers and congregations seemed impossible. Perhaps the big problem lay in the fact that the missions were imitating big parishes when they hadn't enough communicants to do so.

Typical was the deacon who came to any one of the small missions and within a month had enough activities planned to keep busy three times the number of communicants the church had.

When the organizations and activities failed to materialize, discouragement set in. In many cases the clergyman moved on to another charge as much for stimulation as for more salary and better housing.

Congregations left behind failed to understand why they couldn't keep a priest. As far as they could see they tried hard and the man left anyway.

Into this situation Bishop Coadjutor Thomas A. Fraser tossed an idea in the fall of 1960. At that time he suggested to McAllister that he take his two missions into association with seven others in the area. In the association relationship there would be several priests, but no one would be in charge of a particular church. All would be associated with each church in the group, taking charge of a particular facet of the church's life.

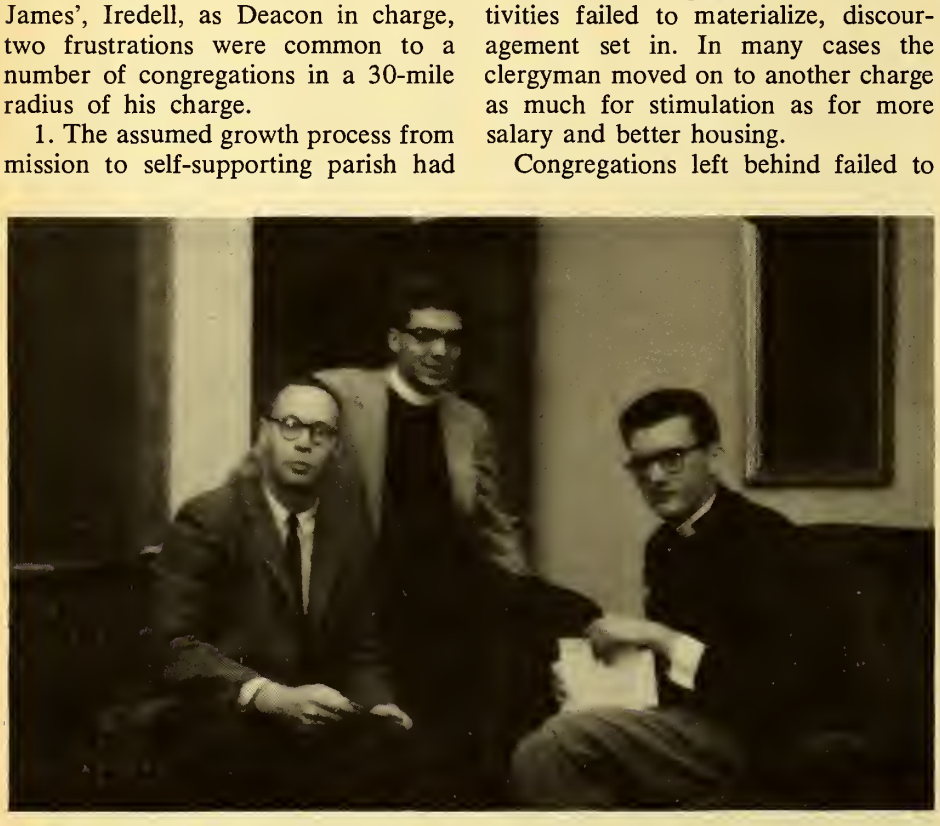
The idea sounded good to McAllister. It was immediately apparent to him that such an arrangement would end a lot of duplication in the missions' work. He liked the idea of working closely with other clergymen in a team ministry.

But the first job in setting up such an experiment was selling it to the congregations involved. Bishop Fraser took on this task personally. Within a few months of his consecration he walked into congregational meetings and asked the people to radically change their ideas about themselves as a Church.

He asked them to become missionary churches in ways beyond the training of most of the people involved. He asked them to take a gamble. But he promised them a better quality ministry — one they could call on for more than ever in the past.

To their credit, the missions agreed to try the idea and joined together as the Associated Episcopal Missions in February, 1961. The original congregations were St. Matthew's, Rowan County; St. James', Kannapolis; Church of the Good Shepherd, Cooleemee; St. James', Iredell County; St. Matthews', Mooresville; and Church of the Ascension, Fork. On Easter Sunday, 1961, St. Alban's, Davidson joined and the eighth and ninth churches, St. Phillip's, Salisbury, and Holy Cross, Statesville joined on June 1, 1961.

McAllister was appointed priest in charge of the associated missions when



CLERGYMEN of the Associated Episcopal Missions posed at one of their weekly staff meetings. They are, left to right, John McAllister, priest in charge; Downs Spitler and Bill Morris.

t was organized. And the first day of the association's existence a long forward step was taken. Mrs. Virginia Moll went to work in a small house which had been rented to provide office space. From that time on, six congregations had a place where a minister could be contacted by telephone at almost anytime.

For a few months McAllister was the only clergyman. He was aided by the Salisbury Clericus and the Rev. John Kittenger of Elon College. With this help a few Lenten services were held at the associated missions right from the beginning of the organization.

But McAllister's pastoral visits continued to be limited, especially since he now had the extra congregations to be concerned with. The people in the congregations were used to scant personal attention from their clergy, but still they missed it. However, they were willing to live with the situation for they understood that clerical assistance was on the way.

This assistance came on July 1, 1961 when The Rev. Messrs William Morris and Downs Spitler arrived fresh from seminary. McAllister thought his problems were over with their arrival. But while the problem of manpower was solved, others arose to take their place.

For instance, the three men had to learn to work together. They found that what went on in the Associated Episcopal Missions depended to a great extent on what went on among themselves at the office. Oddly enough, a bit of house painting showed them how to work together.

They found it necessary to redecorate the bachelor quarters that Bill Morris was to use in the house-office. The three clergymen set about doing it themselves and during this period of wallpaper removing and painting they began to use "we" when they spoke of doing something.

Now that they knew how to work together, a vital step was the planning of what to do in the missions, why they would do it and how. First they decided to look at themselves and set up the team ministry according to their individual talents and weaknesses.

The honesty and objectivity needed here was so intense that it almost wrecked the team before it got a chance to play. But somehow they survived to dole out ministerial responsibilities. Downs is in charge of Christian Education throughout the missions. Bill Morris is responsible for music and the missions' newspaper, Church and World. This is the clergy's attempt to let the people in the congregations know what the three experimenting clergymen are thinking. McAllister is responsible for general administration and scheduling throughout the missions. He tries to keep the three clergymen from being overscheduled. McAllister also tries to insure that no congregation is neglected while another enjoys an overabundance of clerical attention.



WOMEN of the Church in the Associated Missions gather to plan for an ordination service sponsored by the nine churches in the association.

But in all their work, the three men lean on each other and look to the others for criticism. Weekly staff meetings act to keep the three within the limitations of the responsibilities they have set out for each other.

When Spitler called for a regular teacher training in Christian Education, he first presented his plans at the staff meeting. They were reviewed and criticized by Morris and McAllister. The clergy then had their education program for presentation to the congregations.

When Bill Morris has an issue of the church newspaper ready to go to print it is submitted to the other two clergymen for review.

The weekly staff meetings also are the time when the clergy try to reach broad agreement on ideas or policies for situations that have arisen. When policy is adopted for a particular congregation or for the entire Associated Missions it is always treated by the clergymen as "their" policy, as opposed to "John's idea" or "Bill's policy."

One question that always arises at the staff meetings is: "What can we do effectively with the means we have?" The clergymen realize they can ruin themselves by overdoing something as quickly as by not doing it at all. In such cases they remind themselves that the congregations got into the Associated Missions in order to do something for themselves.

And the congregations have been doing something for themselves. Generally their co-operation in the Associated Missions experiment has been good. But the laymen also see disadvantages in the idea.

One disadvantage they see is the geographical removal of the priest from the congregation. Priests used to be closer (physically) to their flocks. This physical removal of the clergy extends into personal relationships with some laymen.

But other laymen say they feel closer to the clergy under the new setup. They point out that now there is a continuity in the priesthood — and this is important to them.

One layman said: "Before, when a man left — and they left every two years — the program stopped with his departure. But now we have two other men to continue the program if one leaves."

Church organizations have perked up under the Associated Missions, the laymen feel. The Episcopal Young Churchmen's groups especially are working better than before. Church school teachers are getting training they badly need, the laymen point out.

Finally, the laymen say, personal contacts with the clergymen have developed in the Associated Missions. This is one area where it was feared there would be a gap because no single man is identified with any particular church. But strong personal contacts have developed; often beyond any in the past.

While the laymen see advantages and disadvantages in the Associated Missions, the clergymen also can see that the way ahead is not all strewn with roses. They know that the Associated Missions idea is one that can fail. It can fail because it is an experiment and to be an experiment it must have the freedom to fail.

They say this so they can operate

Continued on page 15

Hopes and Plans Bring About The Rise of An Urban Mission



The Mission Committee of Holy Hope Church, Rocky Mount, stands with priest in charge, the Rev. William Spong, in front of the new church building.

By William C. Spong
Priest in Charge

The story of Holy Hope Church in Rocky Mount is the story of rising expectations and then painful falling; responding again to the task at hand and hoping against hope that this time we will see the job through.

In the year 1940 a group of people felt that our community in Rocky Mount could become an effective mission station of the Episcopal Church. A small piece of land was obtained in the tobacco warehouse section of Rocky Mount and upon this rather humble piece of property a church was moved from Spring Hope, North Carolina, and reassembled on this corner lot. The Church was almost too big for the property . . . as evidenced by the fact that there is not more than ten feet of land between the church and the street. With the faithful few, and few there were, the groundwork was slowly pieced together and Holy Hope became a live reality. The years after 1940 could not really be called years of progress. The priest in charge, the Rev. Robert J. Johnson DD., gave years of devoted service, but he lived 22 miles away in Wilson. The Church remained small, sometimes so small that many questioned whether there was really a calling for a church in Rocky Mount.

Perhaps this new vision of itself did not really come until the resident ministry of the Rev. John W. S. Davis. Through his dedicated ministry to this congregation, the communicant members saw that this was no longer a stagnant congregation, with a mission future, but in some way, somehow there was something more . . . a new vision of what the mission of the Church might be. With this new image of itself and a refusal to be content with how things have always been, Holy Hope began to make its way into the future. The communicant strength increased. The Church school involved more and more unchurched children. But even more, the Church family as a union of dedicated people accepted the possibility that great and significant things might be possible if together we tried, because as individuals alone, we could never accomplish anything.

In 1958 a plan was presented, and this plan was to build a church in the Lincoln Park Section of Rocky Mount . . . a section marked by beautiful homes on the northeast periphery of the city. We were given three lots there, lovely lots, or at least we thought they were. We had in mind to construct a rather simple building with six auxiliary rooms in addition to a parish hall which would seat 87 persons. At the time it seemed altogether adequate for our needs. Progress, however, on this was halted when the Church lost the significant and noted ministry of John Davis. His mark on the life of our congregation could never be over-estimated.

In 1959 the Rev. Will Spong came into the Church and found the same dynamic spirit in the minds and hearts of the people. The people were willing to do anything for the good of Holy Hope and the furthering of the vision of what they might do, which was so strong and apparent that one with little imagination could almost see it . . . in every level of the congregations' life. And yet, our problems had just begun.

Problems we had, and many, but face them the congregation did. Time after time we thought we were ready.



The old Holy Hope Church building was a rickety building on a crowded lot.

Time after time we had to postpone, wait, replan, rethink our plans, until some new financing was ready or some new approval was rendered. In the meantime the Church continued to grow . . . and with new growth came new and painful decisions. The 1958 Church building would clearly be obsolete before we moved into it because of its small size. Furthermore, the Mission Committee raised another area of concern: If we built a Church in the Lincoln Park area that we originally intended, then we would run the risk of being cut off from the mainstream of the majority of our people in Rocky Mount. And yet could we afford to build a larger church? The money alone would be a deterrent, but even more could we afford to say no again to the hopes and dreams that had been going on for so long. We made the decision and that decision was to wait a bit more.

Angels work in various ways and our contemporary angels were a firm of five Rocky Mount Business men who owned a large tract of land in the only Negro frontier housing development in the city. They proposed to give us approximately two acres of land and to sell us the remaining acre, enough land to build many churches on. The last acre would cost us $5,000. Was it worth it? After all this would have to come from the building fund and would be a case of swapping bricks and mortar for land. So much was at stake. The Mission Committee, however, took one look at the new land and the decision was inevitable: accept the land and somehow buy the remainder.

This land was a God-send, next door to the new Junior High School (of which our Senior Warden is the first principal), across the street from a large elementary school, and adjacent to a 311-unit federal housing project, where there is no church, few people owning cars, and where the Episcopal Church will have to carry its message to a people that many say can not hear what our Church has to say. We accepted the challenge, and believed in our hearts that we would build our Church and face this new world.

The result is not a $22,000 Church seating 87 with a minimum number of Church school rooms . . . but a $40,000 building which will seat 170, with seven class rooms and kitchen. The church is not located on the periphery of one exclusive section of town, but in the heart of an unchurched area, demanding of our Church an invading and penetrating presentation of the Christ as we understand him, with all the love and concern with which we might present him.

As I write this story our Church is just about completed. Perhaps we are proud . . . and yet we feel that God understands and forgives us for this. As one travels down Stokes street off Highway 64 east . . . one can see the tall "A" shaped building as a symbol of years of wondering, anticipating, and projections. One can appreciate the suppers, ball games, bingo parties, baby contests, etc., that placed a dollar here and one there for our building fund . . . making our Church only $18,000 in debt for a $40,000 building.

We do not know now what our future shall be. We hope that the Holy Spirit will not leave us now, because he has been a constant companion for so long. All we know is that to the glory of God a house of worship has been erected . . . and the untold hope and dream of so many people represent every brick and stone in our building. To see this Church take its place in the life of Rocky Mount is unspeakable joy, and though we feel the judgment upon us to carry the Christ beyond our doors into every nook and cranny, every shanty-town, and dirt station, every place that perhaps none has taken him before . . . to this end our Church is committed. And when we kneel before our altar in our new Church, conscious of this sacred task, we think perhaps God may be smiling.





Priest in charge, the Rev. William Spong looks over plans for the new church building with C. C. Stokes (left), a former senior warden, and Roscoe A. Batts, present senior warden. At right, parishioners inspect kitchen facilities in the new building.

Charlotte Church Shows Value Of Fast Action in Mission

By the Rev. Robert Ladehoff



The Rev. Robert Ladehoff, Priest in charge of St. Christopher's Mission in Charlotte, poses in front of the church's new building.

In February 1960, forty people met on a cold Sunday afternoon at the Church of the Holy Comforter in Charlotte for the first service of Saint Christopher's Mission. Nineteen months later, on September 17, 1961, four times that many people met together on a Sunday morning to open Saint Christopher's new building. Very few missions have come so far so quickly, with so little resources of their own, as has Saint Christopher's.

Saint Christopher's was started as a joint mission venture of the Episcopal Churches of Charlotte. For several years, these churches had been aware of the rapid growth of their city. The Mecklenburg Council of Episcopal Churches was established to set up some strategy, to cope with the situation. The city and county were studied and surveyed by the Rev. Joseph G. Moore of the Home Department of the National Council in 1958 and his associates. They suggested five areas where the anticipated population growth would require a church. Top priority was given to the area, south of the city limits, near US Highway 21, which is the most rapidly growing section of the city. Study showed that between five hundred and a thousand houses were being built there every year, priced between $15,000 and $25,000. At the time of the study one hundred and fifty families of Episcopalians were already living there, attending nearly all of the Episcopal churches of Charlotte. Many more of our people were there, with no church affiliation at all.

The Charlotte Plan

Because of such a clear call for the mission of the church to be exercised, most of the Episcopal churches in Charlotte agreed to set aside 3 per cent of their budgets each year for at least three years, as a grant to Saint Christopher's. This money has amounted to $9,000 per year, beginning in 1960. Moreover, the churches realized that merely opening one new mission would not be enough. Therefore, it was agreed that this special mission giving would be a continuing plan. As soon as one mission was on its feet another would be established, with the Convocation now serving as the strategy and planning body. This program of work is the so-called "Charlotte Plan," which Bishop Baker commended to the Diocese in his address to the 1960 Convention.

These efforts, then, were the first steps in establishing Saint Christopher's: finding the best possible area, and seeing to it that the mission would have adequate financial backing. Next, members were provided for it. By general agreement, most of the Episcopalians in the immediate area were called by their rectors and encouraged to become members of the new mission. When these people met together for the first time, some remarkably strong lay leadership was evident — vestrymen, church school teachers, church group officers, and lay readers. Four of the Charlotte clergy, the Rev. Messrs. George N. Forzly, Jere Bunting, R. Taylor Scott, and Joseph L. Kellermann, and a lay reader of the congregation, Maurice B. Seaver, provided services until the Bishop sent the Rev. Robert L. Ladehoff to be Priest-in-charge of the mission in May 1960. After two months of meeting in the Church of the Holy Comforter, the mission was permitted to use the Pinewood Elementary School, much nearer its neighborhood.

The area served by Saint Christopher's is made up largely of "organization men," families who are in Charlotte for a few years, who then will be transferred elsewhere. Most of the men travel during the week; so many, in fact, that it seemed natural to name the mission for the patron saint of travellers.

Using some of the money given by the local churches, and a $10,000 loan from the North Carolina Episcopal Church Foundation, four acres of land were bought from the Ervin Construction Company, which is developing the area. A large and handsome house in the neighborhood was purchased for use as a rectory. Plans were started immediately for a church building.

It is true that Saint Christopher's was not the first mission ever to build. There were times, however, when the members wondered if they were not doing something new and original. During the first frustrating months of the existence of Saint Christopher's, questions kept coming up that no one ever seemed to have answered. As other new missions doubtless had to do before us, so this congregation had to find answers for itself. The building Saint Christopher's now occupies is the tangible expression of these answers.

When the building was finished, we

discovered that some of our answers, while not original, had never been tried in quite the same way before in this Diocese. Perhaps almost by accident, we have used a somewhat new philosophy for church construction. We are very pleased with the result. We feel that we made the best possible use of the resources available to us, and that we have a building that will serve our neighborhood well. Since a building is so vital to mission strategy, it is important to consider the questions that we had to face, and the answers Saint Christopher's found to them.

When should we build? If we were to follow tradition, we would wait several years, during which our members would give and raise money for a building fund. Then, with enough cash in hand, we would build. The Episcopal Churches of Charlotte were quick to realize that this approach would not work in the rapidly-growing area that Saint Christopher's was to serve. If we had waited even two or three years, there would have been no land left, and the neighborhood patterns of church membership would already have been established — without us! Nor could we carry out an adequate church program during those years from a school house. These insights had called The Charlotte Plan into existence in order to help Saint Christopher's and other new missions get into their own buildings as soon as possible. The pledges of the Charlotte Churches, and a loan and a gift from the Diocesan Foundation, the pledges of the congregation, and gifts from interested friends enabled us to build immediately.

What sort of a building did we need first? We found two methods for beginning building programs that are widely used. One is to build a temporary structure. This idea was overruled by the developer in whose area we were building. Understandably, he did not want a church building of substantially cheaper construction than the houses he was building. He told us to build a permanent building.

A second possibility was to build the first unit of a master plan, a building that would be added to from time to time. Such a unit was drawn up and put out for bids. We found the cost much too high for us to handle. This raised still another question: Would it be right for us to build a church that is of substantially more expensive construction than the houses in which our people live? Is it good stewardship to take their money, sacrifically given, to erect a monument? Or could we not minister better to our neighborhood by identifying ourselves with the area symbolizing this by our building itself?

The answer to these questions suggested one thing: that we build as inexpensively as possible. New plans were drawn up, plans designed to give us the most possible space at the lowest possible cost. We were determined that while our building would not be unattractive, at the same time we would not waste our money trying to make it lavishly beautiful. The result is a building 96' x 36' which includes a parish hall seating 125, an office, a kitchen, two bath rooms, and nine classrooms, all for $25,000, a cost of $7.20 per square foot.

This low cost was made possible by using a type of construction found in

Continued next page

ST. CHRISTOPHER'S PRIEST-IN-CHARGE MAKES SUGGESTIONS FOR MORE EFFECTIVE PROGRAM OF CHURCH EXTENSION:

1. *That the Diocese provide a plan for the financing of new mission churches* instead of enforcing requirements that become stumbling blocks to a congregation's getting started. Such a plan should include:

   a. *Wider use of the "Charlotte Plan,"* as Bishop Baker has suggested. The churches in the general area of a new mission must be willing to support it with money and members.

   b. *Freedom to use available loans from the National Church Foundation* by carefully-investigated new congregations. This seems necessary in view of the limited funds of the North Carolina Foundation.

   c. *The department of Missions should make money available for the purchase of well-located land in promising areas.* Usually no such land remains available by the time a congregation is ready to build.

2. *That the Department of Missions be given the authority as well as the responsibility for the development and exercise of church extension.* At present the authority is so spread out that action is all but paralyzed. If we are to act we need *one* body with enough authority to direct surveys for new locations, help missions with their finances and building programs, make positive suggestions, and to assist in cutting the red tape that now entangles a new missions' development.

3. *That the Department of Missions study further various methods of low-cost church construction.* There is a great need that the clergy and architects who do this discuss and explore what other dioceses are doing in this respect.

4. *That the Canonical requirement for a mission to be organized be raised from twenty to fifty communicants.*



Services are shown here in the Charlotte mission's new church building.

residences. Nevertheless our roof is supported by trussed rafters extending from one outside wall to the other. This will enable us to relocate our interior walls if and when the need arises.

We have not erected a part of our main church building. This will come later. In order to build quickly and inexpensively, we went to a corner of our lot and made this building separate from what we will eventually build. When the rest of our plant has been completed, this building will serve us as a scout hut, and a place for extra church school space.

By deciding to build as inexpensively as possible, we found that several other questions that had been bothering us were automatically answered.

How much debt can we incur? The answer was provided when the Diocesan Foundation offered to lend us $25,000, to be paid back from the pledges we already have from our members and from the Charlotte churches. This money is due back to the Foundation by the end of 1963. Therefore the far greater part of our present debt will be paid by that time, and we will be able to undertake the next phase of our building program.

Where should most of our money go? Should we put it into our building, or should it go into the program of our church? The very way we put the question indicated our answer. By not exhausting our resources on the building, we are able to provide a program that we believe adequately ministers to our congregation and neighborhood.

Since moving into the building, we have been growing steadily. We have 110 communicants, and nearly 100 in the Church School. We fill our building nearly every Sunday, and therefore are giving serious consideration to having double services.

Difficulties in Mission

There have been times when we of Saint Christopher's have felt that what we have done has been accomplished in spite of the Diocese of North Carolina, rather than because of it. This feeling has hurt our morale considerably. Why should a mission that has received as much as we have feel that the Diocese was indifferent to us? Why do so many new missions have this feeling? Looking back over our experience, the reason seems clear: the structure of our Diocese as such, is imperfectly geared to give birth to new mission work in areas of growing need. From the very beginning, it was made clear that all of the arrangements for the new mission had to be made locally. Even now, the Charlotte churches are giving us nearly twice as much money per year as is the Diocese.

We made numerous trips to Raleigh and elsewhere, trying to gain approval for schemes for financing a building program that would meet our needs and that would still meet the requirements of the diocesan canons. Time after time, our requests were turned down. The Standing Committee, for instance, turned down various proposals as involving us in more indebtedness than they judged we could handle, or because details of the repayment arrangements were deficient. After many months of looking for help and finding little, we could not avoid feeling that the Diocese did not particularly care whether or not we had a mission.

When Baptists, Lutherans, Methodists, Moravians or Presbyterians came into our area to start new churches, their respective state organizations set aside up to $100,000 for their church usually as a grant, or as a combination grant and long-term, interest - free loan. By contrast, the amount of money the Episcopal Church makes available for church extension is rather small. The experience of Saint Christopher's seems to demonstrate that what mission strategy exists in the Diocese of North Carolina is seriously hampered by the existing Diocesan structure.



Church School class at St. Christopher's is led by Morton A. Serrell, newly chosen warden.

As we look back over our experience, it seems to us that this structure is not set up for church extension, especially in an area such as ours. We could not have an effective mission without a building. We could not have built without a considerable amount of cash in hand. Our present structure makes it all but impossible for such a mission as ours to borrow money. We wanted to borrow $25,000 against the pledges of our members and the Charlotte churches. Having no property, the banks would not lend us the money without the signatures of our laymen. In this transitory congregation, where many of our members will have left Charlotte before the loan had been repaid, our men could not sign such a note. At that time, the Diocesan Foundation was not making loans of more than $10,000.

The only money we could have found had to be borrowed from the National Church Foundation. To borrow this money, we needed the approval of the Bishop, the Bishop Coadjutor, and Standing Committee, the Executive Council, the Trustees, the Department of Missions, and the Diocesan Convention. All these bodies gave their approval but the last. At the Convention last year our request to borrow money from the National Foundation was denied on the grounds that the Diocese would not allow its assets in any way to be encumbered to an agency beyond its borders. After six months of trying to work our way through this cumbersome maze our final disappointment at Convention was redeemed shortly thereafter. The Diocesan Foundation arranged to lend us the money we so desperately needed. (A grant of $5,000 was added in July, 1961.)

St. Christopher's first building is built, and the work of the Church is being done. We feel that the need for a diocesan program for church extension which can take quick advantage of new opportunities is a pressing one. Yet, despite the difficulties we have encountered as we have sought to keep faith with God's work we cannot be anything but deeply grateful for all that has been done for us to make the mission of Saint Christopher's possible.

Keeping Track Of the Bishops

January

21 **Warrenton,** Emmanuel 11 am (Coadjutor)
Ridgeway, Good Shepherd 3 pm (Coadjutor)
Warrenton, All Saint's 7:30 pm (Coadjutor)

24 **Raleigh,** Diocesan Hqs., Dept. of Finance 2 pm (Coadjutor)

25 **Washington, D. C.,** College of Preachers, Joint Commission on Ecumenical Relations 10 am (the Bishop)

28 **Wake Forest,** St. John's 9 am (the Bishop)
Louisburg, St. Paul's 11 am (the Bishop)
Louisburg, St. Matthias 3 pm (the Bishop)
Kittrell, St. James' 7:30 pm (the Bishop)

28 **Salisbury,** St. Luke's 8 & 11 am (Coadjutor)

29 **Raleigh,** Diocesan Hqs., Dept. Heads and Presidents of Convocations 2 pm (both Bishops)

30 **Raleigh,** Diocesan Hqs., Executive Council 11 am (both Bishops)

February

2 **Charlotte,** Thompson Orphanage Board of Managers (both Bishops)

4 **Charlotte,** Chapel of Hope, 9:45 am (the Bishop)
Charlotte, St. Peter's 11 am (the Bishop)
Monroe, St. Paul's 6:15 pm E. C. W. (the Bishop)

4 **Oxford,** St. Stephen's 11 am (Coadjutor)
Stovall, St. Peter's 3 pm (Coadjutor)
Townsville, Trinity 5 pm (Coadjutor)
Henderson, St. John's 7:30 pm (Coadjutor)

5 **Raleigh,** St. Timothy's 8 pm E. C. W. (Coadjutor)

6 & 7 **Southern Pines,** "The Terraces," Deacon Conference (Coadjutor)

6-8 **Greenwich, Conn.,** Seabury House, Racial Minorities Committee of the National Council (the Bishop)

11 **Rocky Mount,** St. Andrew's 8 & 10 am (the Bishop)

11 **Sanford,** St. Thomas 11 am (Coadjutor)

12 **Dept. of Missions meeting (Coadjutor)**

15 **Durham,** St. Philip's 6:30 pm, Men of St. Philip's (the Bishop)

The Bishop's Letter

Bishop and Mrs. Baker Set For Companion Diocese Trip

My dear People:

On the 15th of January, God willing, Mrs. Baker and I will take flight for the Missionary District of the Panama Canal Zone. The purpose of the trip is to return the gracious visit paid us by the distinguished Bishop of Panama. We hope to be good representatives of the Diocese of North Carolina in this visit. We hope that we may deepen the ties between them and us, in the light of our newly formed Companion relationship.

We will sleep in our own beds here in Raleigh on the night of January 14, and the next night we will go to bed in Panama. Of course that is dependent on the weather, which sometimes has a way of keeping planes on the ground. Inasmuch as we are going south the time of year might not make so much difference.

In preparation for the trip I have been reading as much as possible about the Church in that area. I want them to know that I am well informed about them, and deeply interested in them. I have found that they have a great deal in common with us. Inasmuch as they are a Missionary District they call their annual gathering a Convocation rather than a Convention, but they have reports; they adopt a budget; they make plans; they have obligations to the World Mission of the Church just as we do. Last year at the time of their Convocation the Bishop Coadjutor of the Diocese of Louisiana was a special guest and traveled a good deal about the entire area. It is interesting that Bishop Iveson Noland, the Coadjutor of the Diocese of Louisiana, was a priest in the Diocese of North Carolina before 1950.



Bishop Baker

It is significant that this trip to a Missionary District of the Church comes at the Epiphany Season, when the Church at large is considering its obligation to the World Mission of the Church. Of course I do not in any sense of the word think of myself as a Missionary to Panama. I fully expect to bring back much more from them than I give. But then, the Wise Men came to offer gifts and to worship with others. My mode of transportation is a bit different from theirs, but I don't suppose that makes too much difference.

Before we get back this will have been published, so I can't ask you to offer prayers for my guidance. I have been asking as many as I see to do just that.

I am going to take a camera and I hope that I will bring back slides that will be helpful in interpreting the story of the Church on the Isthmus, and in surrounding territory under Bishop Gooden's care. I hope that you will ask me to come to tell you about it.

Faithfully yours,
RICHARD H. BAKER
Bishop of North Carolina

The North Carolina DioSCENE

JUNIOR CHOIR Directors will meet in conference at The Terraces in Southern Pines on February 16 and 17. **Charles Greene** of Pittsboro said the conference will begin with supper on Friday and end with lunch on Saturday. **Mrs. Clifford Bair** of Winston-Salem will be a featured speaker on choral technique.

Also taking part will be **Robert Perkins,** a member of the Music Commission and choirmaster at St. Luke's Church, Salisbury.

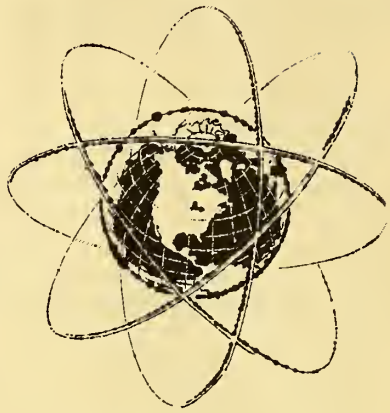
One aim of the conference will be to talk about the Junior Choir Summer Camp at Vade Mecum. Congregations were urged by Mr. Greene to see that their junior choir directors get a chance to attend the Terraces conference. The cost will be $8 per person.

The Rev. Clarence Parker, who retired to Chapel Hill 10 years ago, was honored last fall upon the observance of his 50th anniversary as a priest of the Church. A news article noting the event in the Chapel Hill Weekly described Father Parker as an institution in the college town since he arrived there.

Although he retired to this Diocese, Father Parker has continued to supply at the Chapel of the Cross and Church of the Holy Family in Chapel Hill and in other North Carolina churches.



The Rev. Clarence Parker



The late **Bishop Edwin A. Penick** was honored by St. Paul's Episcopal Church in Bennetsville, S. C., recently. The church, which Bishop Penick served from 1912 to 1914, dedicated a pulpit in his memory. The pulpit was donated by the Misses Irene and Inez Covington. When Bishop Penick went to St. Paul's Church it was a mission and when he left it was a parish.

The dedicatory service was led by **Bishop Gray Temple** of the Diocese of South Carolina.

The Rev. F. Nugent Cox advises The Churchman that he has improvised an altar in a special room in his residence in Greensboro with the blessing of both Bishops of the Diocese. Father Cox said the altar is fully equipped to celebrate the Holy Communion and will be used for families and other small groups who wish to use it for special events.

Father Cox has named the private chapel the Oratory of St. Luke.

Governor Terry Sanford has written Bishop Baker a letter asking his co-operation in the Governor's campaign for traffic safety. This program, one of Governor Sanford's major efforts, is intended to show that traffic laws are moral ones and should be obeyed as such. In line with this, the North Carolina Traffic Safety Council has adopted a Moral Responsibility campaign.

Bishop Baker indicated he would give his whole co-operation to the safety effort.

A Choir Festival of the Central Clericus was held in Durham at St. Philip's late in the fall. **The Rt. Rev. Stephen Bayne,** Executive Officer of the Anglican Communion, pontificated at the Solemn Evensong that marked the meeting.

Conductors for the massed choral singing were **Dr. Albert Grauer** of St. Augustine's College and **David Pizarro** of St. Philip's Church. Other churches taking part were St. Luke's Durham, and St. Paul's, Cary.

The Rev. Warwick Aiken of St. Luke's, Spray, will dispute you anytime you say Episcopalians don't read the Bible. He sent us along a picture (which we didn't have room enough for) that looked like the mob scene at Times Square on New Year's Eve. Actually they weren't wild looking, but there were plenty of people in the picture and all of them had read the Bible daily during the past year. About half of them had read the Bible all the way through during the past year.

But that's only half of it, Mr. Aiken explained. There are at least as many more people in the church who read the Bible as much, but were unable to show up for the picture. Altogether there were over 50 faithful Bible readers in the congregation.

Continued on page 15



Memorial Committee members for the Home of the Ageing met in Southern Pines recently. They are, seated from left, J. Melville Broughton, the Rev. Martin Caldwell; standing, N. L. Hodgkins and J. L. MacDougall.

om Gets the Answers

n February Indiana Plan Comes to North Carolina

As the Rev. Mr. Parson walked be-nd the choir towards procession into e Church for the 11 o'clock Sunday rvice, mentally checking off, or stor- away until tomorrow, a basketful details that had accumulated dur- the morning, Tom Thomas, who s just about to enter the Church th his wife, Frances, whispered to n:

"I've got to talk to you; we've got ne ideas!"

The Rev. Mr. Parson indicated his nvictions regarding priority by whis-ring back, "I've got some ideas too . about 20 minutes worth! After tening to them, how about tomor-w morning just before lunch in my ice."

"I'll be there," nodded Tom, form- the words inaudibly with his lips.

The next day, as Mr. Parson re-ced the completed details of yes-day with some new ones accumu-ed during the morning, Tom came o his office around noon and apolo-ically said:

"I hate to bother you, but you said me to come now."

"That's all right," replied Mr. Par-n, "I've been expecting you."

"You listened very quietly and po-ely to my ideas yesterday; I shall to be equally courteous now. nat's on your mind, Tom?"

Tom summed up the conversation and his wife had had with the ilsons (Dec. issue of THE CHURCH-AN) in these words:

"The Wilsons, Frances and I were king the other night about getting ople to take part in discussions. We ded it all up under three headings: st, we don't always know how to oose interesting topics; second, even nen we choose them properly, we n't know how to organize them so ople can deal with them; and third, ppose we did those two steps per-ctly, there still isn't anyone to lead the discussion of them. I heard some-dy out in Indiana dreamed up a an to learn all three in one confer-ce, and I promised them I'd find t about it from you. You know about don't you?"

Mr. Parson, no little intrigued, admitted, "Yes, I do . . . in a general way," and then he continued, "Why, what do you want to know about it? Have you been reading the N. C. CHURCHMAN again?"

Tom grinned a bit self-consciously, then said, "Yes, I have and we were wondering if two or three of us could get together and go to this conference, taking you with us, if you've not already attended one. Of course, you'll know everything they tell us, but it would be mighty helpful to us if you went with us and then you would know what we were talking about afterwards. How's chances?"

It was Mr. Parson's turn to smile a little sheepishly before answering, "Somebody once said something about great minds running . . . well, the fact is, I've been scratching around mentally, trying to figure some way of talking someone into attending this conference with me. I've never learned how to teach just what they're offering and it would fit perfectly into my plans for leadership training."

Tom immediately showed his enthusiasm with, "I don't know about the great minds, but I think you have yourself at least 3 ignorant, but willing, candidates for the Conference. Where's the money coming from? It's for sure, they can't put this thing on without some expense.

Mr. Parson countered with, "I think I can get the vestry to give us some of it. Think you all can chip in something?

"Oh sure," agreed Tom, "this will be money well spent and it should be a lot of fun, as well as interesting. Give me what dope you have and I'll make the arrangements for us all."

Later Tom gave this memo to the Wilsons and his wife.

Conference: Indiana Institute

Place: The Terraces, Southern Pines

Date: Lunch Monday Feb. 19-Lunch Friday, Feb. 23

Leaders: The Rev. E. Dudley Colhoun, Jr.

Cost: $39.00

Application sent to: Rev. E. B. Jeffress, Jr., 802 Hillsboro, Raleigh, N. C.

An Experiment

Continued from page 7

together without being paralyzed by the fear of falling apart. They are not irrevocably wedded to a concept which may not be a good idea or which may be unworkable at the present time. They feel they can afford to lose here *if they must lose.*

The clergymen are participants with other concerned people throughout the Diocese in the mission of the Church in a part of North Carolina. Their labor, they feel, is helping the over all work of the Diocese and will contribute to solid results in any event; success or failure. They hope their efforts are helping their congregations to grasp and live with the truth that they are missionaries in the Associated Episcopal Missions whom Downs Spitler, Bill Morris and John McAllister have been asked to serve.

DioSCENE

Continued from page 14

At a meeting of the **Memorial Committee** of the Episcopal Home for the Ageing at Southern Pines December 9, it was decided to call for memorial gifts from all persons who are interested in dedicating rooms in the home to members of their families or other persons.

A room and bath for one resident at the home can be constructed for $10,000. A gift of that amount will set aside one such apartment as a permanent memorial, and it will be so marked in perpetual memory of the person honored.

To make a memorial gift, however, it is not necessary to have $10,000. Various areas and items of equipment in the home can be set aside as memorials. A Book of Remembrance with a repository will be available for dedication. Thus parishioners can set up memorials for past clergy for long and faithful service or for others who have helped their parishes.

Members of the memorial Committee who attended the meeting at Southern Pines are **J. Melville Broughton, Jr.,** of Raleigh, **William P. Biggers** of Durham, **The Rev. R. Martin Caldwell,** and **J. L. MacDougall,** administrator for the home, and **N. L. Hodgkins,** receiving treasurer.

Uncle George

Continued from page 3

ting for the Beadle museum now. It was not too useful as a church. I remember when we decieded to put up a sign directing strangers to St. Dolophs. The project required twelve signs beginning at the Town Square. Only the hardiest prospects ever made the trip, especially since one had to pass eight thriving churches in order to get there.

There were several problems which conspired to make St. Dolophs a museum. To begin with St. Dolophs was known as Mrs. Beadle's church. In the early days she would send out her chauffeur with little notes to let people know when services were to be held. Soon these notes began to be thought of as invitations and if anyone was overlooked he felt left out.

I do not know how many communicants we ever had. We listed baptized members in those days and in 1926 there were seventy baptized members listed. In 1927 there were sixty-two, in 1928 there were seventy again, and in 1929 it was back to sixty-two. I was curious about these statistics and in later years enquired of Mrs. Beadle's daughter, who explained that a transient movie projectionist and his wife and six children came and went frequently during that period. In 1943 there were only a handful left and what with the war and fuel shortage it was decided to discontinue services there for a time. That of course was the death of St. Dolophs.

I can't honestly say that St. Dolophs died in 1943. I am afraid she was stillborn. None of us ever really sat down and asked ourselves what her purpose was. None of us ever looked at the community and asked what is St. Dolophs mission in Hartney. It is easy to blame it on Mrs. Beadle and her benevolent despotism, but it isn't accurate. We were at fault as the people of the church are always at fault I suppose when a church never comes alive. I am thrilled to know that you and the folks at St. Mary's are beginning in the right way by asking the hard questions and by trying to answer them in terms of what God wants you to do and be in Hartney. Write me again soon. As always,

Fondly

UNCLE GEORGE



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Help Keep the Cost Down

An up-to-date mailing list is one of the major concerns of the Diocesan business office and THE NORTH CAROLINA CHURCHMAN.

From the time THE CHURCHMAN goes to press each month until it gets to your door it costs about eight cents in printing and mailing. THE CHURCHMAN's mailing list totals about 12,500 and when this is multiplied by eight cents you get rapidly into higher mathematics.

Incorrect addresses more than double the cost of a given copy of THE CHURCHMAN. For whenever an address is even slightly wrong, it is torn from the magazine by the Post Office and returned to Diocesan Headquarters at a charge of 10 cents. That puts the total for returned magazines to 18 cents.

During January some 250 returns were made by the Post Office because of wrong addresses.

The burden of correcting these addresses rests with the minister in charge of each congregation and further, with every parishioner whose address changes. We have requested that changes and additions be sent to THE CHURCHMAN on a monthly basis.

In addition to THE CHURCHMAN's mailing problems, the Bishop's office maintains an addressograph file of Wardens and Treasurers for each congregation to facilitate communications from Diocesan departments. In order that this information can be kept accurate, the Bishop's office would appreciate having the names and preferred mailing addresses of Wardens and Treasurers sent in soon after the elections for those offices.

Recent postal increases and additional proposed increases make an accurate mailing list a necessity. Both THE CHURCHMAN and the Diocesan Office will greatly appreciate your co-operation in this matter.



The Cover

The cover map shows the area covered by the companion diocese in Panama, Colombia and Ecuador. The pictures flanking the map were taken by Bishop Richard H. Baker on his trip to the area. The top picture is of the Rev. Carlton Maralis and his children, taken at St. Albans' Church in Pariso. The bottom picture is Christ Church by the Sea at Colon, Panama.

A report of the Bishop's trip to the companion diocese and his observations are found in this month's issue.

The Rev. Floyd Finch, Chairman of the Companion Diocese Committee, and Mr. Henry Chandlee of Charlotte are responsible for the map portion of the cover art. Mr. Finch also sent along the following facts about the history and geography of the companion diocese that will be of interest to readers.

Panama runs in an east-west direction, rather than north-south as many of us ordinarily think of the country. Thus, the canal that cuts through the country runs in a north-south direction.

The word Panama means "abundance of fish."

The area has two seasons wet and dry. May and November mark the change of seasons. The wet season extends from May to December with rains that usually come in the afternoon. The dry season is from December to April and is marked by prevailing trade winds from the Carribean.

The Colombian climate has extreme variations from hot and humid to temperate and cold. These variations follow the geography; hot in the coastal plain, cool in the high mountains.

Colombia's population works mostly at agriculture. About 60 per cent are involved in farming while some 30 per cent work in industry and trades. Its population, now 13,204,000, has quadrupled since the turn of the century.



Report from Panama

ancers entertained the Bishop and Mrs. Baker at the church center located at the Cathedral in the Republic of Panama. The occasion was a dinner honoring the Bakers.

Bishop Baker Finds Companion Plan Has an Effect in Panama

Our trip began with a stormy ride Washington, included a drive from e Pacific to the Atlantic Ocean and plane ride to the Bogota airport, 0,000 feet high in the Columbian ountains. Everywhere it was ar-nged and smoothly carried out by nurchmen in both dioceses.

In spite of our careful planning, we ould have been hopelessly off sched-le had we not had the thoughtful and peedy assistance of a Raleigh church-an who was able to reroute our air-lane trip on the morning of Janu-ry 15. It was a bleak day and the tlanta Airport was closed in because f the weather. But with the church-an's assistance we made our Miami lane and arrived at the Panamanian irport at Ancon to find the weather very warm for January" as Mrs. Baker ut it.

It was typical of our reception that we were met at midnight by Bishop Gooden and taken immediately to the bishop's palace, a handsome home adjacent to the Cathedral.

Bishop Gooden, whom many people in this Diocese met last fall is a firm, aggressive man who understands the importance of Christian leadership in his vast district. The size of the diocese can be seen at a glance on the map published on the cover of THE CHURCHMAN this month.

Our all too brief visit included the Republic of Panama, the Panama Canal Zone and Bogota in Colombia. We were given the privilege of participating in services at the Cathedral in the Republic. This is an impressive church surrounded by an extensive center, including an unusual dome-shaped office and church school building as well as the homes of the Bishop and other

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Mrs. Baker Sees Many Similarities

Since I was along to follow the Bishop, I'm afraid I didn't get into any of those thrilling situations that men's wives are supposed to get into when they go on important trips with their husbands.

But one little problem I encountered was the rapid change in temperature from 90 degrees down to 40 that one alternately perspires and trembles through in Colombia when day turns to night. Most everyone there wears those poncho looking things called rouannas to cope with the situation. One man we met had on a very smart one made to match his suit. We managed without them, however, and got along nicely, as a matter of fact.

I was fascinated by the similarities, not the differences I found in the places we visited. This should make for good companionship. We visited an altar guild meeting and found their

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Some of the students at Christ Church Academy, Colon, posed for the camera of the visiting Bishop from North Carolina.

Mrs. Baker

Continued from page 3

concerns the same as ours. Their tract racks have the same materials and the services in the churches, although they are considerably more ritualistic than most of our churches, were conducted from the prayer book; so we were at home.

I was particularly interested in the schools. Most of the English speaking people send their children back home when they're nine or so for their educations, and from that point on, see very little of them. This would certainly be a sacrifice. The Collegio Episcopal de Panama is a lovely school for children through the fourth grade and is making plans for expansion.

The school on the Atlantic side, Christ Church Academy, is not so well off, and seems to be doing a wonderful job among children of lesser means. I know that our companion diocese relationship is not primarily concerned with sending things to Panama, but I can't help mentioning the fact that for $120 they can buy 10 badly needed used typewriters and for $150 they can finish paying for a set of encyclopedias.

Another important work of the Church is the girls' home. This is a place for homeless girls who are nurtured by the Church until they can become self supporting or be placed in suitable circumstances. This home is located in the Republic of Panama and seems to meet a great need.

The homes which we visited in Panama were very interesting. Almost all of them have tile rather than wooden floors and all of them have very large windows. But many of the windows do not close; they are protected from rain by deep overhanging roofs.

Nearly all the clergy families have servants since they can be hired on a full time basis to live in for $30 a month.

Due to isolation of the churches, the wives of the clergy do not get together very often, but the Diocesan Conventions last for about four days and they all told me this is one time they do get together.

We were wonderfully entertained and discovered some very interesting things to eat. At a dinner at the Cathedral we were served fried ocean shrimp and each one was the size of half a chicken. Imagine making a meal from one shrimp!

In Colombia we discovered a different sort of soup which was full of vegetables with large chunks of fish in it. I have brought back two particularly good recipes which I am printing here in case you would like to try them.

From Panama

Arroz con coco Y camarones
(Rice with coconut and shrimp)

1½ cups rice
1½ cups coconut
3 cups water
2 T salt
1½ cups shrimp

Directions: Add the water to the coconut and let it stand for two hours, then mash it to convert the water into coconut milk. Heat liquid and shrimp to the boiling point. Add rice and salt and boil until rice is tender. Serves 5.

From Colombia

Carne Claveteade
(Stuffed Meat)

3 lbs boneless beef (chuck or round)
4 carrots
2 onions
1 green pepper
½ cup water
1½ t salt
½ t pepper
1 T vinegar
1 T corn meal

Directions: With a sharp knife puncture the meat through its entire thickness in several places. Stick cloves in outside of meat. Mince the carrots, onions and green pepper, and mix well. Stuff this mixture into the holes in the meat. Place meat in a deep container, pour vinegar over the top, cover and let it stand overnight in the refrigerator. Cook meat in a dutch oven with a lid. Cover meat with water and cook over a low fire. Watch to see that water does not evaporate as meat must cook for 2¾ hours. Add more hot water when necessary. After 2¾ hours, add salt, pepper, and herbs to taste. Then cook for 15 minutes more. Remove roast from pan. Put 1 T of corn meal into ½ cup of cold water and stir into a smooth paste; add this to meat liquor in pan and let it cook for three minutes.

All in all, it was a thrilling trip which we will never forget.

Bishop Baker

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members of the diocesan staff.

The Cathedral services reflect the life of the area. On Sundays at 8:15 a.m. there is a service for the Spanish speaking congregation called the San Marcos congregation. At 9:15 there is a family service much like the ones we are accustomed to here. This is followed by Church School and a third service at 11 a.m. The latter two services are conducted in English and the congregations are mostly of American or English origin.

Two other churches in Panama which we visited were St. Paul's and St. Christopher's, both of which are Negro congregations. The vast majority of the clergy are native to this area and most of them are educated for their ministry in the United States.

One is struck by the seriousness with which these men exercise their ministry and the air of love and purity that permeates their churches.

The impact that our Companion Diocese is making on this area is evidenced in many ways. One example is the front page newspaper coverage that our visit was given in the two daily papers. And we were accorded every courtesy and privilege as representatives of the Episcopal Church.

The Church's growing concern for Christian Education is reflected here in the excellent primary school, The Collegio Episcopal de Panama, a private Episcopal school headed by Chaplain Terrence Ford, whom many of you met on his visit to North Carolina. Another school on the Atlantic side of the isthmus is Christ Church District Academy which is growing and serving children at a very nominal cost.

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Finances: A Progress Report

— Surplus Noted for 1961

— Most Quotas Are Paid

— Business Officer Considered

— Challenge Quotas Meet Needs

— 1963 Budgets to Be Heard

— Quota Formula May Change



The Finance Committee was pictured at Ravenscroft in Raleigh as it held one of its many meetings in handling the Diocesan finances. Left to right, the members are: Thomas J. Pearsall, Tom Evins, Dr. Henry T. Clark, chairman, and Freeman Edgerton. Looking on is Bishop Coadjutor Thomas A. Fraser.

February 7, 1962

To the Rectors, Senior Wardens and Treasurers of the Parishes and Missions of the Diocese:

This is a progress report on several matters of importance in the financial affairs of the Diocese of North Carolina. There is cause for gratification over some recent developments. However, there are two new areas where funds are needed.

The Financial Statements covering *1961 Diocesan operations* tell a heartening story.

The Episcopal Maintenance Fund closed out the 1961 year with a surplus of $1,452 which contrasts with a deficit of $5,378 in 1960. The 1961 story is highlighted by the fact that payment on assessments was some $2,000 greater than the net assessments for the year. This excess represented payment on past obligations and reduced the accumulated arrearage by almost one-third. The wholesome condition of the 1961 Maintenance Fund permitted the financing of the Committee on Structure and Organization whose significant work will be reported in detail to the 1962 Diocesan Convention.

The Church's Program Fund closed out the 1961 year with a surplus of $5,543, which contrasts with a deficit of $2,566 in 1960. The good financial result in 1961 was all the more significant since the program of the Diocese functioned at near its budgeted capacity, and especially noteworthy, almost all the money budgeted for missions was spent. The main reason for the good result in 1961 was the nearly 99 per cent payment of quotas by the 129 parishes and missions, which may be the highest per cent payment of quotas in the history of the Diocese This high order of stewardship could signal a new era in the financial life of the Diocese.

In October, 1961, the Executive Council was informed that the General Convention meeting at Detroit in September had authorized the construction of a National Headquarters Building, and our Diocesan pro rata share of the cost was $35,000. The Executive Council in October voted to accept this figure and to make payments through our regular Diocesan budgets over a period of years rather than have another Diocesan capital fund drive. At its meeting in January, 1962, the Executive Council voted to pay off the $35,000 over a five year period. Further, in the light of the favorable financial statements for 1961 the Executive Council voted to make the first payment of $7,000 retroactive to 1961 and out of financial balances available from that year.

Turning to 1962 operating budgets, the Episcopal Maintenance Fund Budget for 1962, as approved by the Diocesan Convention last May, was reviewed by the Executive Council at its January 30, 1962, meeting and reaffirmed. Since payments of assessments to cover this budget are fixed obligations of the parishes and missions, adequate financing in this budgetary area seems available.

On the other hand, the adoption of a final Church's Program Fund Budget for 1962 involves a number of rather complex considerations. In May 1961, the Diocesan Convention adopted a net Program Fund budget for 1962 of $337,646. A reduction to $333,049 was made possible in September 1961 when the General Convention in Detroit set a figure for our pro rata share of the National Church Program budget somewhat less than we anticipated in May. This saving is more than offset, however, by the fact that we should seek to make another payment of $7,000 in 1962 toward construction of the National Headquarters building.

Furthermore, the Executive Council has concluded there is urgent need for the appointment of a full-time Diocesan business officer at the earliest possible time. This has been advocated by many knowledgeable laymen and clergy in recent months and is being recommended in the strongest possible terms by the Committee on Structure

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Report of the Diocesan Treasurer for Parishes and Missions

January 1 through December 31, 1961

	(1) Episcopal Maintenance		(2) Church's Program		
	Assess.	*Pd. to Date*	*Quota*	*Accept.*	*Pd. to Date*
Albemarle, Christ	$ 468.17	$ 468.17	$ 1,490.72	$ 1,490.72	$ 1,490.72
Ansonville, All Souls	140.09	140.09	473.77	473.77	473.77
Asheboro, Good Shepherd	698.93	698.93	2,457.75	1,815.00	1,815.00
Battleboro, St. John's	55.87	55.88	335.01	335.01	335.00
Burlington, Calvary	153.20	153.20	594.33	100.00	100.00
Holy Comforter	1,302.47	1,302.47	5,537.78	4,000.00	5,311.28
St. Anthanasius	—0—	12.55	—0—	—0—	55.78
Cary, St. Paul's	102.95	102.95	283.36	283.36	283.36
Chapel Hill, Chapel of the Cross	1,696.14	1,696.14	6,845.01	6,845.01	7,345.01
Church of Holy Family	832.39	832.39	3,123.82	3,123.82	3,123.82
Charlotte, Chapel of Hope	538.97	538.97	1,871.99	1,871.99	1,878.99
Christ	6,088.75	6,088.74	21,258.26	21,258.26	21,257.26
Holy Comforter	1,773.46	1,773.46	7,403.31	7,403.31	7,403.31
St. Andrew's	1,145.99	1,145.99	3,543.17	3,543.17	3,543.17
St. John's	1,070.69	1,070.69	3,329.08	3,329.08	3,329.08
St. Mark's	1,267.64	1,267.64	2,605.11	2,605.11	100.00
St. Martin's	3,749.25	3,749.25	14,511.83	14,511.83	14,511.83
St. Michael's and All Angels (A)	983.73	100.00	1,753.21	500.00	500.00
St. Peter's	3,202.04	3,202.04	12,203.12	12,203.12	12,203.12
Cleveland, Christ	306.34	306.34	1,485.36	1,485.36	1,485.36
Concord, All Saints	794.55	794.55	2,840.77	2,840.77	2,367.30
Cooleemee, Good Shepherd	219.06	219.06	796.38	796.38	796.38
Davidson, St. Alban's	87.11	87.11	273.37	273.37	273.37
Durham, Ephphatha (A)	274.15	100.00	—0—	—0—	—0—
St. Andrew's	165.76	165.76	581.33	581.33	581.33
St. Joseph's	769.03	769.03	2,634.19	—0—	—0—
St. Luke's	666.96	666.96	1,941.97	1,941.97	1,941.97
St. Philip's	2,295.30	2,295.30	9,529.69	9,529.69	9,520.69
St. Stephen's	169.52	169.52	599.13	599.13	630.48
St. Titus	205.34	205.34	814.01	814.01	814.01
Elkin, Galloway Memorial	129.18	129.18	450.57	450.57	450.57
Enfield, Advent	332.76	332.76	1,311.19	950.00	950.00
Erwin, St. Stephen's	511.39	511.39	1,955.35	1,000.00	1,000.00
Fork, Ascension	95.91	95.91	341.88	341.88	341.88
Fuquay Springs, Holy Trinity	267.92	267.92	514.20	514.20	514.20
Garner, St. Christopher's	2.37	2.37	21.78	21.78	21.78
Germanton, St. Philip's	72.31	72.31	56.38	56.38	56.38
Greensboro, All Saints	27.52	27.52	88.97	88.97	88.97
Holy Trinity	4,267,39	4,267.33	16,029.71	16,029.71	16,029.71
Redeemer	200.00	200.00	597.30	600.00	600.00
St. Andrew's	2,320.21	2,320.21	8,860.40	8,860.40	8,860.40
St. Francis'	966.99	966.99	3,389.19	3,389.19	3,389.29
Halifax, St. Mark's	153.97	153.97	617.34	617.34	617.34
Hamlet, All Saints	223.94	223.94	861.09	650.00	861.09
Haw River, St. Andrew's	182.56	182.56	655.13	217.44	300.00
Henderson, Holy Innocents	1,428.53	1,428.53	5,405.83	5,405.83	5,405.83
Resurrection (A)	219.86	14.56	77.67	—0—	12.00
St. John's	885.70	65.00	923.62	250.00	250.00
High Point, St. Mary's	1,946.53	1,946.53	7,416.34	7,416.34	7,416.34
Hillsboro, St. Matthew's	530.09	530.09	1,981.32	1,429.91	1,429.91
Iredell Co., St. James'	64.58	64.58	289.14	289.14	289.14
Jackson, Church of the Saviour	168.21	168.21	640.08	640.08	640.08
Kannapolis, St. James'	319.82	249.28	1,143.34	1,143.34	857.43
Kittrell, St. James'	22.34	22.34	78.97	10.00	10.00
Laurinburg, St. David's	132.71	132.71	496.03	496.03	496.03
Lawrence, Grace	73.38	26.31	113.88	113.88	113.88
Leaksville, Epiphany	546.77	546.77	2,037.32	2,037.32	2,037.32
Lexington, Grace	547.53	547.56	2,227.38	2,227.38	2,227.38
Littleton, St. Alban's	112.54	112.54	427.27	427.27	427.27
St. Anna's	464.89	15.26	59.20	59.20	59.20
Louisburg, St. Matthias	41.42	41.25	168.87	83.00	83.00
St. Paul's	357.30	357.30	1,451.20	900.00	900.00
Mayodan, Messiah	176.97	176.97	688.93	688.93	688.93
Milton, Christ	40.69	40.69	139.40	139.40	139.40
Monroe, Holy Trinity (A)	5.85	—0—	—0—	—0—	—0—
St. Paul's	608.03	608.03	2,277.97	2,277.97	2,277.97
Mooresville, St. Matthew's	97.85	97.85	364.42	364.42	364.42
Mount Airy, Trinity	617.51	617.51	2,269.12	2,269.12	2,269.12

	(1) Episcopal Maintenance		(2) Church's Program		
	Assess.	*Pd. to Date*	*Quota*	*Accept.*	*Pd. to Date*
Northampton St. Luke's (A)	120.64	13.56	52.91	52.91	52.91
Oxford, St. Cyprian's	136.95	136.95	471.33	360.00	360.00
St. Stephen's	890.75	890.75	3,366.11	3,366.11	3,366.11
Pittsboro, St. Bartholomew's	286.99	286.99	1,149.42	1,149.42	1,149.42
St. James'	398.05	4.64	51.72	51.72	51.72
Raleigh, Christ	2,840.02	2,840.02	11,975.97	11,975.97	11,975.97
Good Shepherd	2,666.93	2,666.93	10,948.26	10,948.26	10,948.26
St. Ambrose	329.96	329.96	1,672.82	1,672.82	378.82
St. Augustine's	84.82	84.82	331.68	350.00	350.00
St. Mary's Chapel	65.07	65.07	220.77	220.77	220.77
St. Michael's	2,196.08	2,196.08	8,479.82	8,479.82	8,481.82
St. Timothy's	1,570.38	1,371.46	4,081.30	2,500.00	2,500.00
Reidsville, St. Thomas'	628.99	628.99	2,424.05	2,424.05	2,424.05
Ridgeway, Good Shepherd (I)	80.21	20.35	93.15	93.15	93.15
Ringwood, St. Clement's	22.74	22.74	84.59	30.00	30.00
Roanoke Rapids, All Saints'	769.90	769.90	3,119.72	3,119.72	3,119.72
Rockingham, Messiah	371.05	371.05	1,592.96	500.00	500.00
Rockingham County, St. Mary's	162.95	162.95	562.90	562.90	562.90
Rocky Mount, Christ	413.11	413.11	1,375.81	1,375.81	1,375.81
Good Shepherd	2,634.90	2,634.90	10,024.23	10,024.23	10,024.23
Holy Hope	63.69	63.69	328.54	328.54	328.54
St. Andrew's	404.41	404.41	1,246.61	1,246.61	1,246.61
Rowan County St. Matthew's	365.93	365.93	1,313.53	1,313.53	437.84
Roxboro, St. Mark's	294.93	294.93	1,068.29	700.00	700.00
Salisbury, St. Luke's Parish	2,225.08	2,225.08	8,608.55	8,608.55	8,608.55
St. Paul's	284.21	284.21	610.71	610.71	810.71
St. Peter's (A)	108.58	35.20	133.19	—0—	—0—
St. Philip's	51.16	51.16	193.16	193.16	193.16
Sanford, St. Thomas'	530.82	530.88	1,797.66	1,797.66	1,797.66
Satterwhite, St. Simeon's	49.90	67.41	44.28	44.28	44.28
Scotland Neck, Trinity	562.70	562.70	2,461.14	2,461.14	2,461.14
Siler City, St. Mark's (A)	191.41	137.80	227.30	—0—	—0—
Smithfield, St. Paul's	676.05	676.20	2,519.21	2,519.21	2,519.21
Southern Pines, Emmanuel	1,621.52	1,622.26	5,889.07	6,000.00	6,000.00
Speed, St. Mary's	165.19	165.19	321.80	321.80	321.80
Spray, St. Luke's (I)	699.30	647.65	2,543.69	2,543.69	2,543.69
Statesville, Holy Cross Mission	31.63	31.63	262.81	100.00	100.00
Trinity	708.72	708.72	2,741.42	2,000.00	2,000.00
Stovall, St. Peter's	153.63	170.56	84.34	84.34	84.34
Tarboro, Calvary	1,990.68	1,990.68	7,416.82	7,416.82	7,416.82
St. Ignatius	37.97	37.97	160.02	160.02	160.02
St. Luke's (AI)	137.02	58.28	184.76	184.76	183.70
St. Michael's	360.44	360.44	951.96	951.96	956.13
Thomasville, St. Paul's	—0—	302.40	1,027.99	1,027.99	1,027.99
Townsville, Holy Trinity	75.25	75.25	263.75	263.75	263.75
Wadesboro, Calvary	431.05	431.05	1,937.77	1,937.77	1,937.77
Wake Forest, St. John's	149.21	149.21	464.46	464.46	464.46
Walnut Cove, Christ	178.25	178.25	586.99	700.00	700.00
Warrenton, All Saints'	51.14	51.14	224.65	224.65	224.65
Emmanuel	710.21	710.21	2,704.96	2,704.96	2,704.96
Weldon, Grace	411.80	411.80	1,567.87	1,567.87	1,567.85
Wilson, St. Mark's (AI)	1,347.87	45.00	256.64	256.64	—0—
St. Timothy's	1,489.90	1,489.90	6,076.25	6,076.25	6,076.25
Winston-Salem, St. Paul's	5,195.38	5,195.38	19,869.60	19,869.60	19,869.60
St. Stephen's (I)	471.96	447.38	690.29	690.29	414.50
St. Timothy's	934.84	934.84	3,533.80	3,533.80	3,533.80
Woodleaf, St. George	405.30	26.98	128.26	128.26	128.26
Yanceyville, St. Luke's	86.74	45.22	134.88	—0—	—0—
TOTALS	$91,041.41	$88,119.07	$320,218.15	$305,308.72	$301,396.34

(A) beside the name of a church means the assessment sum includes arrears—money due from past years.

(I) beside the name of a church means insurance.

(1) **The Episcopal Maintenance Fund** covers the operating expenses of the Diocese. The amount assessed your church is determined by the necessary percentage of each church's operating budget to raise the total amount in the Diocesan Budget as passed by the Convention. The necessary percentage factor for 1961 is 8.48%.

(2) **The Church's Program Fund** is the money you give for the spreading of the Gospel—to yourself, and to others. It is divided between the Diocese, the Province, the Nation, and Overseas Missions. The formula by which the amount of the quota for your church is determined is an average of the three amounts below:

1. For 1961—61.9% of your 1959 operating budget.
2. A per capita assessment of $5 for parishes, $2 for organized missions, and $1 for unorganized missions.
3. The average of the quotas for the immediate preceding 5 years.

THE DEPARTMENT OF FINANCE: Dr. Henry T. Clark, Jr., chairman; A. Freeman Edgerton, T. M. Evins, and Thomas J. Pearsall

History Points the Way

By George Esser

NOTE: *The 1959 Diocesan Convention adopted a resolution authorizing the Bishop to appoint a committee to study the structure and organization of the diocese. Under the chairmanship of D. Edward Hudgins of Greensboro, such a committee has been studying the diocesan organization since the spring of 1961. This article is a short version of a report prepared for the Committee on Structure and Organization. The report is designed to give the committee a better idea of how present diocesan organization evolved. It also should serve as a helpful background for all in the diocese, looking toward the time when the full recommendations of the Committee are published in the* CHURCHMAN *and reported to the Convention this spring.*

A Series

This article by Mr. George Esser of Chapel Hill is the first in a series that will appear in the CHURCHMAN this month, in March and April. While this month's article concerns history, the March installment will be an analysis of business management in the Diocese. The April chapter will deal with the report to the convention by the Committee on Structure and Organization.

From the time of Bishop Ravenscroft to the time of Bishop Cheshire, covering roughly the period from the early 1820's to about 1900, the organization of the Diocese of North Carolina was very simple.

Under the Bishop and the Convention, the primary diocesan organization was the Standing Committee or Council of Advice. There were both a secretary and a treasurer elected by the Convention and serving on a part-time basis. The Diocesan Trustees held title to and managed all diocesan property. There were a number of convention committees, of which the Committee on the State of the Church and the Committee on Finance were the most important. As institutions were established, boards or commissions to administer them were created. Missionary activities were under the direction of the Bishop with the advice and assistance of a committee, but financial support for these activities came from funds voluntarily donated for the Bishop's use, not in response to appeals to finance a formally-organized diocesan program. Much of the missionary activity originated locally, at the initiative of parochial priests, in the absence of a full staff of missionary clergy.

As the work of the Church in North Carolina began to increase in the years following the Civil War, the first steps taken to relieve the bishop's workload were external, not internal. It soon became obvious that one man could not make all of the required visitations to existing parishes and missions and still supervise the extension of the Church throughout the state. These pressures led first to the creation of the Diocese of East Carolina (1883) during Bishop Lyman's episcopate and then the creation of the Missionary District of Asheville (1895) early in Bishop Cheshire's episcopate. But even this contraction of diocesan jurisdiction did not enable Bishop Cheshire to give both needed attention to missionary activity and supervision to other diocesan activities such as the development of diocesan institutions.

1903: THE CONVOCATIONS

Accordingly, in 1903, the diocese was further subdivided by the creation of the Convocations of Charlotte and Raleigh and a Convocation for Colored Work. Within each convocation, an archdeacon was appointed to be responsible for domestic missionary work, including supervision of mission clergy, serving missions and churches for which no clergy were available, and opening up new missionary fields. Each convocation was responsible for financing the expenses of all missionary activity within its boundaries; each convocation held at least one annual meeting with both clerical and lay representation from each parish and mission; and each convocation collected and disbursed its own funds.

This step relieved Bishop Cheshire of immediate supervision of mission work although he continued to assign clergy to their respective missions within the different convocations. It also relieved the Convention of direct responsibility for mission activity.

This basic structure continued until the years after World War I, although in the second decade of this century the diocese, in addition to assessing parishes and missions for the support of the Episcopate, began to apportion to parishes and missions a quota for support of specific diocesan projects such as work with students at the University of North Carolina and support of Sewanee.

1919: THE QUOTAS BEGIN

Until 1919 there was no formal system within the Episcopal Church for financial support of the National Church. In that year, however, the National Council was created and a Nation-Wide Campaign was instituted with the purpose of raising in every parish and mission a sum for the support of both diocesan and national programs. Each diocese was assigned a proportionate share of the cost of administering the program of the National Church, and to this quota the diocese was expected to add the cost of all diocesan programs other than the support of the episcopate. A share of this total sum was then apportioned to each parish and mission to be raised annually from pledges made by each member of the congregation.

While this is essentially the plan in effect today, much organization and education had to go into this first Nation - Wide Campaign, and the Diocesan Convention established a separate committee to raise the diocesan quota. The Convention also appointed a separate treasurer to receive and disburse funds raised in the Campaign.

With a single, coordinated money-raising effort for all diocesan programs, the system of convocation financing for

ssions became obsolete, although the chdeacons and the convocations con-ued to supervise the missions for veral more years.

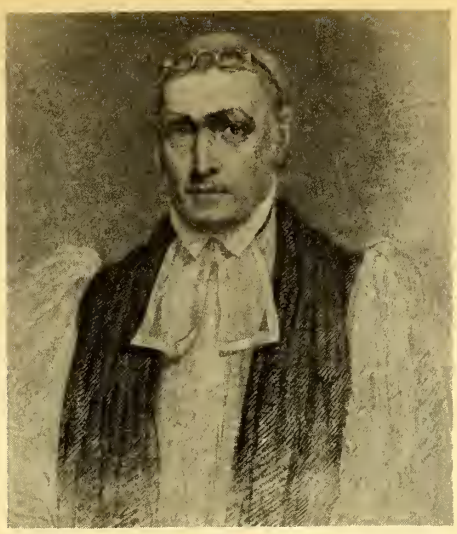
1922: EXECUTIVE COUNCIL CREATED

The next step followed logically. th more money available for di-esan programs and with responsi-ity centralized at the diocesan level, need became evident for an agency administer these programs between nual meetings of the Convention. llowing the pattern established by National Church, the Convention ated the Executive Council in 1922. Although the composition of the uncil has changed from time to time ce 1922, the powers and duties of Executive Council have remained tually unchanged to this day. It is a dy elected by the Convention with th clerical and lay representation. llectively, the Council is the policy-king agency of the diocese be-een conventions. Individually, Coun- members are assigned to different partments and have specific adminis-tive responsibilities to carry out.

In terms of program the Council has en charged with "the development d prosecution of the work of Mis-ns, Church Extension, Religious lucation, Social Service, and the per-rmance of such work as may be mmitted to it by the Convention; o of the initiation and development new work of such character be-een sessions of the Convention." anon XVI, Section 3). The Coun- has the power to elect and prescribe duties of any officers or agents it ems necessary and is directed to or-nize such departments as it deems cessary. The only amendment to this rtion of the canon since 1922 re-ires the creation of a Department Finance (Canon XVI, Sections 4 d 5).

As the agency charged with carrying t diocesan programs, the Council epares and presents an annual dget to each Convention and appor-ns the approved budget among the rishes and missions of the diocese. ne Council alone has the power to end money appropriated by the Con-ntion, including the power to modify e budget as made necessary by anges in anticipated revenues or ex-nditure.

Following creation of the Executive ouncil, there was no longer a need



BISHOP RAVENSCROFT

for the special committee to promote the Nation-Wide Campaign in the diocese, and this responsibility was taken over by the Field Department of the Council, now known as the Department of Promotion.

The decade following organization of the Council was a period of concern for an experimentation with diocesan administration, particularly since diocesan programs such as religious education and college work were being rapidly expanded.

1922: BISHOP PENICK ELECTED

In 1922 Bishop Cheshire was beginning the 30th year of his episcopate, and in culmination of several years during which episcopal assistance had been discussed, he asked the 1922 Convention for the assistance of another bishop. The Convention responded, agreed to the election of a bishop coadjutor, and proceeded to the election of Bishop Penick.

From 1922, then, the administration of the diocese was shared by Bishop Cheshire. Bishop Penick initially was given responsibility for the "Convocation of Charlotte and all ordinary Episcopal oversight and administrations therein; together with the personal oversight and direction of all the Postulants and Candidates for Holy Orders of the Diocese." There was also a Suffragan Bishop—Bishop Delany, elected in 1918—for the work with Negroes, and there were archdeacons for the Convocations of Charlotte and Raleigh.

1927: EXECUTIVE SECRETARY

The Executive Council first organized itself into the following departments: Field, Finance, Religious Education, Social Service, Missions and Church Extension, Publicity. With the consequent increase in administrative work, the Executive Council in 1927 created the office of Executive Secretary, a post filled by the Rev. E. L. Haines for the next four years. In commenting on this position in his 1928 Convention address, Bishop Penick stated briefly the functions of the office:

"The creation of this new executive office, and the advent of its first incumbent, should begin a new and progressive stage in the history of this Diocese. This office is not an experiment. It had become a necessity. For the rapid expansion of the several departments of the Council, ramifying in many directions, had created such a volume of Church activity that the entire time of one man was required to give proper attention to the details of diocesan business. In addition to stimulating interest in religious education and social service within the Diocese, this new officer will devote his energies particularly to the Church's Program, the Forward Movement and the Fall Campaign, so that the missionary obligations of the Diocese may be more evenly distributed and borne by a larger percentage of parishes and missions."

Mr. Haines did not have primarily financial or business responsibilities. In addition to the duties specified above, he served as Secretary of the Diocese and as secretary to the Executive Council, as secretary to a number of departments and special committees, and as business manager for diocesan camps.

Meanwhile, in 1928 Bishop Delany died and his position was not filled. In the same year the Convocations and the two archdiaconates were abolished. Responsibility for supervision of missions was transferred to the Department of Missions.

1931: DEPRESSION EFFECTS

With the coming of the depression, there was a severe drop in diocesan revenues, and when the post of Executive Secretary became vacant in 1931, it was decided not to fill it temporarily. Although staffing the office was discussed on several occasions during the following decade, the vacancy was never filled. Following

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History Points

Continued from page 9

Bishop Cheshire's death in 1932 Bishop Penick, in effect, handled all the responsibilities that had, for a time at least, been shared by three bishops, two archdeacons, and an executive secretary.

FINANCE CONSOLIDATION

Money problems during the 1930's finally led to a consolidation of the several agencies concerned with financial management. Under authority granted by the 1933 Convention, the Episcopal Maintenance and Church's Program Fund budgets were consolidated into one under the supervision of the Department of Finance. As a result the Diocesan Committee on Finance, which for years had prepared the Episcopal Maintenance budget was abolished. Furthermore, efforts were begun in 1933 to consolidate the collection and disbursement of these and the Church's Pension Funds under one treasurer instead of three. Upon the death within a year of each other of the Diocesan Treasurer and the Treasurer for the Church's Program Fund, the 1940 Convention, on recommendation of the Executive Council, appointed the Security National Bank, Raleigh branch, to serve as Diocesan Treasurer for all purposes until a full-time Executive-Secretary-Treasurer was appointed. This latter action was never taken and the bank has remained as Treasurer to this date.

The subject of further administrative assistance did not again arise until 1947 when Bishop Penick requested episcopal assistance from the Convention. A special committee appointed in that year recommended the election of a Bishop Coadjutor, to which Bishop Penick gave his consent, and the election date was fixed for the 1949 Convention. That election ended in a stalemate and not until 1950 was a successful election held. As a result of that election, Bishop Baker was consecrated in January 1951, and began to share Bishop Penick's administrative burdens.

SUMMARY: GRADUAL EVOLUTION

This historical sketch has emphasized basic diocesan organization and has not covered changes in the organization and staffing of the departments. From time to time departments have been created, consolidated, or abolished. So also have a number of commissions and special committees. The keynote to diocesan organizational change has been gradual evolution, making changes as needed to meet first one situation, then another.

THE PRESENT TASK

The Committee on Structure and Organization is, for perhaps the first time in diocesan history, undertaking an overall examination of diocesan organization and its suitability for the demands of the present and future. The committee is now focusing on three main objects: The Diocesan business manager, and Convention, and the Executive Council. Can the diocese afford to manage its far-flung property holdings and a half-million dollar budget without a full-time employee trained in business management? Can the Convention responsibly study and consider basic legislation according to a pattern worked out in the 19th Century for a leisurely gathering of clergy and laity lasting several days? Can the Executive Council meet the administrative requirements of the 60's with the same procedures and agencies that were adequate in the 20's?

The questions facing the Committee are too complicated to permit an all-encompassing report in 1962. However, a number of major recommendations will be submitted for consideration by this year's Convention.



BISHOP PENICK

Bishop Baker

Continued from page 4

A gift of 3,000 text books from St. Mary's Church, High Point, was a great thrill to these students and their teachers. The books were shown to us with much pride and gratitude.

Although it is obvious on the map, it still puzzles me how we managed to drive only an hour and a half by automobile in a northerly direction and go from the Pacific coast to the Atlantic. But we did and spent a fascinating day visiting Christ Church by the Sea, St. Mary's and St. Margaret's.

A trip into the country where the Indian work is going on is promised to other visitors but was denied to us. (I suspect that our hosts felt we were a bit elderly for the rough trip.)

Our greatest adventure was the plane trip high into the mountains of Colombia for a visit to Bogota. We flew over jungles most of the way and breathed a sigh of relief when we set down at the beautiful Bogota Airport. Like all Colombian airports, it is relatively small and tucked between rather formidable mountains.

Bogota is a beautiful old city showing still the Spanish influence in certain areas, but generally displaying a very contemporary earthquakeproof facade. It is a city of a million people, mostly Roman Catholic. Our church there has over 250 members.

The church in Bogota, St. Albans, is an interesting lesson in cooperation. Its congregation is made up of American, Canadian and British nationals, some 3,000 in the city. This congregation shares the building with a United Protestant congregation served by a Presbyterian minister.

The work in Colombia has grown to such an extent that Bishop Gooden is actively trying to have the area redesignated as a separate missionary district.

There was much that we had no time to see and yet it was apparent from our brief visit that we have entered into a relationship with a Diocese which has vigor and direction; one from which we can learn and receive much.

There is great and bitter poverty in this part of the world. It is poverty of long standing and it has the evils that attend such poverty. Yet within it the Church strives and strives well.

Presiding Bishop Criticizes Move Against Mollegan

NEW YORK. — The Presiding Bishop of the Protestant Episcopal Church has strongly criticized those Charleston, S. C. Episcopalians who have brought pressure to prevent the Rev. Dr. Albert T. Mollegen, professor at a leading Episcopal theological seminary, from speaking at Clemson College in South Carolina.

Dr. Mollegen had been invited as a principal speaker for Religious Emphasis Week (February 6-8) at the college in Clemson, S. C. The invitation was withdrawn "after Charleston, S. C. Episcopalians opposed him for activities in the 'popular fronts' of the 1930's," according to United Press International.

The noted professor of New Testament language and literature at the Episcopal Theological Seminary in Alexandria, Va., told newsmen that Clemson College President R. C. Edwards telephoned him after being told by these Charlestonians about the appearance of his name in the "old House Un - American Activities Committee records." He and President Edwards conferred twice, said Dr. Mollegen, before reaching "mutual agreement" that he would not appear.

Here in New York, the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, released the following statement upon learning of the incident: 'According to wire service reports, Clemson College has withdrawn its invitation to the Rev. Dr. Mollegen to be a Religious Emphasis Week speaker because of pressure from Charleston, S. C. Episcopalians.' This action by Episcopalians against one of the most respected priests in the Episcopal Church is deeply disturbing. Dr. Mollegen is a devoted Christian and a loyal citizen.

"This is further evidence of the fact," said the Bishop, "that fear and suspicion are turning many of our people against one another and dividing the Church and Nation at a time when we should be working together for justice and peace.

"Last September in Detroit as a deputy at our Church's General Convention, Dr. Mollegen in an official address outlined a program for the United States which said in part: 'Western civilization is threatened as it has never been threatened since the Turkish hammer beat against its walls. The United States is called to a central and indispensable vocation in our time, since no constellation of nations without our power, military and otherwise, can compete successfully with Communism.' He then suggested a four-point program for the United States to follow, in military, diplomatic and foreign aid policy, in order to save the West. Did the 'Charleston Episcopalians' ever hear of this? What is their definition of patriotism?"

Finances

Continued from page 5

and Organization in their forthcoming report. The current business management of Diocesan affairs has many gaps despite the extraordinary recent efforts of members of the Departments of Promotion and Finance and our fiscal agents at the North Carolina National Bank. This matter will be presented in detail at the 1962 May Diocesan Convention. The Executive Council hopes that a business office can be activated at Diocesan Headquarters beginning July 1, 1962. The estimated cost of six months' operation during 1962 (salaries, supplies, travel, initial equipment and minimal construction of office facilities) is $12,-300.

If we meet these two additional needs, a net budget of approximately $352,000 is required in 1962 for the church's program.

What are the available resources to cover this sum? In September 1961, *regular quota assignments* for 1962 were made to the 129 parishes and missions to cover the net budget of $337,646. Subsequent appeals and/or changes in status of three churches led to a reduction of the assigned quotas to $336,429. From these assignments, there have been *acceptances of regular quotas* totaling $326,740. This is over 97 per cent acceptance, a high rate in comparison with past experience. It again suggests a rising sense of stewardship among the 129 parishes and missions. *In addition,* in September 1961, *special challenge quotas* above regular quotas were proposed to 12 of the larger and financially better established parishes of the Diocese. This action was taken to hedge against the traditional non - acceptance and non-payment of regular quotas and to safeguard the 1962 program of the Diocese. From these twelve parishes, there have been acceptances of the special 1962 challenge quotas totaling $13,235. Five of the parishes have accepted the challenge quotas in full, three in part and four have either taken no action or declined to accept.

Thus the total of the acceptances to date is, in round figures, $340,000 to cover the need presented above of $352,000. The Department of Finance feels that this gap of $12,000 exists even after considering such factors as (a) possible non-collection of quotas in 1962, (b) possible non-expenditure of regular budgeted items, (c) the availability of a moderate sum for contingencies and (d) the possible availability of some funds from outside the Church's Program Budget to finance the Business Manager, in part, during 1962.

Provision of this additional $12,-000 could make 1962 Diocesan operations the most effective in history. The $12,000 could be supplied by those parishes and missions which accepted less than their *regular quotas* and/or by further action on the part of seven parishes which were given *special challenge quotas* and/or by other parishes making payments beyond quota.

I would like to emphasize that technically there is no 1962 budgetary commitment in the Church's Program Fund beyond the net budget of $333,-049. It appears now that we will have the income to cover the expenses of this net budget. There are, however, two urgent needs beyond this budget which the Diocese can and should meet, to wit: (a) Payment of $7,000 on our obligation for the National Headquarters building; (b) financing of a business manager's office beginning July 1, 1962 at a cost of $12,000.

As for 1963 budgets, the process is under way to prepare recommendations for submission to the 1962 May Convention in Greensboro. Departmental studies of 1963 budget needs are currently going forward. An all-day "hearing" by the Department of Finance has been scheduled for Diocesan Headquarters on February 22. The Department of Finance will transmit its recommendations for 1963 budgets to the Executive Council on April 3. The Executive Council will

Continued next page

act on these at that time, and distribute its proposal to Convention delegates in advance of the Convention date.

Parallel to all this, a study of the formulae by which quotas and assessments are assigned to parishes and missions has been under way, led by Tom Pearsall of Rocky Mount. In response to December and January invitations for comment, a number of thoughtful statements were sent to Mr. Pearsall by various parishes and missions during late January. Furthermore, two parish delegations made presentations at an open conference on this subject held in Raleigh on January 24, 1962. In addition, a request for information was sent to some 75 other dioceses across the United States, and to date there have been 66 responses. A progress report on the work of this subcommittee will be made at the Diocesan Convention in May. It is expected that any changes in formulae will be made effective in September 1962, when quotas and assessments to cover 1963 budgets are distributed to the parishes and missions.

In addition to these matters, the Department of Finance has implemented a program for the bonding of all parish and mission treasurers, effective January 1, 1962. It has likewise implemented an insurance program for all clergy (families optional) in the Diocese and for all other Diocesan personnel. It has also worked actively with the Committee on Structure and Organization in a study of management problems in the Diocese. You will hear more of these matters from other sources.

Sound Diocesan finances can provide one foundation stone on which to build a program of spiritual depth and scope. Sound Diocesan business management is a contributor toward an over-all Diocesan program, not an end in itself. There have been some wholesome recent developments in the field of Diocesan finances and business management. We can expect these to accelerate the growth of our over-all Diocesan program.

Sincerely yours,

HENRY T. CLARK, JR., M.D.
Chairman
Department of Finance

Bishop Coadjutor Writes

One of the most important decisions made by the Diocese of North Carolina in recent years has been to study the structure and organization of the Diocese. The leadership and committee composition appointed by Bishop Baker for this significant undertaking are representative of the thoughtful and progressive members of the Church in our Diocese.

As one who has attended every meeting of the committee, I can assure you that the agenda has included almost every known and possible subject for discussion that comes rightfully under Structure and Organization. It has been a thrilling experience to listen to the members of this committee analyze, evaluate, suggest and recommend ways in which we might better fulfill our Christian obligations as members of the Church in reference to the people, institutions and structure of our Diocese.

It is my prayerful hope, when this committee makes its first report to the Diocesan Convention in May, tha every layman and every clergyma will open his heart and mind to th fruits of the labors of this competen committee. It is my firm convictio that the recommendations of the com mittee on Structure and Organizatio will open wide avenues which will lea to greater strength and growth fo the Diocese of North Carolina.

We are all anxious to maintain ou rightful place as a Diocese in the Angli can Communion and to bear witnes to Christ and his world here in ou own State. This has been a thought ful concern of the committee, an everything in their report is designe to achieve this end. We look forwar to the report of this committee. THE NORTH CAROLINA CHURCHMAN will b publishing this month, March an April portions of this report. I per sonally request your sympathetic an thoughtful consideration of the recom mendations.

Faithfully in Christ,
THOMAS A. FRASER

BISHOP WARNS OF CRITICISM OF PEOPLE ON RELIEF ROLLS

NEW YORK. — The Presiding Bishop of the Episcopal Church warned today against "general criticism of" people on public relief rolls.

Obviously opposing an attitude spread by much-publicized recent controversies over public welfare recipients, the Rt. Rev. Arthur Lichtenberger points out its dangers in a statement for a special issue of the Episcopal publication, *Churchways*. The February number deals with the Church's mission to people of special need.

"The total welfare of people is a basic concern of the Christian religion," begins Bishop Lichtenberger, continuing:

"By word and deed the ministry of Jesus was largely given to the personal and social needs of people in trouble. The Christian Church has always developed services for the poor and the afflicted. Christians today join with others in supporting a wide range of voluntary social services.

"The development of public welfare programs in the United States is a recognition of this Christian and humanitarian concern for human needs American democracy is best serve when broad social welfare programs function under both government an voluntary auspices.

"Public welfare services are matter of justice and should be available t those in need, unrestricted by resi dence, citizenship, or circumstances o birth. The vast public welfare pro grams must be under constant super vision and evaluation by public of ficials and representatives of the peo ple to assure that they meet the chang ing needs of handicapped people. Bu we must take great care that the neces sary evaluation of programs and thei administration does not transpose it self into general criticism of the reci children under 18 years of age, an others who cannot defend themselves.

"I hope that Episcopalians will join with all men of good will in being alert to the welfare needs of people in their communities, and in support ing the welfare services available t them. This is one way of loving thy neighbor as thyself in our present world."

pients — the aged, the blind, the sick,

Keeping Track Of the Bishops

ebruary

8 **Charlotte,** St. Christopher's 10 & 11 am (the Bishop)
Greensboro, All Saint's 8, 10 & 11 am (Coadjutor)

2 **Raleigh,** Diocesan Hqs., Finance Committee 9 am (both Bishops)

5 **Rocky Mount,** Christ Church 10 am, Holy Hope 11:30 am. Official opening of new building, Holy Hope 8 pm (the Bishop)
Elkin, Galloway Memorial 9:45 and 11 am (Coadjutor)
Burlington, Holy Comforter, Special Confirmation—afternoon (Coadjutor)

Iarch

2 **Raleigh,** Diocesan Hqs., Structure and Organization (both Bishops)

4 **Southern Pines,** Emmanuel 9 am, Laymen's Conference 11 am. Ground breaking for Episcopal Home for the Ageing 3 pm (the Bishop)
Walnut Cove, Christ Church 9:30 am (Coadjutor)
Mayodan, Messiah 11 am (Coadjutor)
Germanton, St. Philip's 3 pm (Coadjutor)

5 **Chapel Hill,** Clergy Workshop on Alcoholism
Raleigh, Good Shepherd, Episcopal Churchwomen 12 Noon (Coadjutor)

6 **Raleigh,** Diocesan Hqs., Central Clericus 10 am. Quiet Day, St. Mary's Chapel 10:30 am
Rocky Mount, Holy Hope 8 pm (Coadjutor)

7 **Charlotte,** Thompson Orphanage 8 pm (Coadjutor)

-9 **Raleigh,** Christ Church, Lenten Noon-Day preaching (Coadjutor)

9 **Charlotte,** Holy Comforter, Laymen's Association 6:15 pm (the Bishop)

1 **Charlotte,** St. Martin's 8, 9:15 & 11:15 am (the Bishop)
Greensboro, Redeemer 11 am (Coadjutor)
Greensboro, Woman College 3 pm (Coadjutor)

4-16 **Goldsboro,** St. Stephen's, Lenten preaching (the Bishop)

4 & 15 **Southern Pines,** "The Terraces," Deacon Conference (Coadjutor)

Alcoholism Workshop Slated In Chapel Hill for Clergy

A clergy workshop on alcoholism will be sponsored March 5 in Chapel Hill by the Division of Alcoholism of the Department of Christian Social Relations. The Rev. James O. Walker, in announcing the workshop, said the leader will be the Rev. James T. Golder, rector of the Church of the Advent of Christ the King in San Francisco.

The workshop will be open to clergy in the central part of the diocese, said Mr. Walker, but later other workshops will be available in other parts of the diocese.

Mr. Golder is well known as an authority and leader in the field of alcoholism education. He is General Chairman of the Conference on Alcoholism for the Diocese of California; he has been a member of the Commission of Society and Alcohol of the National Council; he is the author of numerous articles on the subject. In the past two months Mr. Golder has been giving courses on alcoholism problems for seminary students at the Church Divinity School of the Pacific and at Nashota House in Wisconsin.

In pointing up the importance of alcoholism as a problem for Christian concern, he says, "Alcoholism is now our number three national health problem, superceded only by mental illness and heart disease. Alcoholism is business and industry's number one personnel problem, being responsible for an annual waste of one billion dollars to our national economy. One out of every 16 adults in the United States is an alcoholic, and for each one of these sick people there are from five to 20 other individuals directly or indirectly involved in the problem."

Mr. Walker, in announcing this workshop, pointed out that the diocese has been active in the area of alcohol and alcoholism education for some time. The annual Alcoholics Anonymous conference has become an important part of the Vade Mecum summer program, although this year's conference had to be shortened. Individual clergymen and laymen have taken active parts in the counselling of alcoholics and their families, and many church people serve on local or county boards to assist in dealing with alcohol problems.



JAMES T. GOLDER

This workshop will last for one day and its purpose will be to help clergy who are concerned about helping the alcoholic and his family to develop the skills and knowledge to deal more effectively with the problem. Full details will be mailed out to clergy of the central area of the diocese, but inquiries from other clergy to Mr. Walker will be welcomed.

Mr. Walker stated, "We are most fortunate to have secured the services of James Golder as leader of this workshop. His experience in leading other clergy groups on the west coast, in consulting with agencies of prisoner rehabilitation and other social agencies, and his long experience in counselling those with an alcohol problem make him an ideal resource for us. We are indeed delighted to have secured him."

BLANKETS ARE NEEDED

NEW YORK. — Blanketing shivering refugees in 25 countries is the immediate task of Church World Service, asking for a million pounds of blankets.

The relief arm of the National Council of Churches is making a nationwide appeal for bed-covering for thousands of victims of war, earthquakes, hurricanes, typhoons, floods, economic disasters and political upheavals.

Blankets, quilts, comforters or afghans are needed. All kinds will be welcome — new, not-so-new, warm, light-weight, wide, narrow, children's and baby blankets.

Groundbreaking Set for Home For the Ageing

The formal groundbreaking ceremony for the Episcopal Home for the Ageing will be held at Southern Pines, Sunday, March 4, at 3:30 p.m.

The go-ahead signal was given by the Advisory Committee at its meeting in Charlotte last month on motion of Judge Francis O. Clarkson. The motion instructed the building committee to call for bids and arrange for the groundbreaking as soon as the completed architects plans were approved.

With the architect's plans completed and approved by Bishop Baker, and with the building committee authorized by the Advisory Committee to call for bids from contractors, the last obstacles in the way of beginning work on this project of the Diocese of North Carolina have been removed.

The ceremony at Southern Pines will be attended by most of the officers and committeemen who for the last six years have been working quietly toward this evidence of the success of their plans and labors. Anyone interested will be welcome.

The idea for an Episcopal Home for the Ageing was first conceived many years ago, but it was taken up actively by the late Rt. Rev. Edwin A. Penick, Bishop of the Diocese of North Carolina, who, about six years ago, asked Harcourt T. Cosby of Charlotte to organize a movement for the establishment of the home.

The idea caught on slowly at first, but Mr. Cosby, working quietly in cooperation with Bishop Penick, got together a committee which in the course of a few years branched out with subcommittees until a diocese-wide organization had been formed. The current preparations for groundbreaking and beginning actual construction are the fruit of those years of labor.

Bishop Penick did not live to see his great plan approach its present stage of success, but his interest in it and his constant encouragement to those who were working for it never flagged.

The motion to proceed with the building was passed unanimously. The original estimate of $350,000, presented to the convention and the goal of the fund raising campaign, proved an inadequate sum to put into this building. Architects could not design a home for 40 people along desirable lines for that amount. About $150,000 is still needed and pledges are still being received by The Fund Raising Committee under the Chairmanship of T. F. Southgate, Jr. Memorials are being received by the Committee on Memorials under the Chairmanship of J. Melville Broughton, Jr. of Raleigh.

At this stage the most desirable form of memorial is the cost of one room

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Laymen's Meet Scheduled March 4 at Southern Pines

Laymen throughout the Diocese will gather at Emmanuel Church, Southern Pines, for the 28th annual convention of the Episcopal Laymen of the Diocese of North Carolina on Sunday, March 4.

A prominent speaker, to be announced shortly before the convention date, will delineate the role of the church, state and individual in today's society. This subject is being reviewed because of the frequent requests made by individual laymen to be told how they best can apply themselves as Christians in today's world struggle.

A corporate communion service in memory of the laymen who have died during the past year will open the convention at 11:00 a.m. During the service the deceased laymen will be named and prayers of intercession offered for them. The Holy Communion will be celebrated by the Right Reverend Richard H. Baker, Bishop of the Diocese. He will be assisted by the Reverend Martin Caldwell, Jr., rector of the host parish in Southern Pines. The memorial service is an innovation of the Laymen's convention and all rectors and priests-in-charge are urged to give the Reverend Mr. Caldwell the names of the departed laymen.

Another new feature of the convention this year will be an exhibit of the activities within the Diocese. Department Chairmen of the Executive Council have been asked to provide displays of their work and they will be shown in the Southern Pines High School cafeteria, where lunch will be served. This is in keeping with this year's Laymen's emphasis on improving communications within the diocese.

The election of officers for the year will be one of the main items of the business session. A nominating committee composed of Hyman Philips, Jr., chairman, Francis Price and George B. London will report to the convention.

This year's officers who will serve until June 30 are Freeman Edgerton, Charlotte, president; Don P. Blanton, Lexington, vice - president; Charles F. Blanchard, Raleigh, vice-president; Luke D. Drury, Jr., vice-president; H. G. Nicholson, Raleigh, secretary; Frank Baldwin, Rocky Mount, treasurer; Lenoir G. Shook, Tarboro, Laymen's Thank Offering Custodian; Edwin F. Schnedl, Reidsville, executive committeeman; and Charles Manchester, Charlotte; executive committeeman. These men will be eligible for advancement or re-election with the exception of President Edgerton. Last year the convention adopted a resolution limiting the president to a one year term in order to provide opportunity for wider participation in the leadership of the organization.

During the business session the laymen will hear a report of the year's activity from President Edgerton. Supplementary reports will be made by Secretary Nicholson, Treasurer Baldwin and Laymen's Thank Offering Custodian Shook.

After the speaker's address, there will be closing remarks by Bishop Baker.

John F. Pottle of Emmanuel, Southern Pines is the laymen in charge of local arrangements and Vice-President Blanton is coordinating the activities for the Episcopal Laymen.

Agenda for the convention follows:

10:00 a.m. Registration and coffee—Parish House, Emmanuel Church.
11:00 a.m. Corporate Communion Memorial Service.
11:45 a.m. Business Session.
12:50 p.m. Adjournment.
1:00 p.m. Lunch—Cafeteria, Southern Pines High School.
2:00 p.m. Afternoon Session.
3:30 p.m. Adjournment.

The North Carolina DioSCENE

William Penn Price, "Mr. Northvest," was elected by acclaim the new resident of the Northwest Convocaion at their meeting held last month t High Point. Mr. Price has served s a layman and priest in a number f congregations in the Northwest rea of the Diocese.

Walter F. Rauh has left his post in he Diocese at All Saints Church, Conord, to become chaplain at the Illiois State Prison, Joliet, Ill.

Moving within the Diocese is the **Rev. James O. Walker, Jr.,** who went o Christ Church, Albemarle, from Galloway Memorial Church in Elkin.

The students at Ravenscroft School, Raleigh, have received a letter from Sister Ann Marie thanking them for heir Thanksgiving offering which vill be used to send several children n Haiti to school.

St. Timothy's Church, Wilson, reorts that their athletes are proving o be worthy contenders this winter in he Wilson basketball league. The hurch team is well up in the league tandings and the games are providing ood entertainment as well as displays f gamesmanship. However, claims the Wilson reporter, the players have sked that members of St. Timothy's urn out for games to offset the hoots f derision that emanate from the vives of the players who are regular ttendants at the games. Tsk, tsk, adies.

The Women of St. Mark's Church, Huntersville, will hold a silver tea for nissions, March 4 from 3 to 5 p.m. The ladies in the church have aranged for **Miss Jocelyn Gordon** to peak at 3:30 p.m. Also featured will e displays of the foreign missions supported by the Diocese of North Carolina. All parishes in the Diocese are nvited to take part in the tea.

Four men from this Diocese are tudying for the ministry at Sewanee. They are **Richard S. Covington** of Wadesboro; **C. Phillip Craig** of High Point; **Carl E. Jones** of Greensboro nd **Timothy C. Trively** of Durham.



Covington, from Calvary Church, Wadesboro, graduated from the University of North Carolina and was in the finance business before he entered seminary.

Craig, a member of St. Mary's, High Point, graduated from the University of the South, and also was in the finance business.

Jones came to seminary from St. Andrew's, Greensboro. He graduated from Guilford College and the University of North Carolina and was a high school principal before entering seminary.



Seminary students at Sewanee from North Carolina are pictured here along with some of their children and one of their wives. Identification of the seminarians did not accompany the picture so we will have to guess that left to right they are: Richard S. Covington, Carl E. Jones, Mrs. Phillip Craig and Mr. Craig. The children are harder to identify and we are confused enough without mixing them up.

Trively is a member of St. Philip's, Durham and graduated from Clemson College.

The 95th Anniversary of Saint Augustine's College was observed at the college during the first week of February. Dr. P. R. Robinson, Chairman of the Founders' Day Committee, reported. Speakers were: attorney Oliver Morse of Washington, D. C. and the Rev. John C. Davis of Alexandria, Virginia.

Hundreds of alumni and friends gathered on the campus for the Annual Alumni Workshop. Mr. John D. Epps, Jr., President of the Saint Augustine's National Alumni Association, and Mr. Gustav Heningburg, Field Representative of the United Negro College Fund, were the keynoters.

At the Founders' Day Banquet on Saturday night, February 3, Attorney Morse of Washington, D. C. was the principal speaker. Morse is an alumnus of Saint Augustine's and is at present a Professor in the Howard University School of Law.

Groundbreaking

Continued from page 14

and bath, or the furnishings of one such apartment. One such memorial of $10,000 has been contributed by one of the senior priests of the diocese. Rooms paid for as memorials will bear tablets with inscriptions as desired by the donors.

It is urgent that the remaining $150,000 be raised by the time the construction work is completed, probably by the end of this year. Otherwise, bank financing will be necessary. This is considered undesirable because the officers and directors would much prefer that the Home begin operations free of debt.

At the time he approved the plans in November, Bishop Baker said he believed this Home is one of the most important projects ever undertaken by the Diocese of North Carolina, because he considered the obligation of the church to care for its ageing members comparable to its work for the training of youth.

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Ingathering by Women Set for March 24

On or about March 25 there will be a United Thank Offering ingathering service in nearly every Church in our Diocese. Many of these Ingatherings will be Corporate Communion Services for the Women of the Church at which we shall rededicate our "prayers and gifts and joyful service" in Thanksgiving, "cheerfully sharing them with God's children in all the world."

The concept that "all the world" necessarily means "far away places" is now far from the truth. During the past few months we in North Carolina have had reason, as never before, to appreciate the full significance of this United Thank Offering as it is used for the furtherance of the mission of the Church wherever it is most urgently needed.

During the three years from the fall of 1958 until the spring of 1961, which included six ingatherings and comprises the Triennium on which the program of the Episcopal Church is based, the Episcopal Churchwomen of the Diocese of North Carolina contributed $81,593.45 to the United Thank Offering. Of this, $7,541.40 was interest gained by the money as it was compounded during that period.

As is now well known to everyone, at the Triennial Meeting in Detroit last September, a grant of $150,000 was made from the United Thank Offering to St. Augustine's College, Raleigh, for a fine arts and health building. This was by far the largest grant in this country. Our indebtedness to the Churchwomen in other parts of the world is great. The offerings from which this grant was made to North Carolina came from "all women everywhere" — from the Philippines, Okinawa, Central and South America, from Panama and from ourselves. It came from Churchwomen in the prosperous cities of the United States, from women in huts in the rugged mountains of Haiti and from Indian and Eskimo Churchwomen in Alaska.

As the date of our Ingathering draws near, - let us remember our many, many blessings and "give gladly." Our prayers of thanks as we drop our coins into our Blue Boxes throughout the year have a tangible counterpart in making "Yes" the answer to some urgent plea for help, whether the need is in the "uttermost parts of the earth" or here in our own Diocese.

MRS. MARGARET MOTSINGER
United Thank Offering Custodian.

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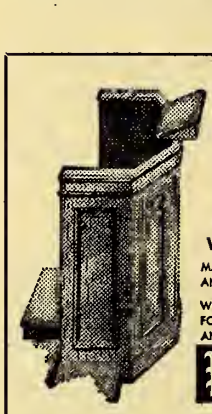

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Volume 52 March 1962 No. 3

Letters to the Editor

As the Editors of the CHURCHMAN go here and there in the Diocese we are often and most earnestly asked "Why doesn't the CHURCHMAN solicit and print Letters to the Editor" as a regular column? The CHURCHMAN's lack of a feature like this is set in contrast to other publications such as *Time* or *The Living Church* whose regular correspondence columns are sources of lively debate on subjects running the gamut from serious controversy to trivial. Certainly reader's interest is heightened by these expressions of opinion in these magazines. By contrast, the CHURCHMAN may appear to be merely a relatively formal vehicle for the official voice of the Diocese.

In our emphasis on feature stories of general interest to Episcopalians in this Diocese we print very little "news" of the kind that is likely to provoke comment. The second reason is that by the time a "letter to the editor" is read, its comment may well have become out of date. We publish only once a month. There is usually a seven week period that must elapse between our planning the contents for a given page and the appearance of the letter in the magazine according to plan in the reader's mailbox. The writer of a "letter to the editor" on a controversial subject may well have changed his mind during the interval!

On the other hand, we are in the communication business, and this implies our genuine concern for two way communication. This means dialogue of as lively a kind as desired between parties who would speak the truth in love with one another. Therefore, the Board of Editors would like to ask your help in an experiment. We need your letters before we can really decide to print them or not print them in a column. We want you to write us so that we can see what kind of correspondence our curr "no-letters-to-the-editor" policy may have been stiflir

We can make no promises about what our decisi shall be, but we can make no fair appraisal or decisi about our policy without some samples of what we a deciding about. So please write us your thoughts, sen ing to the CHURCHMAN office any letters on subje of interest to Episcopalians in this diocese which y may desire to see in print.

Sacrifice and the Cross

When we think of the bloody slaughter of a lamb a stone altar, or of Abraham raising the knife to kill h only son, we are strongly repelled and tempted to di miss the idea of sacrifice as barbarous and out of pla in a "spiritual" religion. The idea seems out of date.

However, these are only primitive forms of somethir that in itself is not at all primitive. For sacrifice is e sentially an action that draws together two persons wh are alienated from one another. It is an action or a gi that has reconciling power.

When a sorrowful boy gives a prize lizard to anothe boy whose eye he has blackened in a fight, this is sacrifice. If the gift is accepted, it bridges the gap hostility that separates them and restores them to on another as friends. Perhaps the giving and receiving of lizard is a rather primitive way to restore a friendshi but the act itself is both necessary and beautiful.

Sacrifice is indispensable to the Christian faith. Th "love story" of the Bible is a love story that begins wit a divorce — disobedient man alienated from his Creato This broken relationship too, could only be healed by sacrifice, but the breach was so severe that man him self could not provide an acceptable sacrifice — th sacrifice had to come from God. Therefore, the churc realizes that there is only one sacrifice, the "full, per fect, and sufficient sacrifice" made by Christ on th cross. Christ is our sacrifice, and there is no other! B his sacrificial death he paid the price of sin and restore us to relationship with the Father.

One time was enough; it does not have to be re peated. We recall this precious gift "and the innumerable benefits procured unto us by the same" whenever we gather to break bread in remembrance that Christ die for our salvation. And our Prayer of Consecration be gins by referring to this once-for-all sacrifice that wa made for us ("who made there . . . a full, perfect, and sufficient sacrifice for the sins of the whole world.") Only the sacrificial death of Christ has the power t

Continued on page 15

The Cover

The great Rose Window high in the north wall of the north transept in Washington Cathedral sets the mood for this month's CHURCHMAN theme — worship. It is appropriate, too, that on March 18 services were held in the Cathedral honoring North Carolina. Special prayers were offered for the work and welfare of the Tar Heel State and its people.

orship through Song

Let's Look at the Words

y the Rev. O'Kelly Whitaker **Chairman, Diocesan Commission on Church Music**

As the BIBLE is the record of *God's ving activity* among His People un- the end of the first century of the ristian era, so the HYMNAL is a cord of many of the *responses* to se mighty acts *by God's People* dur- the centuries that have followed. We readily admit that a man is engthened by God's Spirit when he dies the Bible. It is equally true at a man is spiritually strengthened en he beholds the witness of God's irit in the lives of other Christians. e HYMNAL is a treasury of some the greatest responses to God that thful Christians have made in every ntury from the second until the pres- t. By using the HYMNAL as a book private devotion as well as a book public praise, one is enabled to ntify with Christians of every cen- y, in every walk of life, in every d of social and personal crisis — d to share with them their triumph rough the grace and love of God.

It was in the Psalms that our Old stament spiritual forebears ex- essed to God their adoration, thanks- ving, and penitence as they passed m one crisis to another in their na- nal life and discovered again and ain the conquering power and love God. It is through hymns that the heritors of the New Testament faith ve continuously expressed their new e with God in Jesus Christ. The YMNAL really stands in much the me relationship with the Book of alms as the New Testament does th the Old. The one proclaims the lfillment of the promises and aspira- ns of the other.

Few hymns have become classics d maintained their position in our YMNAL today that do not reflect in me measure the triumph of the power God in the lives of the authors.

O. 337—WHEN I SURVEY THE WONDROUS CROSS

This is a hymn that all of us will singing in our churches this Lent. deserves our private attention as ell, along with the other ten hymns by aac Watts that are now in our HYM- AL.

Watts (1674-1748), an English Congregationalist, demonstrates one of the best examples of a bright and healthy Protestant faith. His earnest convictions and abundant skill produced over 600 hymns. It is not hard to find why many of these have become classics and are widely used today. In his hymns Watts always calls attention to God, especially as manifested in the wondrous love of Jesus. He brings our thoughts to Jesus, not as an interesting figure, or as a wise teacher, or as a doer of good works — but always as *Lord*. Watts invites us to join him in adoring and worshipping our Saviour and our God.

Watts seems to fulfill the Summary of the Law in the arrangement of thought in his hymns. An intimacy with the Bible enables him always to keep Christ foremost in our view, followed by our social responsibility growing out of our worship, and lastly ourselves as those whom Jesus loves everlastingly.

"When I survey the wondrous cross" is the result of Watts' meditation on Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He dwells upon the love

Continued next page

General Hymns

HYMNS IN THE "GENERAL" SECTION (Nos. 266-600) ARE ARRANGED BY SUBJECT. SEE INDEX ON PAGE 799.

4 Bane and blessing, pain and pleasure
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

5 In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

JOHN BOWRING, 1825

337 L. M.

ROCKINGHAM

In moderate time

Arr. by EDWARD MILLER, 1790

SOURCE AND DATE OF TUNE

1 When I sur - vey the won - drous cross Where the young
2 For - bid it, Lord, that I should boast, Save in the
3 See, from his head, his hands, his feet, Sor - row and

Prince of Glo - ry died, My rich - est gain I
cross of Christ, my God: All the vain things that
love flow min - gled down! Did e'er such love and

count but loss, And pour con - tempt on all my pride.
charm me most, I sac - ri - fice them to his blood.
sor - row meet, Or thorns com - pose so rich a crown?

4 Were the whole realm of nature mine,
That were an off'ring far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Alternative Tune, HAMBURG, No. 219

ISAAC WATTS, 1707

SOURCE AND DATE OF TEXT

of Jesus Who died for him, and then the author admits his own inadequacy to accept that love with anything less than a complete offering of himself, "my soul, my life, my all." (It is interesting to compare this hymn with the one immediately preceding it, No. 336, "In the cross of Christ I glory," which John Bowring wrote over one hundred years later on the same text from Galatians.)

Here Watts is making his own response to the glorious love of Christ as he has experienced it. This, Watts himself affirms, is what a hymn should be: "By reading we learn what God speaks to us in his word; but when we sing, especially unto God, our chief design is, or should be, to speak our own hearts and our words to God."

NO. 396—THE CHURCH'S ONE FOUNDATION

Some hymns are the result of a lifetime of meditation upon God. Others have sprung out of crises of a personal, national, or international nature. One of the favorite hymns in the Diocese of North Carolina is ours today because of a noisy theological conflict within the Church.

In 1862, while the American Church was having its own problems of unity, Bishop Colenso of Natal, South Africa, put out the first part of a book entitled *The Pentateuch and Book of Joshua Critically Examined,* in which he asserted many theories about the composition of the early books of the Old Testament. Today many of these theories are widely accepted; but a hundred years ago they were new and startling. In addition, he confessed his doubts about the historical reality of Moses and Joshua. The Church was shocked that a responsible bishop should so light-heartedly publish a book dealing with startling new theories that seemed to throw doubt upon the truth of the Holy Bible.

This began a great debate throughout the Church, which was further enflamed when Bishop Colenso's superior, Bisop Gray of Cape Town, deposed him. Bishop Colenso refused to give up the temporalties of his see; and when he took the matter to court, he was upheld. Thus the Church had a terrible internal struggle that persisted for a quarter of a century. In fact the fundamentalist liberal tension is still with us.

Samuel John Stone, an athletic and fundamentalistic young priest, was caught up in the hectic controversy and became an ardent supporter of Bishop Gray. In order to instruct his poorly educated congregation, but also to defend the historic understanding of the doctrines of the Church against Bishop Colenso and his supporters, Stone published in 1866 *Twelve Hymns on the Twelve Articles of the Apostles' Creed.* "The Church's one foundation" was among these, being based on the ninth article: "The Holy Catholic Church, The Communion of Saints." Interestingly enough, the hymn created a controversy of its own when it was sung a few years later to the tune now familiar to us. The tune was widely criticized in England as "secular twaddling"!

So again a Christian responded in faith to his Lord and to the Church of his Lord in the face of those who appeared to him to be endangering the historic basis of the faith. In spite of his party spirit, Stone was inspired to write a true classic in this hymn, for no doubt many who today sing "The Church's one foundation" with greatest gusto would hold to the views first put forth by Bishop Colenso!

Every hymn in our HYMNAL has a real reason for being. It is the response of a Christian to his God in the terms of his own life and experience. Many of the events that lie behind these hymns can be known to us; others will remain hidden.

The important point, however, is that each hymn is a *response of faith.* The degree and quality vary from hymn to hymn. But among the 600 hymns that fill our HYMNAL there is available to each of us an abundance of rich devotional material that is ready to strengthen us as we behold the mighty acts of God, as we see the witness of the saints, and as we in turn make our own response to the majesty, power, forgiveness, and love of God in Jesus Christ.

Further Information

For hymns, their authors, tunes and their composers, see:

THE HYMNAL 1940 COMPANION, published by The Church Pension Fund.

"The Hymn," a quarterly journal, and other publications of The Hymn Society of America, 475 Riverside Drive, New York 27, New York. Subscription: $5.00 per year.

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5. *ALONG WITH BIBLE READING*



AND ESPECIALLY—

6. *WHENEVER THE CONGREGATION JOINS IN THE PRAISE OF GOD*

(One doesn't have to be able to SING a hymn to SHARE in it!)

"Then They Prayed"

Some out-in-space and down-to-earth thoughts on the devotional life

y the Rev. Willis Rosenthal
Director, Christian Education
Christ Church, Raleigh

"Then they prayed." What is the urce of this quotation? The New estament — "Acts," perhaps? A ooklet on prayer, or a description of e landing of Columbus or of the lgrim Fathers in the New World? nless you happened to notice it where did, you've probably guessed wrong. found it in my morning paper's ac- unt of what TV viewers were doing they watched John Glenn's capsule ing launched into space.

"Breathlessly, Americans waited. ith mounting tension they clung to eir television and radio sets. Then ey prayed . . . women wept, men's es moistened and scores prayed to- ther . . . passengers in the subways ere kept informed by loudspeakers – and asked to pray. Many did." It ems that the spectacular inaugu- tion of the space age was a genuine iritual experience for many people; perhaps shocked and jolted some to their first deep facing of the grand- st questions of individual human life nd of the destiny of the race of man. et us hope that indeed many of us ere truly praying, not merely wishing r hoping for the astronaut's safe re- rn.

IT'S HARD TO DEFINE

Prayer is a deeply mysterious part f human nature, and like the other ssential parts of the human being, it s impossible to define or describe both riefly and adequately. It is an ac- ivity of the soul that puts us in touch ith God to use us in carrying out His will, and it is also a means of re- easing spiritual power into His uni- erse which enables us to be co-work- rs with Him. Prayer is not the same hing as devotion, or "the devotional ife" which is our subject here, but it s the greater part of all religious de- otion and so we must not fail to in- lude it in our consideration.

We have just said that prayer, which is a large and integral part of Christian devotion, is an essential part of being a truly human being. That may sound like an "out-in-space" sort of statement — beyond ordinary grasp or experience, perhaps rather abstract and even unreal. So, let a very "down-to earth" story bring us down where we live. It might even be a true story; I certainly wish that it were.

A devout North Carolina farmer (he was a Baptist, the story goes, and that part of the story at least would seem very plausible!) was visiting in New York. One day he sat down to eat at a table next to a group of beatniks. As was his custom, our fellow Tar Heel bowed his head briefly to "ask the grace." His sophisticated and enlightened neighbors were surprised and amused at this survival of rural simplicity, so different from the ways of the big city, and one of them called to him, "Pop, does everybody do that where you come from?" Looking up, "Pop" answered; "Yup. Everybody — except the pigs."

TO-THE-POINT ANSWER

"Except the pigs." An earthy, inelegant answer, but also one perfectly to the point, and showing a shrewd insight into the realities of human nature. When we "evolve" culturally to the point that we no longer are aware of God and of what is due to Him from us, then we have left behind an essential part of our human-ness. And of course we have no life of religious devotion at all, not even a starting point for one.

But probably no one who receives this magazine needs to be persuaded that true religious devotion is a very good thing, and much to be desired. More likely we are leaving it in the realm of good intentions, or just admiring it from afar off in a few people whom we know to be truly devout but whom, somehow, we never expect ourselves to resemble. Perhaps we are always "too busy" with important and worthwhile things, and so we say "God understands" (as indeed He does!). From such rationalizations — and from plain self-indulgence — the Church calls us, and more definitely in Lent than at other seasons. Somehow, unless we poor mortals have a time for emphasis of a particular thing we usually do not get around to it at all.

A RESPONSE IN LOVE

Let us be clear that the "devotional life" is simply an appropriate response to what we say we believe about God; a response in love to Him who first loves us. The larger part of it is outside the sacraments and regular public worship of the Church, but it extends over into them — and remember, what we "get out of church" is largely determined by what we bring to it. Devotions are not for the spiritually elite, only, but for anyone who sincerely tries to take his religion seriously. They are not just for the comparatively rare times when we "feel religious"; we need them the more when we feel even less devout than usual!

Space for urging one specific suggestion. Nowadays, nearly all Episcopal church buildings are not "locked churches," but most of them are used distressingly little for private devotions. Make it a rule this Lent to visit a church at least once a week, for say ten minutes, spending half of that time on your knees, the rest sitting quietly meditating upon some particular passage in the Prayer Book (such as the teaching about the Ten Commandments, pages 288-9). The Prayer Book, Hymnal, and Bible are our basic "mines" of devotional material, of course, but many others are readily available in our Church. A number of

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. . . Because the spirit ebbs and flows

The following are thoughts set in print in 1938 by the late Bishop Edwin A. Penick. The Editors re-print them here believing the thoughts are as applicable today as they were over 20 years ago

St. Mark 6:31 — *"Come ye apart into a desert place and rest awhile."*

Let me speak briefly about Lent as an opportunity, provided by the wisdom of the Church, for us to replenish our spiritual reserves.

Shakespeare says, "There is a tide in the affairs of men." Yes, and it is also true that there are tides in the affairs of men. Our common experiences are a series of ebb and flow. Night follows day. We engage in labor producing fatigue; then repose. From society we move to solitude; from the strain of rush and noise to grateful quietness and silence. We pass from the fellowship of men to companionship with God. In the lower spheres of life, things remain. Stars are constant and the earth is fixed. But in the realm of the spirit, there are heights and depths, ebb and flow, exaltation and depression, enrichment and poverty, moments of fullness and periods of dryness, consciousness of power and an overwhelming sense of weakness.

The strain of life is not due to the fact that we are busy people with unrelenting responsibilities to be borne, and unending engagements to be met and unrelieved tasks to be done. The tension we feel is due to our disregard of the law of the higher life which is that progress is by change, growth is by a shift of emphasis, enrichment by alternation.

RENEWING THE SPIRIT

Jesus recognized this law. After an exhausting day of ministering to the lame and the sick and the blind, so occupied that St. Mark adds the homely touch that they did not have time even to eat, the Master says to His wearied disciples, "Come ye apart into a desert place and rest awhile." Despite the crowds clamoring for relief, Jesus turned His back upon an occasion for practical helpfulness, and accompanied His disciples across the lake to a deserted place where they might be alone, and renew the spent energies of the spirit.

Those who understand this law of our spiritual welfare realize that there is nothing arbitrary in the Church's designation of the season of Lent. The Church is a wise mother. She has been dealing with human nature for a long, long time. Her experience is centuries old. She knows man's deepest needs and how to supply them. Lent is not mentioned in the Bible. But the Scriptures are not the only source of revelation. God also reveals Himself in history and in human nature and in the failures and successes of men in seeking the way of life. Human aspiration towards God has prompted many a noble experiment. Some of these experiments have led to experiences, moments rich in blessing, when man in his groping, almost touched the border of the garment of God. These transcendent discoveries man has remembered and the Church has preserved as precious and worthy to be transmitted from generation to generation. Lent, therefore, represents what the Church has learned to be helpful for her children. And not only helpful but essential to spiritual culture. For it is a law of the soul's growth that alternating emphases are necessary: work followed by prayer, service by solitude, the whirlwind of activity by the still small voice of meditation. The testimony of millions of people validates the truth of this law. When history speaks, its evidence is trustworthy. It speaks to us, through the Church, that if we are wise, we will seize upon the special opportunity of Lent to "come apart into a desert place and rest awhile." It is the most favorable season that comes our way during the course of an entire year to rehabilitate our bedraggled spirits and to replenish the ebbing energies of the soul.

"GIVING UP THINGS"

In the popular mind, the Lenten Season is associated with the idea of discipline. While this is true, it is fortunate that renunciation — what call "giving up things" — bulks proportionately in our observance the Great Forty Days. This empha may be due to the fact that the Scr tural lessons of the season cluster ab our Lord's temptation and fasting the wilderness. But here we should serve that Christ did not go into wilderness to fast. That was not purpose of His withdrawal into desert. Fasting was incidental to H purpose, which was to come to gri with the fact and power of evil in t world and to determine upon the pri ciples and methods that He would pu sue in working out man's redem tion and release. The self-denial th He underwent was not for its ov sake. It was self-discipline with an o jective. Christ was always positive His attitudes towards life. That is wh His spirit in us is creative. Renunci tion is not an end in itself. If we a concerned with what we are "givi up," our denials will become irksom our spirits will lag, discouragement w overtake us before Lent is half gon and our so-called religious exercis will avail us little or nothing. After th house is swept and garnished, unle good spirits enter in and occupy it, th demons will return, and the last sta of the self-denying man will be wor than the first. Abstinence is good keep the body under, but the su jection of the flesh is an uninspiri objective. It is discipline without a pu pose and soon fails. If, however, th body is subdued, habits are correcte and attitudes are checked in order th the spirit might have a chance for r lease and expansion, then the obje tive of Lent, instead of being trivi and undignified, becomes real an creative and permanently helpful.

THE AIM OF LENT

How shall we keep Lent worthily I hesitate to say because I respect th freedom of your consciences, and tru

he Spirit of God to prompt your earestness. I know, however, that this rinciple is psychologically and spirually true that unless our aim is more hristlikeness, a fuller knowledge of od, a deeper understanding of ourelves, a determined ambition to be of reater helpfulness to our neighbors, he Season will be little or nothing orth. Our principle of Lenten observnce this year is the cleansing and enewing power of a substitutionary dea or attitude. We confront our igorance of the Bible with the determiation to master to the best of our bility at least one gospel before aster. For our slothfulness and inffectiveness in prayer, we substitute n honest desire to pray. For our imatience and quickness of temper, we ubstitute forbearance, tolerance, genleness, the understanding heart. For ur conventionality in public worship, ve substitute reality and an appreciaion of the Church's effort to supply he leanness of our souls with the richess of true discipleship.

AND IF WE FAIL?

Suppose we should fail to do these hings? Will anyone punish us? No, ve have punished ourselves. Will he Church discipline us? No. The Church invites but does not compel er children. Character is not built by oercion but by the cooperation of ach individual soul. What will the udgment be if we fail ourselves in his opportunity? It will be further limiation in the things of the spirit, a ittle more dryness in our soul. The Foolish Virgins were engaged in innocent fun while they waited for the ridegroom. There was nothing wrong n their wedding festivities. But they were heedless. They took no thought of their reserves. And when the bridegroom came, their lights had gone out, and the door was shut.

Then They Prayed

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our Forward publications are excellent.

Let us begin where we are, but let us begin; and so we shall have more to give out to the needs of our fellowmen, and bear a better witness as Christian disciples.

Lord, grant me this grace—
when my time is my own
when my time is not my own,
yet always to commune with Thee.

"Good Housekeeping" Questions Answered by Bishop Coadjutor

There are a number of questions which could quite properly be classified under "good housekeeping."

When does a Bishop use a pastoral staff at a service? This is a simple matter, whenever the Bishop so desires or when it is requested. Bishop Gribbin, retired of Western North Carolina, reminds us that the only time a Bishop does not use a pastoral staff is at a funeral for at that particular point he no longer has any jurisdiction.

Who may use a pastoral staff? Traditionally, it has been the practice of a metropolitan, a Diocesan, a Coadjutor and an Abbot to carry a pastoral staff for these are the only persons who have jurisdiction. The pastoral staff is a symbol of pastoral jurisdiction.

Doesn't an Episcopalian always kneel to pray corporately? We might facetiously say that we hope that all Episcopalians pray but it is not always necessary to kneel to pray. For example, in the Confirmation Service the prayer said by the Bishop in the middle of page number 297 is said while the congregation is standing. There are other services such as Solemnization of Matrimony and Ordination when the congregation remains standing for a prayer or prayers. There are some branches of the Christian Church which make a practice of standing for prayer.

What color hangings and stoles should be used at a service of Confirmation? This is often the subject of grave discussion between the clergy and their altar guilds. Traditionally,



Bishop Fraser

the color for Confirmation, as well as Ordination and Consecration of a Bishop, is white or the color of the day. At the last General Convention, a Bishop was Consecrated and the Church was adorned in the color of the day and the same color was worn by the Bishop and clergy participating in the service.

It seems to me that it makes a lot of sense to use the same color for the sacramental rite of Confirmation as would be used on the same day for the two Sacraments instituted and given to us by our Blessed Lord.

My only reaction to any of these questions is that we constantly keep them under the heading of "good housekeeping" and remember that they are not necessary for salvation.

Faithfully in Christ,
THOMAS A. FRASER
Bishop Coadjutor

Missionary's Early Work Reprinted

William S. Powell, librarian of the North Carolina Collection at the University of North Carolina, has edited an interesting and exceedingly rare little volume entitled *A Collection of Many Christian Experiences, Sentences, and Several Places of Scripture Improved,* by the Rev. Clement Hall.

This is a facsimile reprint of the New Berne, 1753, edition published in 1961 by the State Department of Archives and History. The only known copy of the original printing of this book is in the Duke University Library. Anyone who would like to secure a copy of this facsimile can purchase it from the publishers for $2.00.

In addition to editing this reprint, Mr. Powell has contributed an introduction in which he sketches the life and work of the Rev. Clement Hall. From 1745 until his death in 1759, Clement Hall labored faithfully as a

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The Christian Life Is Worship

My Dear People,

Every breath we take, every word we utter, every thought we have, every act we perform should be an expression of our devotion to our Lord. There is no other way by which we may discharge the command of our Lord Jesus to "Pray without ceasing." Anything less would be to fall under the same condemnation with Ananias and Sapphira (Acts 5:1) who called themselves members of the fellowship and held back part of their possessions.

Worship is an expression of our devotion. It is a response to the central fact of the universe, the Love of God. It is in recognition of the means whereby Christ is Savior. There are no limitations to this. If we begin to draw lines of demarcation about our loyalty we are saying that we are "part-time Christians." This our Lord has explained as impossible. "He who puts his hand to the plow and looks back is not qualified." The man who wanted to go back to bury his father before beginning his discipleship was told to "Let the dead bury their dead." You can't be a little bit in love with your wife, nor with God.

Now there are formalized expressions of devotion that have been found so satisfactory by multitudes of people for so long that it would be foolish to neglect them. This is the way tradition is established. This is the way by which classical forms are accepted and established. These are neglected only to the spiritual poverty of the disciple. Within the community of worshipping



Bishop Baker

Christians we will find treasures that have stood the test of ages. These have been nurtured and enriched in the light of God's continuing revelation of Himself to His children. Not to use treasures ready at hand would be to refuse to eat the food that nourishes.

Let us not forget that at the very peak of our sources we find direct teaching from our Lord. He gave us the Lord's Prayer. He said "Watch out about praying in the market places." He pointed out the dangers of Pharisaism. He gave us the service of Holy Communion and Holy Baptism, and we can be sure when we follow Him.

Likewise we know that whatsoever is done in His name may have the stature of true worship. We find one classical example of this in Brother Lawrence, who schooled himself to the point that his work in the kitchen was as fully an expression of his devotion as kneeling before the high altar at a service of Holy Communion. We must honor Brother Lawrence's manner of expressing his devotion.

Worship is the total life of the Christian. Anything less is unthinkable. Anything more is impossible.

The implications of these thoughts for Lent are obvious.

Missionary's Work

Continued from page 7

missionary of the Church of England in North Carolina. His particular field of work was in the Albemarle section but he made missionary tours as far west as Granville County. He was one of the most effective missionaries sent to the Colony during the entire Colonial period.

Keeping Track Of the Bishops

March

18 **Mount Airy,** Trinity 9:30 & 11:0 am (Coadjutor)
Wingwood, St. Clement's 7:30 a (The Bishop)
Halifax, St. Mark's 9:30 am (Th Bishop)
Enfield, Church of the Adver 11:00 am (The Bishop)

24 **Raleigh,** Diocesan Headquarters Department of Finance 10:00 a (Both Bishops)

25 **Raleigh,** St. Michael's (The Bishop
Louisburg, St. Matthias 3:00 pn (The Bishop)
Oxford, St. Cyprian's 11:00 (Th Coadjutor)
Satterwhite, St. Simions 1:30 pn (The Coadjutor)
Henderson, Resurrection 5:00 pn (The Coadjutor)

April

1 **Chapel Hill,** Church of The Hol Family 8:00 am, 10:00 am, 11:3 am (The Bishop)
Chapel Hill, Chapel of the Cross (Special Service) 8:00 pm (The Bishop)
Yanceyville, St. Luke's 9:00 am (The Coadjutor)
Roxboro, St. Mark's 11:00 am (The Coadjutor)
Melton, Christ Church 3:00 pm (The Coadjutor)

2 **Raleigh** Diocesan Headquarters 2:00 pm Heads of Departments and Convocation Presidents (Both Bishops)

3 **Raleigh,** Diocesan Headquarters, Executive Countil 11:00 am

7 Student Conference, "The Terraces" (The Coadjutor)

8 **Raleigh,** Church of the Good Shepherd 8:00 am & 11:00 am (The Bishop) Danforth Chapel, State College (Special Service) 8:00 pm (The Bishop)
Albemarle, Christ Church 11:00 am (The Coadjutor)

15 **Raleigh,** Christ Church 7:30 am, 9:15, and 11:00 am (The Bishop)
High Point, St. Mary's (The Coadjutor)
Winston - Salem, St. Paul's (The Coadjutor)

21 **Charlotte,** Christ Church 5:00 pm (The Bishop)

Groundbreaking Held At Home For the Ageing

"Forasmuch as devout and faithful people have taken in hand to build on this ground a Home for the Ageing, to be dedicated to the glory of God, wherein the ageing members of Christ's flock may live in true joy and peace, thanking God for his blessings upon them, therefore, I break ground for this Home, In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Standing at the site for the Home in Southern Pines, the Rt. Rev. Richard H. Baker, D.D., Bishop of the Diocese of North Carolina, said these words at ground breaking ceremonies held March 4, 1962.

Diocesan leaders and local officials were among the large group of spectators assembled for the event. The program began with recitation of a Litany for the Church led by the Rev. R. Martin Caldwell, Jr., Emmanuel Church, Southern Pines; the reading of the Lesson by the Rev. John C. Mott, Holy Trinity Church, Greensboro; and further, recitation of the Psalm, led by the Rev. Wm. Moultrie Moore, St. Martin's Church, Charlotte.



Bishop Richard H. Baker leads prayer at Home for Ageing groundbreaking.

GRATITUDE EXPRESSED

"With great intensity," Bishop Baker said, "and with all the authority invested in me as bishop, I express unfeigned gratitude, reflecting gratitude of all for services rendered to the Diocese and Home through the leadership of Mr. Cosby, Mr. Cocke, Mr. Bouligny, Mr. Caldwell, Mr. Moore and others too numerous to mention, in bringing this essential institution to pass. If we did not have institutions as objects for expression of our dynamic developed in worship, we would be poor indeed, and as we realize the fulfillment of this dream and as the Home itself renders service to those who would seek refuge in it, we will continue to thank God for people and influences that have brought it to pass."

Mr. H. T. Cosby, president of the Board, introduced the following: Mrs. James Boyd, donor of the land; Mrs. T. P. Thomas, vice-president of Episcopal Churchwomen; Mrs. Edwin A. Penick, wife of the late Bishop Penick; Mr. Freeman Edgerton, president of Episcopal Laymen; Mayor John Ruggles of Southern Pines; Mr. N. L. Hodgkins, treasurer for the Home, and Mr. & Mrs. John L. MacDougall, administrators.

In presenting the main speaker, Mr. Thomas F. Southgate, Jr., of Winston-Salem, Mr. Cosby said that Mr. Southgate had been a great leader in his parish during the campaign for funds for the Home and as acting chairman of the Fund Raising Committee.

Mr. Southgate, in opening remarks, stated that "this most significant step today" will make us proud of what we are to build. He stressed three points as to why we're doing what we're doing: 1. Need, 2. Responsibility, 3. Attitude.

"There should not be the slightest doubt of the need," Mr. Southgate said. He spoke of a $6,000,000 building at Duke University, built for the study of gerontology and said that medicine has turned its attention to where the physician subscribes to the motto — "Not just add years to life but add life to years."

EVERYONE'S PROBLEM

"Can we deny our responsibility as Episcopalians and as church men and women to help our own enjoy a little peace of mind, better living and personal dignity?" asked Mr. Southgate. "Now that we have the gift of extended life, let's try to make the living good. For the older person to enjoy a sense of his own importance and continued interest in life, he must have an incentive to continue living. This problem is yours and mine and we should find it possible to accept it cheerfully and do something about it."

As to attitude to the Home and its members Mr. Southgate said, "I hope this is just a spring board of greater things to come. A home for forty is not going to solve our problem — we must go on from here. We must win interest and support of many who have flatly denied our appeal or felt that a small token contribution has allowed them to meet their obligation. We must have many friends here today. If we could depend on each of you as you return to home and church to spread the word of what is being done here, *why* this is a most worthy cause, *why* it so urgently needs the active and continuing support of all communicants, then, and only then, the ultimate success of the Home would be more nearly assured."

"Some of us fell 'way too short," continued Mr. Southgate. "We need more money to complete the building fund. We're providing a Home for our own aged that will make them feel useful, needed and appreciated. Let this home be young in spirit, strong in service and cheerfully aware of its responsibility to the individuals who make up its family."

At the 28th annual meeting of the Episcopal Laymen held in Southern Pines preceding the ground-breaking ceremonies, a recommendation was made that the Home for the Ageing be named "forthwith" for the late Bishop Edwin A. Penick.

The Home is expected to be ready for residents by the end of this year. It will embody the latest designs carrying out modern ideas about care for the ageing. It will be the property of the Episcopal Diocese of North Carolina and a continuously active evidence of the determination of the diocese to take care of its own.

Diocesan Business Management

A Business Manager for the Diocese?

By George Esser

(Second Article in a Series of Three)

(The Executive Council, at its June 1961 meeting, asked the Committee on Structure and Organization to speed up its time schedule and make an immediate study of the business management of the diocese. The committee responded with a crash effort and submitted a report to the Executive Council at its October meeting. This report is being incorported in the full report of the Committee which will have wide distribution in the diocese in April. The following article is based on the Committee's October report to the Executive Council.)

In its forthcoming report to the 1962 Diocesan Convention, the Committee on Structure and Organization is recommending that the Diocese of North Carolina employ a full-time business manager. This article summarizes the reasons why the Committee reached this conclusion and the functions which it believes such an official should perform.

ORGANIZATION FOR FINANCIAL MANAGEMENT

As pointed out in the article in the February issue of the CHURCHMAN, decentralization of responsibility for diocesan financial management is a product of history. The need for a full-time officer has been noted frequently during the last forty years. In fact a bank was employed as Diocesan Treasurer in the first instance only as a transitional step prior to employment of a full-time official. During the more than 21 years since the bank became Treasurer of the Diocese, diocesan finances have become much more complex. The Episcopal Maintenance Fund, for example, has increased from $12,793 to $96,335 and the Church's Program Fund has increased from $64,270 to $337,646. Part of this increase represents inflation; a larger part of it represents a more vigorous and extended diocesan program, particularly in church extension.

The extent of decentralization can be best understood by reviewing the agencies primarily charged with financial management.

1. The Diocesan Convention considers and adopts the annual budget each May.

2. The Executive Council, which meets but four days a year, is responsible for formulating and recommending a budget to the Convention, for budget control and for apportioning assessments and quotas, and for revisal and final adoption of the budget in January after acceptances are in.

3. The Department of Finance, composed of four laymen, is financial adviser to the Council and is responsible for administering most aspects of diocesan finances.

4. The North Carolina National Bank collects and has custody of all diocesan revenues, makes disbursement of all appropriations, and maintains the accounting system.

5. Department and agency heads individually authorize expenditures within overall amounts budgeted by the Convention and the Executive Council.

6. The Diocesan Trustees not only hold title to all diocesan property but also invest all diocesan trust funds, with the advice of the bank which serves as custodian of both funds and securities.

Thus every department and agency having responsibility for diocesan finances is manned by clergymen and laymen serving in a part-time capacity. Even the bank, which handles efficiently the collection, disbursement and accounting of diocesan funds, has no single person who is concerned primarily with the financial condition of the diocese.

THE PROBLEMS

In financial management, as in property management (noted later in this article), some will rightfully ask why this traditional system cannot continue to meet diocesan needs at lower cost. The Committee did not question that the essential things would continue to be done in any event. The question was how they would be done, and whether the diocese could continue to afford part-time administration. In the words of the Prayer Book, the Committee found instance after instance of "We have left undone those things which we ought to have done; And we have done those things which we ought not to have done." *And no one is responsible.*

In this connection the work of the devoted and energetic laymen on the Department of Finance in the summer of 1961 was of great help to the Committee. That Department, under the leadership of Dr. Henry Clark, set out to find out answers to many unanswered questions. It was concerned with (1) a reliable procedure for periodic communication between the diocese and congregations concerning assessments and quotas; (2) quarterly diocesan financial statements for the use of the Executive Council; (3) clarifying relationships between the Department and the Trustees concerning investments, property records, and insurance of diocesan property; (4) clarifying relations with the Department of Promotion concerning the planning and conduct of the Every Member Canvass; (5) planning a program for continuous solicitation of gifts and bequests; (6) determining a procedure for bonding all local treasurers; (7) devising more workable budget control procedures; (8) reviewing the formula for apportioning quotas; and (9) working out ways for making long range financial studies needed by the Department, the Council and the Convention.

CONTINUITY IS A PROBLEM

The Department of Finance, after an investment in time and effort which the Diocese cannot continue to expect of laymen, found some answers but identified more problems needing action and solution. Furthermore, the Committee on Structure and Organization, in reviewing Convention

action for the past 30 years, found that again and again answers to some of these same problems had been worked out, adopted by the Department or the Trustees or the Council or the Convention, and then apparently forgotten because no formal record was passed on to new chairmen. Without continuity in personnel, the committee concluded, the Diocese can hardly expect the most qualified laymen to acquire by osmosis the details of departmental and diocesan policies and procedure.

In the words of the Committee, "all these facts taken together — decentralization, frequent turnover of responsible department and agency chairmen and members, the absence of any one person totally and completely concerned with financial administration in the Diocese, and the complications of diocesan budget procedure — help explain every deficiency, frustration, and failure in the financial management of the Diocese. . . ."

WHAT IS NEEDED?

Having identified problems, the Committee next defined what was needed in diocesan financial management, and its conclusions are set forth in the following quotation from the report.

"First, there must be *information* and plenty of it. . . . with an expanding budget . . . with troublesome questions on how to apportion quotas, with the necessity to think in trends as well as in terms of present needs, with decisions on missionary strategy being related to the ability of missions to provide financial support, with many problems arising that depend on accurate information quickly supplied for an intelligent decision, more and more special reports will be required. The bank is generously seeking to meet a growing demand for these reports, but there is a limit to the aid it can supply."

"Second, there must be *coordination*. There must be inter-agency coordination; there must be inter-departmental coordination (such as between the Departments of Finance and Promotion); there must be intra-departmental coordination (such as between an incoming and an outgoing chairman). And the requirements for coordination call not so much for coordination from above but for a continuous flow of information between these agencies dealing with common problems. . . ."

"Third, there must be more consistent *execution* or *performance*. This Committee's examination of Convention action over the past thirty years has shown that the problem in diocesan operations . . . is not lack of ideas; it is lack of follow-through on many sound policies, formally adopted but never consistently put into effect. . . ."

"Fourth, there must be *efficiency*. Any operation involving the expenditure of almost half a million dollars must, if it is to have the confidence of its donors, be administered with efficiency. And we conceive of the importance of efficient operation not only in terms of making the dollar go further, as centralized purchasing for Diocesan Headquarters operations should make possible, for example, but also in terms of local response to and appreciation for more consistent and business-like actions on the diocesan level. There is the suggestion of inefficiency, producing a sense of annoyance and frustration at local levels, when the parish or mission is contacted on money matters by as many as three diocesan agencies, when a mission must go from agency to agency to get permission to borrow money, when occasionally the diocesan right hand does not know what its left hand is doing. All these problems of relationships cannot be handled by a business manager, but the presence of a business manager to whom questions can be directed for a quick response may improve the image of diocesan efficiency."

"Fifth, but far from last in importance, there must be *planning*. . . . This Committee doubts that intelligent decisions on the continued development of diocesan activities can be made without the assistance of continuing studies of program costs, of sources of revenue, or of financial policy and strategy. . . ."

"The inescapable conclusion, it seems to us, is that our diocesan governmental machinery must be strengthened to meet these needs, in an evolutionary and not a revolutionary sense. As we have explained, the problem does not seem to lie in inadequate performance of the routine functions of collection, accounting and disbursement of funds. It does not lie in failure of Council members to perform their functions to the best of their ability. The problem goes back to decentralization of responsibility, to lack of accepted methods and procedures of coordination, to rapid turnover in personnel, and to the growing complexity of diocesan operations."

ACQUISITION AND CUSTODY OF PROPERTY

In addition to financial management, the Committee also studied the problem of property custody and management, made more pressing by the responsibility of the Diocese for all property owned and used for mission purposes, or once used for such purposes and not now in use.

In a statistical analysis of the status of parishes, missions and unorganized missions, the Committee noted that of 148 congregations having official diocesan status in the period 1931-1961, all but 37 were at some time in that period in a mission status, so that the diocese had property ownership and responsibility for 111. Out of 117 congregations in 1931, 19 have become inactive.

The resulting problem is summarized in this quote from the report.

"But the Trustees are simply laymen, performing their functions on a part-time basis. They have neither the time nor the money to supervise maintenance of property no longer in use for mission purposes, much less property which is in use. They cannot inspect property to be certain that it is properly insured or that it is properly maintained. They have no means, much less the responsibility, for determining whether property no longer in use should be retained or sold. That is a question that only the Bishop or the Chairman of the Department of Missions can answer."

"How, then, does the Diocese treat the problem of an unused mission church building which decays, deteriorates and collapses? What is the solution in the case of a mission church which burns and is found to be underinsured? To whom can the Bishop or the Bishop Coadjutor turn for advice on the standards of maintenance provided by a mission committee? These are practical questions, business questions, everyday questions, that the Trustees cannot handle, that the Bishops cannot handle."

"Again, the inescapable conclusion is that if the Diocese is to treat its responsibility for property as a trust,

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Help Through Your Church Helps More

ONE Great Hour Of Sharing



By the Rev. John W. S. Davis
St. Stephen's Church, Durham, N. C.

Not long ago one of the children in my Parish told me, "The world is in a mess." I don't know anyone who will disagree with this statement, certainly not me. Man's inhumanity towards man in Africa has resulted in thousands of sick, homeless, naked, starving people. Add to this the natural disasters such as the crop-destroying drought in Kenya and the diseases such as leprosy and there is a terrible mess.

In Asia we find much the same story. Burma has just been through the worst floods they have experienced in 29 years. Thousands have been reduced to starvation. Add to this the thousands of refugees from Communist China and again there is a mess.

I could go on and tell the same story about Hong Kong, Korea, the Middle East, Greece, Latin America, Germany, and others. But I don't think I really need to, for anyone who reads the newspapers and watches the current events programs on TV already knows "The world is in a mess."

What can be done? Well, another child in my Parish decided that he could help the poor people of the world by saving his money and giving it to me. He simply assumed that I would know where to send his money in order that the poor people of the world might be helped. One Sunday he came up to me and pressed 33 cents in my hand.

Just the day before the Episcopal Churchwomen in my Parish had given me $100 for my Discretionary Fund. I had planned to use this hundred dollars to buy a piece of equipment for my office. But the more I thought about the starving people in the world (many of them Christians) and how much my little friend had given, the more I realized I really didn't need that piece of equipment. So I added the hundred dollars to his gift and sent it to: The Presiding Bishop's Fund for World Relief, 281 Park Avenue South, New York 10, N. Y.

My young friend was right in his assumption that I knew where to send his money. The Presiding Bishop's Fund for World Relief was established for this very reason. It is our way of combatting disease, nakedness, hunger, and ignorance all over the world. It acts partially on its own, partially in cooperation with many other denominations in Church World Service, and partially through the World Council of Churches.

Needless to say the Presiding Bishop's Fund for World Relief needs money all the time for the tremendous work it does. One way of obtaining this money is through ONE GREAT HOUR OF SHARING. This is a Sunday in Lent when all of the members in our Parishes and Missions are asked to make a special offering which will be given to the Presiding Bishop's Fund for World Relief. Each clergyman in our Diocese has been sent the material for ONE GREAT HOUR OF SHARING and has also received a letter from me asking that he set aside April 1 (or some other Sunday in Lent if this is impossible) for your special gifts to the Presiding Bishop's Fund for World Relief.

If for some reason you miss this particular chance to help, you can always send a check to the Presiding Bishop's Fund for World Relief as an individual Christian. In fact, many people make it a habit to send a check from time to time. They have a personal Great Hour of Sharing several times a year. If you forget the address send your check to me at 2213 Prince Street, Durham, N. C. and I will see to it that it is forwarded to the Presiding Bishop's Fund for World Relief.

Preachers for Lenten Services Announced

St. Peter's—Charlotte

March 7, 8, 9 — The Reverend Edward N. West, D.D., Litt.D., D.Th. Canon Sacrist, Cathedral of St. John the Divine, New York City.

March 12-16 — The Right Reverend Henry Irving Louttit, D.D., Bishop of South Florida, Winter Park, Florida.

March 19-23 — The Right Reverend George Mosley Murray, D.D., LL.D., Bishop Coadjutor of the Diocese of Alabama, Birmingham, Alabama.

March 26-30 — The Right Reverend Roger Wilson Blanchard, D.D., Bishop of the Diocese of Southern Ohio, Cincinnati, Ohio.

April 2-6 — The Right Reverend Arthur B. Kinsolving, II, D.D., Bishop of the Diocese of Arizona, Phoenix, Arizona.

April 9-12 — The Reverend T. Robert Ingram, Rector, St. Thomas Episcopal Church and School, Houston, Texas.

Holy Week and Good Friday April 16-20 — Monday — The Right Rev. Thomas A. Fraser, Bishop Coadjutor, Diocese of North Carolina, Raleigh, North Carolina.

Tuesday — The Reverend Robert Ladehoff, Priest-in-Charge, St. Christophers' Church, Charlotte, North Carolina.

Wednesday — The Reverend Thom W. Blair, Rector, Christ Episcopal Church, Charlotte, North Carolina.

Thursday — The Reverend W. Moultrie Moore, Rector, Saint Martin's Episcopal Church, Charlotte, North Carolina.

Good Friday — The Reverend Robert S. Bosher, S.T.M., S.T.D., General Theological Seminary, New York City.

St. Phillip's—Durham

Dr. Bernard H. Boyd, of the Department of Religion of the University of North Carolina, Chapel Hill, will be Guest speaker each Wednesday evening (with the exception of Ash Wednesday and the Wednesday in Holy Week) at 8:00 p.m. in the Church.

Holy Innocents—Henderson

The Rev. Charles R. Stinnette, Jr., Ph.D. Professor of Pastoral Theology at Union Seminary in New York, will conduct a Lenten Preaching Mission on April 8, 9, 10, and 11. He will speak at the 11:00 a.m. Service Sunday and Monday, Tuesday and Wednesday evenings at 8:00. Each evening service will be followed by a coffee hour and discussion period. Dr. Stinnette's topic will be "The Four Trials of Faith."

Christ Church—Raleigh

Services at 12:05 during week followed by lunch.

March 7-9 — The Rt. Rev. Thomas A. Fraser, D.D.

March 12-16 — The Rt. Rev. Noble C. Powell, D.D., Bishop of Maryland.

March 19-23 — The Rev. Harold Barrett, Church of the Good Shepherd, Lookout Mountain, Tenn.

March 26-30 — The Rev. Edward H. Kryder, Calvary Church, Williamsville, N. Y.

April 2-6 — The Rev. Martin Caldwell, Emmanuel Church, Southern Pines, N. C.

April 9-13 — The Rev. Charles R. Stinnette, Union Theological Seminary, New York.

Good Shepherd—Raleigh

Wednesday Evening services starting at 8:00 p.m.

March 7 —The Rev. Leland S. Jamieson, Assistant Rector of Saint Michael's Church, Raleigh, North Carolina.

March 14 — The Rt. Rev. Noble C. Powell, D.D., Bishop of the Diocese of Maryland.

March 21 — The Rev. John M. Barr, Rector of Saint John's Church, Columbia, South Carolina.

March 28 — The Rev. Howard P. Powell, D.D., Pastor of Edenton Street Methodist Church, Raleigh, North Carolina.

April 11 — The Rt. Rev. Louis C. Melcher, D.D., Pinehurst, North Carolina.

April 18 — The Rt. Rev. Thomas A. Fraser, D.D., Bishop Coadjutor of the Diocese of North Carolina.

The leader for the three-hour service on Good Friday will be the Rev. C. FitzSimmons Allison, The School of Theology of The University of the South, Sewanee, Tennessee.

Among the leaders for the Sunday evening Lenten services which will follow the Parish Family Suppers are Judge Mason Thomas, Domestic Relations Court of Raleigh and Wake County; the Rev. Roderick L. Reinecke, Chaplain to Episcopal Students at North Carolina State College; the Rector, the Rev. James McDowell Dick; and the Assistant Rector, the Rev. I. Harding Hughes.

St. Luke's—Tarboro

March 13 — 8:00 p.m. Rev. Richard Hicks, Redeemer, Greensboro.

March 20 — 8:00 p.m. Rev. Clyde Beatty, St. John's, Edenton.

March 27 — 8:00 p.m. Rev. Joseph Green, St. Augustine's, Raleigh.

April 3 — 8:00 p.m. Rev. Arthur Calloway, St. Ambrose, Raleigh.

April 10 — 8:00 p.m. Rev. Will Spong, Christ Church and Holy Hope, Rocky Mount.

St. Paul's—Winston-Salem

Noonday Services Monday through Friday of Passion Week conducted by The Rt. Rev. Louis C. Melcher, D.D., Retired Missionary Bishop of Central Brazil now living in Pinehurst, N. C. The services will begin at 12:05 followed by lunch in the dining room. The Service and lunch will be less than one hour.

The North Carolina DioSCENE

At least four moves of clergy in the diocese have been noted recently. These include the **Rev. James O. Walker, Jr.,** who moved from Elkin to Christ Church, Albemarle; the **Rev. Herbert S. Wentz,** from St. Christopher's, Garner, to assistant at St. Luke's Church, Atlanta, Ga.; and the **Rev. Jesse S. Sparks** from Rockingham to the Diocese of Eastern North Carolina; and the Rev. John Allen Bruce to Christ Church, Charlotte from the Diocese of New York.

The next special meeting of the House of Bishops will be held at Columbia, S. C. The meeting will begin October 27 and run through November 21, with the Bishop of Upper South Carolina, the **Rev. C. Alfred Cole,** as host.

We make note of this meeting because of the fact that all the bishops will be in our area at this time. With advance preparation it may be possible to have some of these outstanding Churchmen speak to Episcopal groups in this area. The schedule for the missionary bishops in attendance can be obtained from the Speakers' Bureau, National Council, 281 Park Avenue South, New York 10, N. Y.

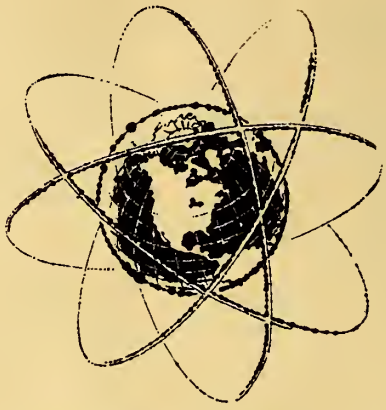
Advance notice of another meeting is also noted.

The Fourth (Sewanee) Province Church Music Conference will hold its 12th conference at DuBose Conference Center, Monteagle, Tenn., from July 10-19. The conference is designed primarily for organists, choirmasters, choristers and clergy.

It is sponsored by the Fourth Province and the **Rt. Rev. John Vander Horst,** Bishop of Tennessee, will be in charge. Daily courses will include such subjects as the hymnal, chanting, service playing, etc.

The faculty will include outstanding church musicians from all over the country.

Saint Augustine's College observed Religious Emphasis Week beginning March 12, 1962 said the **Rev. J. N. Green, Jr.,** College Chaplain.



The **Rev. Henry L. Parker,** Vicar of The Church of the Resurrection, Ecorse, Michigan, was the speaker for the week.

Father Parker is an alumnus of Saint Augustine's and is a winner of Divinity School Preaching Prize.



The Rev. H. L. Parker

Business Manager

Continued from page 11

it must make some provision for adequate care, maintenance and advice."

THE COMMITTEE RECOMMENDS

The Committee's recommendations are so carefully worded that only extensive quotation from its October report will do justice to the recommendation.

"Even as we have worked through our analysis of diocesan operations and recorded our concern that much diocesan business was not being conducted in a business-like fashion, we have been sensitive to that spirit in the Church which distrusts bureaucracy and is conservative in its attitude toward additional administrative expenses. This point of view can, however, be self-defeating, and it would be self-defeating to be responsive to it today. In the judgment of this Committee, we must provide for better administration within the Diocese of North Carolina if the Diocese is to move forward in spreading the Lord's word and His work to more and more people in more and more communities, both inside the Diocese and in our work outside the Diocese."

The Committee went on to cite the need for relieving the Bishops of needless administrative detail; for enabling the Executive Council to concentrate on its policy-making functions; for more careful coordination of diocesan activities; for better communications from the Diocese down to parishes and missions and back up to the Diocese again; and for efficient and effective stewardship of diocesan funds and property. The report then gets specific.

"We have concluded that, whatever changes might be considered in the policy-making structure of the Diocese, the great need today is for full-time assistance in managing the business affairs of the Diocese. We think that a sharper line should be drawn between the formulation and administration of diocesan programs and fiscal management and property supervision than was the case when the Diocese had an Executive Secretary. We think it would be a mistake to create any full-time position which was in the nature of general assistance to the Executive Council and thus seemed to place a full-time diocesan official in the chain of communication between the Bishop on the one hand and local congregations on the other. We think that by building a new office around the more technical functions that are a part of business management, we will both strengthen the Bishops and the Executive Council in their historic functions and meet the greatest needs for full-time administrative assistance."

. . . "We are therefore recommending that the Diocese of North Carolina establish the office of Diocesan Business Manager, to be appointed by the Executive Council with the consent and approval of the Ecclesiastical Authority and to be responsible to and

serve under the general supervision of the Ecclesiastical Authority. He should not be appointed for a specific term of office but should serve at the pleasure of the Executive Council."

IMPLEMENTING THE RECOMMENDATION

The Committee's report goes on to define with some precision the specific duties which it believes the business manager should perform, and every person interested in the problem should study the report carefully when it is distributed. The legislation necessary to establish the office is also discussed in the report. Great care was taken by the Committee to distinguish between diocesan business affairs for which the business manager should have responsibility and those policy-making functions for which he should not.

The final decision rests, of course, with the Convention. Without an appropriation for the office, the office cannot be established. The Committee on Structure and Organization sincerely hopes that every delegate to the Convention and vestrymen in every congregation will study the report carefully prior to the Convention. Members of the Committee on Structure and Organization will be available to answer any questions which might arise.

OTHER PROBLEMS

Finally the Committee noted that while the Bishop is the chief executive officer of the Diocese, no one is assigned the task of helping him in the process of coordination and follow-up in such ways as insuring that full Diocesan records are maintained, that a cross-reference process is consistently followed on matters referred from one agency to another, and that full and complete information on all diocesan activities is available and in usable form. The Committee was not here concerned with the functions or operations of the Secretary of the Diocese but the function and operations of the headquarters.

TUPPENCE RELIGION

A religion that does nothing, gives nothing, costs nothing, suffers nothing, is worth nothing. — A parish paper.

Sacrifice and the Cross

Continued from page 2

restore us to God. Christ is our sacrifice, and there is no other!

But there is yet another side to the Christian meaning of sacrifice. Although it is true that Christ is the only pure and acceptable sacrifice, we still offer our own lives to God as a sacrificial response to his love. This is the meaning of the phrase in the Prayer of Consecration, "and here we offer and present unto thee, O Lord, *ourselves, our souls and bodies,* to be a reasonable, holy and living sacrifice unto thee." This is our share in Christ's sacrificial act. It is not merely something that is done in a church service, for it is our lives that we are offering, and our lives are lived at home, and in the market place, and at Saturday night parties. It is something a small boy does with his lizard. In the power of Christ's sacrifice which has reconciled us to God, we are enabled to offer our own lives and possessions as a sacrifice in joyful response to God's love.

Therefore, to sacrifice means two things to the Christian: *Christ* is our sacrifice; *Our lives* are our sacrifice. Without sacrifice there is no Christian Bible, no Christian theology, no Christian Eucharist, and no Christian living.

—A.M.B.

NATIONAL CHURCH BUDGET

NEW YORK. — A total operating budget of a record $10,368,017 for the Protestant Episcopal Church in 1962 was adopted by the Episcopal National Council at its annual meeting in Seabury House, Greenwich, Connecticut.

This amount is $136,743 below the $10,504,760 budget authorized for 1962 by the General Convention last September, because pledges accepted by the dioceses total less than the amount which the Convention projected. The 1961 budget was $9,609,819.

ON ALCOHOLISM

The alcoholic is a sick man whether or not he drinks. He uses alcohol as a solution to his problems — a solution tragic, not magic. . . . We need constantly to be reminded that alcoholism is a disease that comes in the man not in the bottle. — DEAN K. BROOKS, M.D., superintendent, Salem, Oregon State Hospital.

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I do not see how any Christian conscience can condone a policy which puts supreme emphasis on saving your own skin, without regard for the plight of your neighbor. Justice, mercy and brotherly love do not cease to operate, even in the final apocalypse. It would be infinitely better to go down decently to the final end than to survive as less - than - human creatures. — THE RT. REV. ANGUS DUN, Bishop of Washington, commenting on family fall-out shelters and advocating publicly built community shelters in preference.



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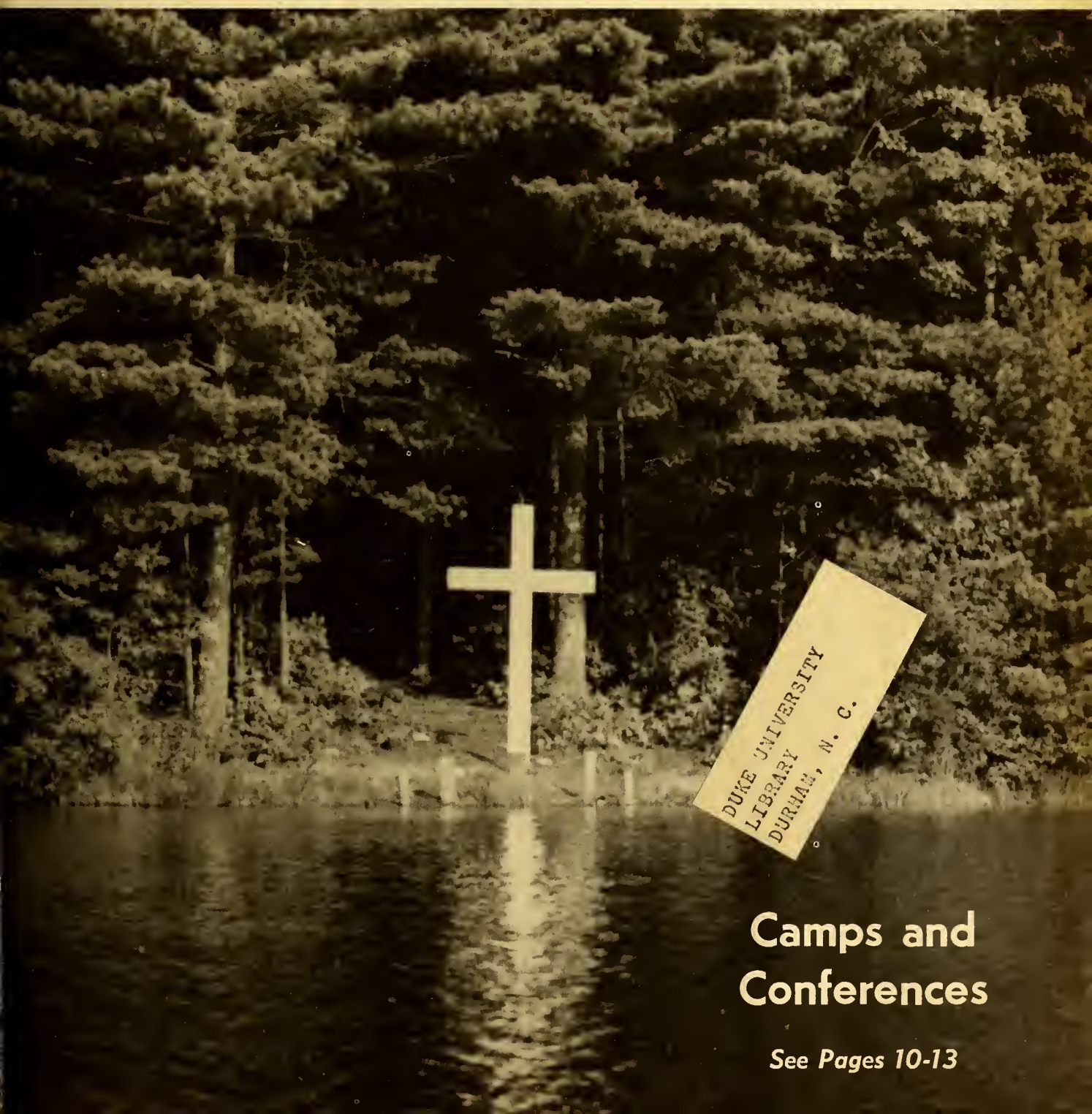
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NORTH CAROLINA
The Churchman
April 1962

The Convention: The Issues Preparation

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Camps and Conferences

See *Pages 10-13*

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Bishop of North Carolina

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Volume 52 | April 1962 | No. 4

The Bishop's Letter

Convention Time is Near

My Dear People:

Before another issue of THE CHURCHMAN goes to press, the 146th Annual Convention of the Diocese of North Carolina will have become history. From the 56 parishes of the Diocese, four laymen and all of the clergy; from the 56 organized missions one layman and all of the clergy, will constitute the legislative body of this part of the Church.

It is well to note that this blessed Church of ours is a thoroughly democratic institution. Some denominations can be dominated by laymen, and some by the clergy, but the Episcopal Church offers a check in both orders to be sure that each has a voice and vote. It is important to note that the delegates will be chosen by each parish and mission as representatives of the people. They will serve in this capacity in the deliberations and in the voting.

First and foremost, the people making up this convention will worship together. No session will begin without prayer. On the second morning there will be a service of Holy Communion. Nothing could symbolize what we intend more completely. As we gather in St. Andrew's Church, in Greensboro, as this part of the Body of Christ we will not forget that He gave His body and His blood for us and for the world. As we deliberate and vote we will remember that we are called no less to give ourselves to the same end.

On Tuesday, May 8th, our evening session will begin with a service of Evening Prayer conducted entirely by laymen. The preacher will be a regularly licensed layreader, Mr. Stephen Shadegg of Phoenix, Arizona. Mr. Shadegg

Continued on page 14

'Worth the Price'

In a few short weeks, on May 8 and 9, the 146th Annual Convention of our diocese will be taking place at St. Andrew's Church, Greensboro. We find evidence that it will be a responsible and constructive convention.

Between now and then the delegates and alternates will be getting ready. In each convocation area these laymen and clergy will spend one evening together, with one or both of our Bishops, preparing themselves for informed, intelligent action on a wide range of matters that will affect all of us in the Diocese of North Carolina.

At these regional meetings the clergy and lay delegates are to receive written summaries of some thirty-odd reports from the various agencies through which our Church's Program is being carried out. A review of these summaries is to be made so that any delegate desiring to do so may frame informed questions or resolutions later when the full reports are presented and filed at the Convention.

Thus, through these reports and through free pre-Convention discussion of their contents, an earnest effort is being made to identify what issues will be facing this 1962 Convention of the Diocese.

Are these regional meetings worth the effort? Or do they represent just one more burden to be borne by our Bishops and our congregations' delegates to the Convention only weeks away?

We do not subscribe to the belief that the Church moves forward merely when another meeting has been arranged. But we subscribe even less to the high policy of the diocese being determined at Conventions where delegates are hindered by lack of knowledge and cannot act responsibly. Such voting in the dark is the vote either of a rubber stamp or of a rebel. We have seen both kinds at Conventions of not too long ago.

We trust that the era of the "rubber stamp" or "rebel" delegate has ended. We believe it ended last spring when the first pre-Convention Convocations were held, and some of the issues of the last Convention were identified ahead of time. We are clearly moving in the right direction — in the direction of responsibility — when delegates are given time to ask questions and to think things out themselves on the basis of all the available facts.

The facts must be available beforehand, however. A place to reflect upon their meaning and discuss their significance must be provided, too. And of course this is precisely the purpose of these pre-Convention regional meetings which the Bishop and his Convention Committee have scheduled for the delegates and alternates.

Yes, it is "one more meeting" for Church people to attend. Yes, it is something of a burden on perhaps already crowded spring calendars.

But surely this "one more meeting" is worth the price.

The Cover

This summer hundreds of children will romp and play in the outdoors at Episcopal Church camps at Vade Mecum and Kanuga. What awaits them is outlined on pages 10 through 13. The cover photograph symbolizes the presence of the Church at the camps.

Changing Patterns Theme For Churchwomen's Meet In Durham on May 1 & 2

By Eleanor S. Godfrey

President, Episcopal Churchwomen

"Changing Patterns," will be the theme of the annual meeting of the women of the Church when they gather at St. Philip's Church, Durham, on the first and second of May. The theme suggests a kaleidoscope with brightly colored bits falling into ever new patterns and shapes as the cylinder holding them is revolved.

This year "Changing Patterns" seems an especially appropriate theme and the figure of the kaleidoscope an apt one. The attractive and colorful bits — the divisions of our work and that of the diocese — remain always the same, but they fall into new patterns as the cylinder which holds them together and gives them meaning — the Church — is slowly moved by the passage of time.



Photo by Lavergne

Eleanor S. Godfrey

One cannot live in the Diocese of North Carolina in this year of 1962 without being aware of movement, stirrings, change. The faith of the Church, her goals and purposes remain constant, but the means by which she seeks to fulfull her purposes shift, regroup and form new patterns as she seeks to minister to a world in turmoil.

Even now as the delegates are making their plans to go to Durham in May, they are already aware of many of the changes proposed or in progress for their diocesan organization. The budget is receiving a great deal of attention. Just as the Executive Council has been considering possible changes in the financial set-up of the diocese, so the Finance Committee and Executive Board of the Churchwomen have been taking a careful look at theirs.

A proposal already sent to each branch recommends that we combine what have been six separate funds into one unified budget. One of these, the Central Fund, has remained stationary as an assessment of 25c per member for 43 years. Needless to say, it has been inadequate for support of our administration for some time and various devices have been used for supplementing it.

Another fund, for supply work, has recently become much larger than necessary. Supply work, which used to be called "box work" was concerned with supplying material goods, mostly clothing and bedding, to missions or diocesan institutions. Changes in the diocese, particularly in regard to the hospitals, and in the requests of overseas missions for cash instead of boxes, has brought about a great reduction in this work.

So far as our regular budget was concerned the "ascending scale" had become the source of considerable misunderstanding. Something had to be done, and in an effort to simplify the handling of money at both branch and diocesan level, one over-all budget is being proposed. Gifts of money to both home and overseas missions are even larger than usual, to make up for the curtailment of sewing and box work, and are usually designated for capital improvements.

We wish to preserve the missionary character of our work as expressed through our giving and the fact that it is an extra second mile. All of this will be thoroughly explained and the budget voted upon in principle and in detail by the delegates on May first.

The structure of the Churchwomen is also receiving the same kind of scrutiny that the structure of the diocese is undergoing. Some significant changes in the constitution will be proposed this year. They are concerned largely with finance, elections and the Chairman of Worship, who may become an elected Secretary of Devotional Life. More changes are still under study and will be considered at more length another year.

Several new officers will be elected

Continued next page



The Rev. Bartine Sherman
. . . host rector . . .



Von Behr Photo

The Rev. James Kennedy
. . . the global view . . .

and some appointments announced. Of special importance are the reports of the officers of work accomplished and work to be undertaken during the coming year. Yet in all of the business, whether considering change or maintaining old and healthy traditions, the goal of the Churchwomen's program remains the same. We see our organization as a tool, a vehicle, an instrument for furthering the work of the Church and we strive to make it the best, the most workable, the most usable tool possible.

Long before the official change in our name, the Churchwomen of this diocese realized that we are nothing if we are not an integral part of the Church. Some of the brightest bits of our kaleidoscope of changing patterns will be the messages of information and inspiration about our diocese, its progress and problems, its institutions. We hope to hear about the Home for the Ageing, the new program at the Thompson Orphanage, the Terraces, the new gymtorium at St. Augustine's and all the rest of our diocesan concerns.

Bishop Fraser will talk to us the first day about mission congregations and Bishop Baker will sum it all up in a grand finale as he addresses us about the diocese just before installation of officers.

In a day when new nations are springing up faster than we can locate them on the map and astronauts look down on whole continents at a glance, we hardly need labor the changes in the world scene. The sermon at our evening service will be concerned with the global view, with the urgency of the mission of the Church in the world today and the role of the World Council of Churches in furthering that mission.

Our guest and preacher will be the Rev. James W. Kennedy, rector of the Church of the Ascension, New York, member of the Joint Commission on Ecumenical Relations and a delegate to the World Council of Churches meeting in New Delhi last November. He is sure to bring us a stirring and provocative address.

One thing we may be certain will not be changed at this annual meeting — the thoroughness of planning and warmth of hospitality offered by the hostess branch. Mrs. Louis A. Carr, Chairman, and Mrs. Julian Ruffin, Co-Chairman, have had their committees hard at work on the many details for some time. All the branches of the Episcopal Churchwomen in Durham, St. Andrew's, St. Joseph's, St. Luke's, St. Stephen's and St. Titus are also helping with the food, housing, and transportation; necessary when over three hundred women assemble for two days.

The host rector, the Rev. L. Bartine Sherman, his assistant, the Rev. Albert Nelius and the President's rector from nearby Chapel Hill, the Rev. Thomas R. Thrasher, have agreed to head us in prayers and meditation.

The first afternoon the very lovely Sarah P. Duke gardens, which should be especially beautiful in early May, will be open for our pleasure, followed by tea at the Episcopal Student Center at Duke.

Finally the unchanging center of our kaleidoscope — the core about which the bits and pieces move and from which they take their relationship and meaning will be the celebration of the Holy Communion and Ingathering of our United Thank Offering. It is only as we gather in thankfulness for the sacrament of the breaking of bread that we understand our true vocation and ministry as women of the Church.



Pictured here are the women on the committee for local arrangements for the 1962 meeting of the Episcopal Churchwomen. Front row, left to right, are: Mrs. Roscoe Anderson, Mrs. N. A. Gregory, Mrs. Louis Carr, Mrs. Clarence Cobb, Mrs. Paul Wright and Mrs. Matthew West; second row, Mrs. E. K. Powe, Mrs. Julian Ruffin, Mrs. John King, Mrs. T. C. Cooke, Mrs. George Watts Carr, Jr., and Mrs. Angus McBryde.

Changes in Diocese Urged

—A change in Convention dates
—A new committee for the Convention
—Direction for Executive Council
—A new Diocesan Officer
—A Diocesan Business Manager
—An Investment Committee
—Improved Convocations

By George H. Esser, Jr.

This is the last of three articles describing the work of the Diocesan Committee on Structure and Organization.

The Diocesan Committee on Structure and Organization has completed its studies for this year and is preparing a comprehensive report for submission to the 1962 Diocesan Convention. Its recommendations cover the full range of diocesan organization.

The Committee begins its report with a statement of the basic and traditional principles applicable to the government of the Episcopal Church in this country, and all the Committee's recommendations fall within the framework of these principles.

A diocese in the Protestant Episcopal Church in the United States, the Committee states, is not simply a unit of administrative convenience established within an already existing organization. It is, instead, an "area of the Christian community where the bishop is entrusted with the pastoral responsibilities of a Father-in-God to the people of Christ." Without the episcopate there can be no Episcopal Church, and thus the diocese as the jurisdiction of a bishop is the central organizational unit of the Church.

The Episcopal Church in this country is not, like the Church of England, a national church. The Episcopal Succession is not determined by temporal rulers, and the canonical law and the basis of ecclesiastical organization are not determined by a temporal legislature. In constitutional terms the American Episcopal diocese can be compared to one of the American states, because the original American dioceses, following the Revolution, organized and assumed full legislative power for ecclesiastical purposes.

They have delegated to the National Church only those powers agreed upon by a majority vote in each House of the General Convention, in which each diocese is represented. An American diocese, therefore, holds through its own representative legislative body all those powers necessary to adopt its own Constitution and Canons and to provide for the organization and administration of diocesan affairs — with two exceptions.

Exception One. In becoming a part of the Protestant Episcopal Church in the United States of America, a diocese acknowledges the authority of action taken by the General Convention thereof, in which the diocese has representation. Article I of the Constitution of this diocese specifies that "the Church in the Diocese of North Carolina accedes to and adopts the Constitution of the Protestant Episcopal Church in the United States of America, as set forth in General Convention thereof, and acknowledges its authority accordingly."

Exception Two. A diocese, acting through the Annual Convention, cannot infringe the jurisdiction of its bishop, and this limitation, which is the product of centuries of tradition, is clearly expressed in Section 2 of Article IV of the Constitution of the Diocese of North Carolina. "The Convention shall have no power to pass any Canon infringing the Episcopal Authority, or affecting the spiritual condition of the Diocese, against the express dissent of the Bishop: *Provided,* that said dissent shall be ex-

Continued

pressed at that or the ensuing Annual Convention."

Laymen Given Role

It is significant that the American church was the first Episcopal Church to bring laymen into an active role in church government. Just as the National Church can be said to be a federation of dioceses governed by a General Convention in which the bishops, clergy and laity all have a voice, so also the diocese can be said to be a federation of independent parishes, governed by a Convention in which the clergy and the laity have a voice. Furthermore, just as representation in the House of Clerical and Lay Deputies in the General Convention is on the basis of dioceses, with each diocese accorded a delegation of four clergymen and four laymen but only a single diocesan vote in each order, so representation in the Diocesan Convention is on the basis of the parish, with each parish entitled to four delegates but only a single parochial vote in a vote by orders. Section 1, Article VI, Constitution of the Diocese of North Carolina.

The Committee's report goes on to describe, at greater length, the respective roles played by the Bishop, the Convention, the Executive Council and other diocesan agencies in the general framework of diocesan organization, but all these comments are grounded on the principles just stated. The underlying theme throughout is on the three key points: the central importance of the Diocesan Bishop as both Chief Pastor and chief executive officer; the legislative and deliberative functions of the Diocesan Convention and its chief agent between sessions of the Convention, the Executive Council; and the voice accorded the clergy and the parishes and missions in formulating diocesan policy and programs, subject to their obligations to the diocese and the Episcopal Authority.

After reviewing the Committee's procedure — including the effort by interview and questionnaire to secure suggestions and help from every part of the Diocese — the report sets out the Committee's effort to make recommendations for "a generally sound organizational structure, one that will stand the tests of time and a succession of administrators." The recommendations fall generally into six categories.

Recommendations on the Convention

The Committee concluded that the basis of representation in the Convention was sound and in keeping with Episcopal polity, but that changes should be recommended to permit the Convention to carry out its functions on a more informed basis and with greater dispatch.

Date and Length of the Convention. The Committee is recommending no change in the length of the Convention except that the Convention should convene on the morning of the first day instead of the afternoon. It is recommending that the date of the Convention be moved from May to the Tuesday and Wednesday following the fourth Sunday in January, beginning in 1964.

The reasons for this recommendation are found in the complex overlap of the fiscal year, the program year, and the present date of the Convention. At present the Convention meeting in May adopts a budget for the fiscal year beginning the following January. Because needs change in the ensuing seven months, and because acceptances frequently fall short of quotas apportioned, the Executive Council in January frequently must reconsider and re-adopt major portions of the budget. Furthermore the Executive Council spends an inordinate amount of its time on budget matters. At the January 1962 Council meeting, for example, the results of the 1961 budget were reviewed, the 1962 budget was revised and finally adopted in line with acceptances from the congregations, and planning was begun for the 1963 budget to be recommended to the Convention in May.

There is one further disadvantage in a May meeting. New Council members are elected at the Convention, and the Council is reorganized in June. Thus new department heads, if a change is made, do not take office until June, and the program year for most departments begins in September. With diocesan affairs at a standstill during the summer, the new department head has no good opportunity to plan for work to be undertaken beginning in September.

The change, in the Committee's view, will not meet every objection. So long as the fiscal year and the program year overlap, and so long as pledge campaigns in the parishes continue to be a tradition for the fall, no date is completely satisfactory. In a survey of other dioceses, the Committee found that 18 meet in January and 48 in May, with the remainder scattered in February, March, April, and October. Four patterns emerge:

1. Some dioceses meet in May and, like this diocese, adopt a budget for the fiscal year beginning the following January. The Executive Council then makes the final budget decisions in January.

2. Some dioceses meet in May and confirm a budget for the fiscal year beginning the *preceding* January. Assessments and quotas are apportioned on the basis of a tentative budget adopted by the Executive Council.

3. Some dioceses meet in January and adopt a budget for the fiscal year beginning that month. Assessments and quotas are apportioned on the basis of a tentative budget adopted by the Executive Council, but the final budget decisions are reached by the Convention. This approach is also used by the increasing number of dioceses moving to the no-quota system of raising funds for diocesan purposes.

The Committee on Structure and Organization concluded that the Convention, not the Executive Council, should adopt the final and binding budget. It also concluded that a January Convention would (1) simplify the task of the Executive Council in financial management and (2) permit department heads to be appointed in February and thus have several months to plan programs for the forthcoming program year. To insure that the Executive Council, in recommending a tentative budget, would adopt a realistic budget as the basis for apportioning assessments and quotas, the Committee is making a further recommendation. At the time the budget is adopted in January, the Council would also be asked to state to the Convention the objectives, based on long-range planning, which it will seek to meet in the tentative budget to be adopted the following fall.

Convention Procedure. The Committee received a volume of comments to the effect that Convention delegates are poorly informed concerning proposed items on the Convention agenda, that too much time is taken up with long reports and not enough on substantive matters, and that delegates know too little of the nominees on

whom they vote for key diocesan offices.

To help improve Convention procedure, the Committee is therefore recommending creation of a Committee on the Convention and Dispatch of Business to work with the Bishops in the months preceding the Convention. The committee's duties would be to help the Bishops in (1) planning the Convention agenda, (2) collecting and distributing information to delegates in advance of the Convention through such means as mailing summaries of all reports and the holding of pre-Convention meetings of delegates in convocation areas, and (3) serving as a steering committee for the Bishop at the Convention.

There is also a recommendation that delegates be elected about two months, instead of one month, in advance of the Convention, so that pre-Convention material can be distributed.

Finally the Committee is recommending a change in the Rules of Order so that persons making nominations for diocesan offices would be required to submit brief, uniform biographical data on their nominees, such information to be posted for the information of delegates on the afternoon of the first day prior to election on the second day.

Recommendations on the Executive Council

The Committee concluded that the present canonical basis for representation on, and the functions of, the Executive Council was sound but that (1) some canonical clarifications would better define the function of the Council and (2) some procedural changes in administration would result in more effective Council action.

The Committee is recommending that the broad language in Section 3 of Canon XVI be re-written to specify that the Council, in conducting the affairs of the Diocese between sessions of the Convention, shall not act in contravention of the Constitution and Canons of the National Church or the Diocese, or of specific directions of the Convention, or of the Episcopal Authority. It is also recommending a new provision specifically directing the Council to serve as the long-range planning agency of the Diocese and to report to each Convention concerning objectives toward which the Diocese should move in the fiscal year following the year for which a budget is being adopted.

Just as recommendations were made for more pre-Convention information for delegates, the Committee is recommending more advance information for Council members so that the time actually spent in Council meetings can be concentrated on policies and decisions that must be made, rather than spending too much time on reports and administrative routine.

Recommendations on Diocesan Officers

The Committee carefully reviewed the functions and responsibilities of the various diocesan officers. Some diocesan agencies are, of course, prescribed by National Canon and cannot be materially changed. The Standing Committee, for example, has long-standing responsibilities as the Council of Advice to the Bishop and, in the absence of a Bishop, would serve as the Ecclesiastical Authority in the Diocese until a Bishop was chosen. This Committee has done its work well.

A number of changes are being recommended by the Committee in a number of offices.

1. The Canons presently do not fix responsibility for collection and preservation of Diocesan records not presently in use but valuable and essential for historical purposes. In most dioceses this function is vested in a Registrar. The diocesan Canons designate the Secretary of the Diocese as Registrar but prescribe no duties for such office. The Committee is recommending a Canon which would permit the Executive Council to designate a diocesan official in or near Diocesan Headquarters as Diocesan Registrar and would specify his responsibilities for collecting and preserving all diocesan and parochial records having historical value. The Canon would also state the duties of the Historiographer as assistant to the Registrar and the person responsible for preparing materials on the history of the Diocese. The office of Historiographer is presently established by a resolution of the Convention.

2. With the increase in diocesan business, and particularly legal matters, the duties of the Chancellor have multiplied. The Committee is recommending a canonical provision to permit the Bishop, with the approval of the Chancellor, to appoint one or more vice-Chancellors to assist in carrying out legal responsibilities. As a result the Committee hopes that legal counsel can be available to the Executive Council and other major diocesan agencies at every meeting thereof.

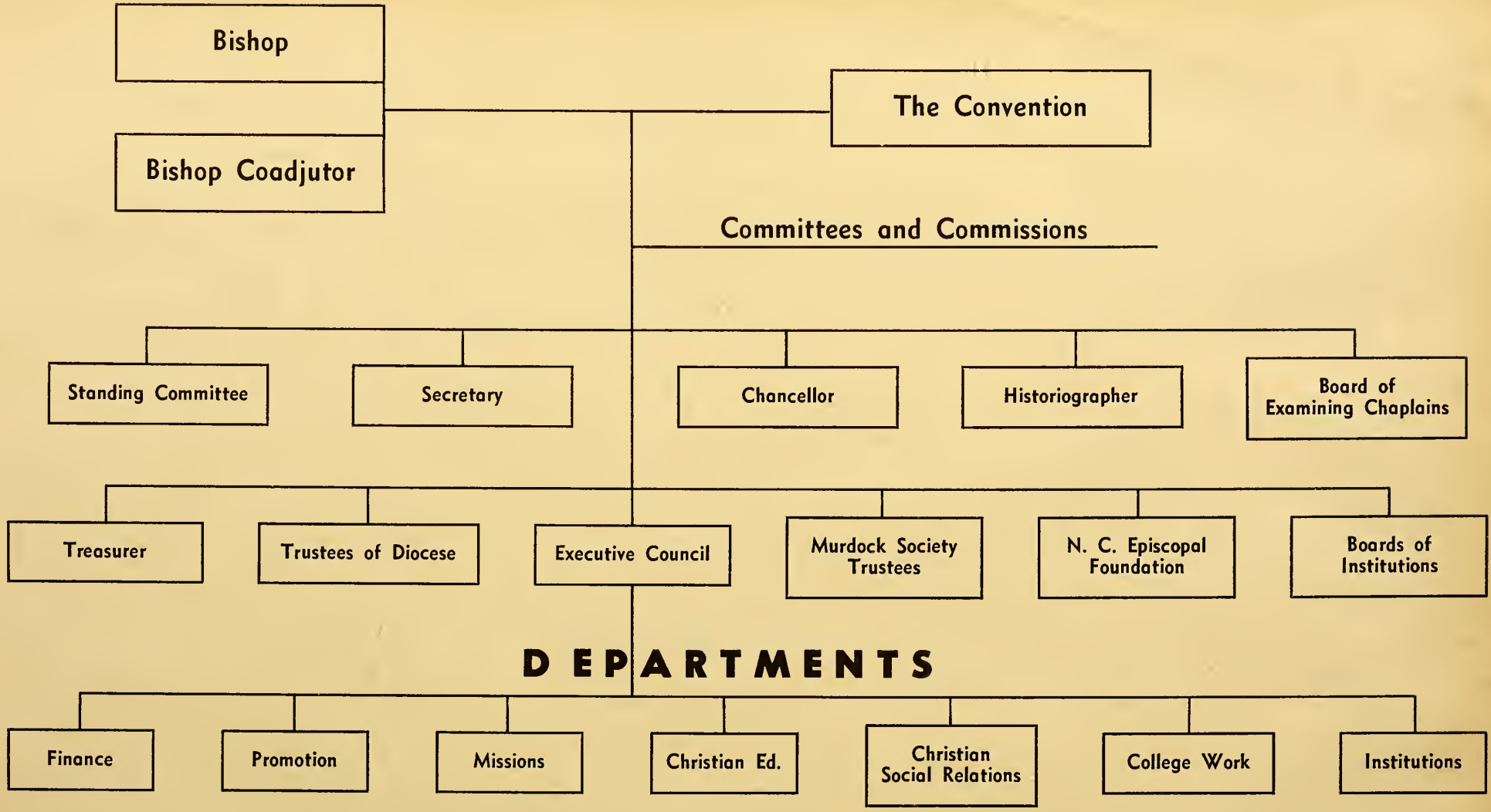
The Committee gave careful consideration to the office of Diocesan Secretary and concluded that the diocese is most fortunate in the manner in which the present incumbent, the Rev. Carl F. Herman, is carrying out his duties, both as Secretary of the Convention and in the collection and analysis of parochial reports. While the work cannot continue to be handled by one man alone, it should remain under the supervision of one man. The Committee is recommending that the Secretary be given additional assistance by the Convention.

Recommendations on Diocesan Business Management

The March issue of the CHURCHMAN contains an article summarizing the Committee's recommendations that the Diocese employ a business manager to be responsible for all financial administration, to be responsible for the care and custody of Diocesan property and to assist the Bishops in overseeing the care and custody of mission property, to provide secretarial and administrative assistance to the Diocesan Trustees and to the Executive Council, and to relieve the Bishops of responsibility for routine business functions. The Committee is also recommending that, as he is able, the Business Manager should be responsible for a program of soliciting gifts and bequests for the use of the Diocese. There is a continuing need for unrestricted income which many other dioceses and other denominations are meeting from a regular program of encouraging major gifts.

One further recommendation in the general area of business management is being made. Early in its work the Committee, in conference with the Diocesan Trustees, agreed that the canons concerning the custody of property and the investment of diocesan trust assets needed thorough revision to eliminate many conflicting provisions that have arisen over the years. Further examination of the volume of work undertaken by the Trustees in connection with holding title to all diocesan (including mission) property and with administration and investment of all trust assets led the Committee to an evaluation of

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hese functions, both in the Diocese nd in a large number of other dioeses.

With the steady expansion of the Diocese, the custodial responsibilities of the Trustees will increase. With what he Committee hopes will be a vigorous and continuing effort to encourge more gifts and bequests for diocesan use, the investment function will ake more time. Because the Trustees, vith the exception of the Bishop, are aymen serving part-time, the Committee concluded that this diocese hould reorganize these functions in ine with the trend in other dioceses o provide more flexibility and reduce he burden on one group of men.

The Committee is recommending a evision of Canon X which would have he following results:

1. The Trustees would continue to e elected by the Convention and to ave custody of all real and personal roperty owned by the Diocese, for ts own use or for the use of any nission or parish.

2. All assets of the Church in the Diocese which are held by the Trustees and are available for investment would be invested, re-invested and otherwise managed and controlled by an Investment Committee, consisting of three male communicants skilled in hese functions to be elected by the Executive Council.

3. The Executive Council would be given the responsibility for designating he purposes for which any investment ncome would be expended.

The Committee is also recommending that the Executive Council and he North Carolina Episcopal Foundaion continue to cooperate closely in planning the expenditure of all income and funds available for mission development and building purposes.

Recommendations on Convocations

A great deal of the Committee's ime has been taken up in discussions of closer relationships between diocesan agencies and the parishes and nissions. In the judgement of the Committee every effort should be put forth o involve clergy and laity alike in the planning and formulation of diocesan programs and policies and to insure hat prompt information on such programs reaches the appropriate persons n each parish and mission. A sound basis for financing diocesan programs an be found only if there is understanding and support for them in the parishes.

There has been much discussion throughout the Diocese of the use and usefulness of the convocations. There has been criticism of many convocation meetings on the grounds of poor organization of meetings and a failure to define their purpose. There is also an underlying conviction that convocations have much potential as a means of involving clergy and laity in the planning and formulation of diocesan policy and programs, as well as a means of planning church extension in convocation areas. This Committee, agreeing with both the criticisms and the potential value of convocations, is recommending a canon which would define the general purposes of convocations, authorize the Bishop to appoint convocation Presidents, and provide for the calling of convocation meetings and the representation at such meetings.

Recommendations on the Episcopate

No specific recommendations concerning the office of Bishop are being made. Every recommendation, however, has been made with the objective of (1) clarifying the role of the Bishop as the Chief Pastor and chief executive officer of the diocese, and (2) relieving him of unnecessary administrative routine so that he might concentrate on his pastoral and spiritual functions.

Conclusion

This article has not mentioned every recommendation of the Committee. There are still a few points on which the final wording of the Committee's recommendations has not been determined at this writing. The final report of the Committee is being printed and it will be distributed prior to the Convention to all the clergy, all lay delegates to the Convention and to each Senior Warden. It is the intention of the Committee to explain its report at each pre-Convention meeting of delegates being held in each convocation, and it is the hope of the Committee that not only every delegate but every person interested in the Diocese will inform himself on these recommendations prior to the Convention. All wisdom does not stop with the Committee, but the Committee believes that the problems underlying each of its recommendations need forthright and positive action to the end that more effective government in the Diocese will result.

Work In Cuba Wins Award For Churchman

NEW YORK. — Paul A. Tate of the Episcopal National Council staff here has received a Meritorious Service Award from the U. S. Department of State for his work as a U. S. consular agent in Cuba.

Headmaster of St. Paul's Episcopal School at Camaguey, Cuba, for 32 years until July 1960, Mr. Tate also served as U. S. consular agent for the province of Camaguey from 1948 to 1960.

"His display of unusual personal courage and resourcefulness fulfill the highest traditions of the Foreign Service of the United States," reads the citation signed by Secretary of State Dean Rusk in recognition of Mr. Tate's "meritorious service, loyalty, and devotion to duty as consular agent at Camaguey, Cuba." A bronze medal accompanied the certificate.

He took over the duty after closing of the U. S. consulate at Camaguey, a city of 200,000 which is capital of the richest Cuban province, in the central part of the island. It has the only international airport in Cuba, except for that at Havana. As consular agent, Mr. Tate was of service to Americans in Cuba during both the Batista and Castro regimes.

Upon leaving Cuba, he worked 10 months in Miami to aid Cuban refugees through the Church World Service program and the Episcopal Division of World Relief and Interchurch Aid. Since July 1961 he has been assistant secretary of the Episcopal Overseas Department, in charge of logistics for the Church's foreign mission program.

GIFT TO CHURCH CENTER

NEW YORK. — A pledge of $3,000 for the new Episcopal Church Center here will come from the Missionary District of Wyoming.

The Rt. Rev. J. Wilson Hunter, Bishop of Wyoming, informing the Presiding Bishop of the gift from the district's Executive Council, suggested that it be used toward furnishings for the Home Department offices. The amount will be given in three annual payments.



. . . of Camps

"Camping" means fun and adventure. It is a place where boys and girls do new and different things. There are creeks to wade in, hills to climb, lizards to catch, trails to follow, mountain water to swim in, games to play, blackberries to pick, bee trees to discover, chiggers, toads, flowers, butterflies and birds. There are fires to build, food to cook, stars to see and important things to talk about. In an atmosphere of freedom, they can run and yell, wiggle and work, play and learn.

The Church's camping program is probably its most favorable place for working with boys and girls. It is made to order.



"Freedom to wiggle and work . . ."

A leading Christian Educator has said, "Camping offers the Church the greatest opportunity for leading young people in Christian growth it has had since church school was added to the church program." Over thirty years of experience at Vade Mecum and Kanuga convinces us that this statement is true. It is attested to by countless men and women, young people, boys and girls from one end of the Diocese to the other.

Ask young people about camp and they will talk about a sense of freedom to be themselves and to say what they really think and believe. They will speak about the informal atmosphere and, at the same time, say something about their feeling of responsibility to the close knit community of which they are a part — where success depends on everyone working together.

New friends and companionship with adults who are interested in them bring satisfactions that are long remembered and spoken of as one of the joys of camp. One boy, talking about camp, put it this way, "I had a chance to make some real decisions." Another said, "Gee, at camp you can talk about the things you do well and about your failures, too." Invariably, some boy or girl will try to put into words their experiences of worship, their sense of wonder and awe, and their deepened relationship with their Lord.

Free from the tensions and distractions of modern living, campers have the opportunity to think on things tha are permanent, enduring, eternal — t "Be still, and know that I am God (Psalm 46:10).

There are not many camp days be fore questions come tumbling ou Questions about faith, about life, abou Christian teaching. For the alert coun selor, there is never a dull momen and a time rich with opportunity t open the eyes, ears, minds and heart of boys and girls to the wonders o God in all His creation, and most cer tainly in themselves.

Is there any wonder why those en gaged in camping love it so, why the seek out the best trained help the can get, and ask for the Church's fund to build and to grow!

The Diocesan Camps are not stand ing still. Last year, Kanuga opened new camping area for boys. It is vi tually a self contained unit away fro the main Conference Center. It has it own set of buildings and a lake.

At Vade Mecum, the older boy moved out to the back end of th property, cleared a large hilltop are and constructed shelters. Swimming fa cilities are being renovated and plan are underway for cabin replacemen A staff of capable young people an adults is being recruited. Program plan are moving ahead.

The summer of 1962 can bring t those at Vade Mecum and Kanuga a awareness of God, and an awarene of His world of people and of natu around them.

. . . and Conferences

Dr. Wilmer Will Speak To Laymen

The Very Reverend Richard H. Wilner, Dean of Berkley Divinity School, New Haven, Connecticut, has accepted the invitation of the Laymen of the Diocese to be their principal speaker at their Annual Vade Mecum Conference, scheduled for June 22, 23 and 24.

Also included on the program are Mr. Douglas Turnbull, Vice-President of the B and O Railroad, and an active supporter of the work of the Brotherhood of Saint Andrew, and Mr. George Esser, of the Institute of Government at Chapel Hill, who has been doing some studies on structure and organization of the Diocese of North Carolina.

These three men will use as the basis of their talks objectives of the Laymen's Association, "To Extend the Impact of Christianity in Our Time" and "To Deepen the Spiritual Life of the Men of the Church." Opportunity will be offered to swap ideas and get some rest and recreation.

Officers of the Laymen's Association will be installed at a service in the Chapel of Thanks. At this service, there will be the dedication of four lovely memorials which have been recently presented to the Chapel.

Registration for the Conference will be from 3:00 to 6:00 p.m. on Friday, the 22nd. The Conference will conclude with lunch on Sunday, the 24th.

Women to Question Selves, Seek Answers at Vade Mecum

A modern poet, Louis Ginsburg, wrote these intriguing lines not long ago:

"The more man delves
Into the dark
The more he enlarges
A question-mark.
But like a question
And wonder-eyed,
Man peers at himself,
Magnified."

The Churchwomen of the Diocese of North Carolina know that it is time to be these "question marks" again this summer. The place will be Vade Mecum where the Annual Conference will be held from June 18 to 22. It will be in these gentle foothills that women may come, questioning and "wonder-eyed," to peer at themselves, at their problems and duties, and to seek answers.

One of the fine speakers in our Church, the Rt. Rev. Henry I. Louttit, D.D., Bishop of the Diocese of South Florida, will be at Vade Mecum to bring us the theme of the Triennial: "Even So Send I You." Delegates who attended the Detroit meeting last September were stirred by the three meditations presented on this theme. Now, under the inspiring tutelage of Bishop Louttit, our churchwomen can consider the implications of Christ's words, "As the Father has sent me, even so send I you."

As the tides of world destruction and human misery seem to lap at our feet, women have asked increasingly for help in personal worship. It was with this need in mind that we asked the Rev. W. Moultrie Moore, Jr., St. Martin's Church, Charlotte, to conduct a course in Personal Worship this summer at Vade Mecum. Hours will also be arranged for consultation with Mr. Moore and with Bishop Baker, who has consented to be Chaplain to the Conference.

Changes are always said to be things that women fear most, but the Triennial Meeting tells us specifically that "The greatest issue facing Churchwomen today is the lack of understanding among women that our lives are changing, and organized work must prepare itself to cope with these changes." What these new tasks are will be explained to us by the President of the Episcopal Churchwomen of the Diocese of North Carolina, Eleanor S. Godfrey, in a course given each day for all women, "Changing

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". . . companionship with adults who are interested in them . . ."

What's New in '62 at Kanuga?

What's new at Kanuga in '62? Well, just draw up a chair and sit down, because there are a whole lot of new things — and important ones, too. There are major changes in some of the old conferences and there are whole new conferences. And there is the brand new Camp for Boys which will be ready for use this summer. So read on and read carefully and you'll find much to interest you.

It's difficult to pick a starting place but suppose we bring you up-to-date on the new camp first. Weather has been ideal for construction and eight cabins are under roof. A director has been secured for the camp. He is Mr. W. D. "Dave" Johnson, of Myrtle Beach, S. C. Mr. Johnson is a high school teacher and guidance counselor, and has been very active in activities with young people. He is a Vestryman at Trinity Church. He has gone over the new campsite and program in some detail and can hardly wait to get started.

Note that this year boys who have finished the third grade will be enrolled. There have been requests to do this every year, so it is being done this time on an experimental basis. Eighth graders will also be enrolled in Session III, the session from July 23 to August 4. This means that eighth grade boys will have a choice of coming either to the camp or to the Young People's Conference.

Kanuga Camp for Girls has no startling changes but the same great fun and high adventure. The theme this year will emphasize the great out-of-doors. There will be cook-outs and sleep-outs and lots of adventure in the woods around the camp and around the lake.

NEW LOOK FOR ADULT CONFERENCE

Have you ever tried to please everybody? It can't often be done, but Kanuga is doing its very best with the Adult Conference. Do you want a longer Conference than in recen years? Fine, the Adult Conferenc will be a two-week Conference thi year, June 30 to July 13.



But maybe you are among the man who just can't get away for so long time — but neither do you want t attend just a piece of a conference missing either the teacher's introduc tory material, or his conclusions. So the Adult Conference is being sched uled as two sessions, each complete i itself. Come June 30 to July 6, or Jul 7-13, and get a complete conferenc experience. But do plan to stay fo both sessions if you possibly can.

There will be an abundance o courses from which to choose. For ex ample, there will be courses dealin with the following: "What Does I Mean to Be a Christian in Our Time," "The Church's Ministry of Healing," "Approach to Alcoholism," "Christian ity and Communism," and, of course on "Personal Religion." There will als be a practical course for church schoo teachers and for lay readers, thre courses based on the New Testament and one on church music. Faculty fo these conferences will be outstandin clergy and lay people from through out the United States.

ALL NEW CONFERENCE

There seems to be a new interes stirring in the ministry of the laity, i



Relaxing by the old swimming hole at Kanuga



The surroundings in a camp make it a good place to work.

ust what is meant by the Christian vitness in the modern world. This hort Conference, June 15-21, will be nder the direction of the Reverend ohn S. Spong and the Reverend ohn A. Gray. It will seek to explore in ome depth the application of the Gos-el to the difficult frontier where the Christian meets the secular world — ometimes head-on. This Conference vill be limited to about thirty persons o register early.

CHRISTIAN DRAMA WORKSHOP

There is a new opportunity at Kanuga that is going to be tops in its ield. Union Theological Seminary in New York has made a name for itself vith its very effective Program of Religious Drama. Director of this pro-ram for Union is Mr. Robert S. Seaver nternationally known as teacher and irector in the field of religious drama. t is he, no less, who will direct this Conference at Kanuga this summer nd we are most fortunate to have a ian of Professor Seaver's stature.

The Conference is not just a "how o give a pageant" sort of thing. The Drama Workshop will deal with the alue of the dramatic in teaching, the lace of the religious emphasis in rama and the depth of persuasion ossible in a truly religious play.

If you have even the slightest in-rest in religious drama, you won't ant to miss this opportunity to learn ore from Mr. Seaver and his staff.

For young people, the first months on the college or university campus are months of unprecedented adjustment and oftentimes crisis. This summer Kanuga will offer for young people graduating from high school an opportunity to "bull sessions" with other young people going off to college together with one of the college chaplains. They will explore the nature of the experience that lies ahead, the pitfalls and also the opportunities for personal growth in areas other than academic.

EYC LEADER'S CONFERENCE

This is really a major overhaul, taking the place of the Leadership Training Conference. The old Conference was usually a thrilling experience, a lively conference with plenty of accomplishment, too. But even good things can oftimes be improved and the new EYC Leaders Conference will offer several advantages. The leadership for the program of the Young Churchmen can best be strengthened when the adult advisor and some of the officers can together share in a training conference. Registration for the new conference, therefore, will be limited to teams of three persons, one adult advisor and two officers. Groups may send as many teams as they wish. There will be two of these Leaders Conferences, one from June 23-29 and another July 14-20. Attendance at this Conference for young people and adults will give the youth work in the Church a tremendous boost.

Women's Conference

Continued from page 11

Patterns: The Work of Episcopal Churchwomen." During these talks Mrs. Godfrey will call in the Diocesan and District officers to further elucidate their work, thus making it possible for every delegate attending the Conference to get a total picture of the work of the Churchwomen.

Evening services will be varied this year at Vade Mecum. "Track 13," the pilot film of the Episcopal Radio-TV Foundation, will be shown on June 18. The Rev. Robert Turner, St. John the Baptist Church, Wake Forest, will talk on Panama, our Companion Diocese, on June 19. On the following evening the Rev. Richard L. Hicks, Jr., Church of the Redeemer, Greensboro, will speak on Africa. On Friday morning, June 22, the Rev. Thomas A. Thrasher, Chapel of the Cross, Chapel Hill, will speak on "The Church in the World," which will be a fitting summing-up as we put the days of rest, re-creation and recreation behind us, and re-enter the busy world.

The Thursday night banquet this year will be served by the women of St. Martin's Church, Charlotte, and the speaker will be the Rt. Rev. Thomas A. Fraser, Jr., D.D., Bishop Coadjutor of our Diocese.

We are delighted to announce that the Cathedral Bookstore of Atlanta will again have a display at the Conference and know you will wish to browse and to buy at Tice Hall. Permanent displays of all departments of Episcopal Churchwomen will also be presented, with much new resource material. Workshops will be conducted each afternoon.

There will be hours for companionship and relaxation, for swimming and walking and talking, as well as the prescribed hours of study and worship. This year's session opens with lunch on Monday June 18 and ends with lunch on Friday June 22. We urge the branches to send their delegates' applications in early, mailing them to the Rev. E. B. Jeffress, Jr., 802 Hillsboro Street, Raleigh. If indeed we must go forward to "be the Church in world," then let us go in renewed faith, knowledge and inspiration after five meaningful days at Vade Mecum this June.

MARION C. SALINGER
Director,
1962 Conference

The Bishop's Letter

Continued from page 2

was elected to be a member of the National Council of the Church when the General Convention met in Detroit last September. He is a proven speaker. When General Convention met in Miami he was the speaker at the laymen's breakfast. Those who heard him were duly impressed.

One of the most important tasks before the delegates to any Diocesan Convention is the choice of many to assume positions of leadership. These include the following.

Secretary and Registrar;
Treasurer;
Chancellor;
Historiographer.

The Examining Chaplins, nominated by the Bishop, confirmed by Convention.

One Diocesan Trustee to serve for 3 years.

One trustee for the University of the South to serve for 3 years.

Four trustees to serve on the N. C. Episcopal Church Foundation, Inc., nominated by the Bishop, confirmed by the Convention.

Seven trustees to serve 3 years on the Board of the Episcopal Home for the Ageing.

Two clergymen and one layman to the Standing Committee.

Three clergymen and three representatives to serve on the Executive Council, one lay woman nominated by the Episcopal Churchwomen, one layman nominated by the Episcopal Churchmen. All of these to serve for 3 years.

Three trustees to serve until 1968 on the Board of the Thompson Orphanage.

One layman to serve for 3 years on the Board of Kanuga.

Six representatives to the annual meeting of the N. C. Council of Churches.

Six clerical and 6 lay delegates to the Provincial Synod meeting in Pensacola, Florida, next October.

There are some 32 reports of various committees and boards to be presented to the convention. This year, instead of having them presented in the convention we are asking that a one page summary of each report be submitted to this office by the 31st of March, to be sent to the delegates for their consideration before the convention. The full reports will be submitted by title and printed in the journal of the convention. The budget, with a two page commentary of the proposed budget will be submitted by the Department of Finance of the Executive Council in the same way.

It is impossibe to even comment on all that will take place in the Convention, but we must predict that the report of the Committee to Study the Structure and Organization of the Diocese will be one of the most interesting and productive. Before their proposals can be adopted they will have to be approved by the Convention, but we do know they will propose securing a Business Manager for the Diocese, and a change in the date of the Convention from May to January.

We call on all of the people of the Diocese to remember the Convention in their prayers.

Faithfully yours,
R. H. Baker
Bishop of the Diocese of
North Caroina

Keeping Track Of the Bishops

April

29 **Rocky Mount,** Good Shepherd 8, 9:45 and 11:15 am (the Bishop)
Wilson, St. Mark's 7:30 pm (the Bishop)
Lexington, Grace 9:45 and 11 am (Coadjutor)

May

1 & 2 **Durham,** St. Philip's, Episcopal Churchwomen Annual Diocesan Convention
6 **Littleton,** St. Anna's 3 pm (the Bishop)
Durham, St. Andrew's 11 am (Coadjutor)
8 & 9 **Greensboro,** St. Andrew's, Annual Diocesan Convention
13 **Siler City,** St. Mark's 9 am (the Bishop)
Pittsboro, St. Bartholomew's 11 am (the Bishop)
Pittsboro, St. James' 3 pm (the Bishop)
Henderson, Holy Innocent's 11 am (Coadjutor)
20 **Roanoke Rapids,** All Saint's 11 am (the Bishop)
Littleton, St. Alban's 3 pm (the Bishop)
Greensboro, Holy Trinity (Coadjutor)

From the Coadjutor

On a Matter Of Obedience To the Lord

SOMETHING IS WRONG when Episcopalians are not interested in receiving the Sacrament of the Body and Blood of Christ. Too many clergy have reported that their congregations would be just as happy if they had the service of Holy Communion only once or twice a year. Others report that the Holy Communion has the lowest attendance of any service. This raises a very serious problem for the clergy in reporting the number of communicants in good standing especially under the new Canon which was passed at the General Convention of 1961.

We, in the Diocese of North Carolina, do not feel that this Canon should be interpreted from a legalistic point of view but it does indicate that a churchman who is sincere in the practice of his religion will strive to make his Communion at least three times a year. But over and above this requirement of a communicant in good standing, it seems to me that there is something deeper which deserves an even more serious concern on the part of all of us. The Sacrament of the Lord's Supper was instituted by our Lord and is an outward and visible sign of our covenant relationship with Him. Therefore, it is the central worship service of the Church and it is incumbent that we keep His command "Do this in remembrance of me." This service of the Holy Communion is also a dramatic presentation of the Gospel wherein we learn of God's love for mankind which has been historically demonstrated in the Crucifixion and Resurrection of our Lord.

Furthermore, it is in this service that Christians for centuries have found themselves in the Presence of their Lord Who strengthened their bodies and refreshed their souls in order that they might better carry on the pilgrimage of life and understand the meaning of their existence in the terms of His Life, to Death and Resurrection.

Faithfully in Christ,
Thomas A. Frazer
Bishop Coadjutor

The North Carolina DioSCENE



"LET-DOWN" CONFERENCE

Clergy wives are planning something gged a "Let-Down Restful" Conferce at Vade Mecum next month. shop Baker's wife advised the hurchman that the unusually restl meeting will begin at supper ay 16 and will last through breakst on May 18. Details on the conrence will come later from Mrs. aker.

LAY READERS CLINICS

On February 13 and 14, two very ccessful Lay Readers Clinics were ld, one at Grace Church, Lexington, d Christ Church, Raleigh, respecely. The meetings began with eveng prayer conducted by Lay Reads and an inspiring address by Bishop aker on the subject of the Lay Minisy. Following this address, the Lay aders enthusiastically discussed two estions:

1. Where are Lay Ministers needed the total ministry of the church?
2. What areas of study and training are desirable as preparation for this ministry?

The reports given of these discussions were most conclusive that the Lay Readers present felt a great need for Lay Ministers in all areas of the total life of the church and its ministry excluding, of course, the sacramental ministry. The training and study desired covered the full range of seminary study or curriculum with some exceptions.

Of the 50 Lay Readers present at the Lexington meeting, 43 committed themselves to enter this active Lay Ministry and registered for extensive study and training not yet announced.

e Rev. Frank F. Fagan and members of the congregation of the Church of the Messiah k on as Bishop Fraser breaks ground for a new parish house of the Mayodan church. e new building will provide classrooms, an office and a large assembly room.





Don Blanton of Lexington is the new president of the Laymen's Association.

Of the 40 Lay Readers attending at the Raleigh meeting, 27 registered for this extension study and training.

The training program and curriculum is now in a process of being prepared by a Resource Committee.

Those who were not present at these clinics and desire to enroll for this study and training or those interested in getting more information on this project, whether you are a Lay Reader or not, please contact Edwin F. Schnedl, Box 419, Reidsville, N. C.

PASTORAL CARE CLINIC

The second annual two-week Clinic in Pastoral Care will be offered by The Divinity School of Duke University this coming summer, July 2-13. Registration, limited to 20, is open to ministers of any denomination actively engaged in some phase of the ministry who hold the B.D. or equivalent degree.

The Clinic has as its focus the Christian faith and its expression of and ministry to selfhood. Through lectures, group discussions, and hospital visitation experiences, several themes will be explored: the meaning of selfhood, the self in crisis and the ministry to those caught in the crisis of illness, the relationships of prayer, rite, and doctrine, and the ministry to the dying and the bereaved.

A special feature of the Clinic will be five formal lectures by the Reverend Dr. Claude U. Broach, pastor of St. John's Baptist Church, Charlotte, North Carolina. The theme of his lectures is "The Word of God in the Pastoral Situation."

EYC SPEAKER

The Reverend William C. Spong, Vicar of Christ Church, Rocky Mount, and Diocesan Youth Adviser, will be the keynote speaker at the Annual Convention of Episcopal Young Churchmen to be held at the Church of the Good Shepherd, Raleigh, May 4-6. The study theme for the Convention will be "Responsible Freedom: Sex and the Christian Life."

Bishop of Honolulu Holds Services on Christmas I.

HONOLULU.—Services on Christmas Island, site of the projected U. S. nuclear tests, were conducted on the first Sunday in March by the Rt. Rev. Harry S. Kennedy, Episcopal Bishop of Honolulu, on his seventh regular trip there.

Invited by the British Royal Air Force, which has military and civil jurisdiction on the Pacific island near the equator, and by the Bishop of Polynesia, who has ecclesiastical jurisdiction, Bishop Kennedy held services for both the British and American forces. Many Americans are now on the island preparing for the scheduled tests.

Besides celebrating communion and confirmation services in the RAF chapel, built of coral, Bishop Kennedy held a service for Americans in their newly renovated St. Nicholas' Chapel, which had been abandoned after World War II. He broadcast by radio to all troops on the island.

Because the Bishop of Polynesia would have to travel from the Fiji Islands to Honolulu and then to Christmas Island, he asks Bishop Kennedy instead to make the much shorter trip (a six-hour flight) by RAF plane from Honolulu.

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NORTH CAROLINA
he Churchman
May 1962

e 7-Day Battle

Pages 2-10

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MAY 1962

DAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

The Church:

Training Ground . . .

A leading clergyman in this Diocese recently described the Christian Church as a community of people possessing the power to suffer; a unity based not on like mindedness but on the love which they had from Christ Jesus; a people possessing a first hand religious experience committed only to the truth, cost what it might; and possessing a fanatical zeal for missionary expansion.

The only difficulty with this definition is that when we look around seeking to discover something in our society that fits this definition—our search is inevitably in vain. For what we know as the Christian Church today is better described as an organization within our society of like minded people who possess a hearsay religion, committed to success, and institutional expansion, sponsoring a myriad of activities and fanatical only about being moderate in all things.

All of which raises for us the serious question, "What is the Church?" And perhaps an even deeper and more devastating question—What is the purpose of the institution within our society today that we call by the name "Church," and how well are we as members of that institution fulfilling that purpose?

Inevitably a search for answers to these questions will take us back to the book of the Bible which describes the birth of the Church, The Book of Acts. The Book of Acts is the simple, yet thrilling story of what happened when the love of God invaded human history in the lives of men, how that love spread from life to life until it reached the uttermost parts of the earth and finally what happened to those lives in which that love of God was living.

It was when the disciples of Jesus Christ were gathered together in an upper room in Jerusalem that the spirit of God fell upon them and they became aware of themselves as the people of God—the ecclesia—the Church. At this time the word Church meant not an organization, or an institution, or a building, or a denomination, and certainly it was not identified with a person who might be called a minister. It was rather a community of people in whom God's love was living—and a community which existed only to spread that love.

At first the Church had no structure—it had only a shared life and a burning desire to expand that life. Yet not many months passed before some structure began to be necessary to preserve order and to keep the ever so human tendencies toward jealousy and pettiness from wrecking the purpose of the Holy People. It was in this manner that the institutional structure of Church life emerged.

The early Christians like their Jewish ancestors took their responsibilities to society seriously. They were under persecution—many had their property confiscated and they began to look to the disciples for help. To meet these needs the Christians voluntarily turned over their property to the Christian community who in turn saw that no one was neglected.

Yet there was bickering and jealously among the Christians. One group thought another group was getting more attention than they deserved. The disciples had to arbitrate the disputes and gradually the disciples discovered that more and more of their time was spent in such ministrations, and less and less were they able to proclaim the love of God. As these organizational details of the Church appeared, the disciples discovered that the center of their lives began to shift from mission to self maintenance.

For the disciples this was unbearable—the love and power of their Lord burned within them demanding expression to the world who knew not this Saviour. They had to give their lives to speak of and witness to what they had seen and heard of Jesus Christ, and so they gathered the Christian community together and bade them to choose out seven men who could care for the maintenance needs of the Christian community so that the disciples might return to their proclamation of the Christian Gospel. The Church responded and chose seven—among them Stephen the first martyr and Philip. The disciples laid their hands upon them

See TRAINING GROUND, page 10

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The Church:

. . Battleground

Someone has said: "We're all living a life of quiet desperation."

Quietly desperate or not, life is not an easy road to travel and it is doubly true for a Christian. While the Church is the training ground, the Christian meets the real test in everyday living—the battleground.

To illustrate this we have chosen the Owens family. We don't claim they are typical, but they are a family similar to many in the Diocese of North Carolina.

Jim Owens, the father, is 39 years old; a college graduate and district manager for the sales organization of a large corporation.

His wife, Mary, is 36 and while she's not quite a college graduate, she can blame that on Jim who married her and took her out of school.

They have three children somewhat scattered in age. Susan, at 14, is suffering the pangs of growing up. George, 9, has more fun than anybody. Debbie is 4, and a good companion for her mother, although she takes some looking after.

Let's follow, now, the Owens through a week on the battleground of life.

SUNDAY

Getting to Church s a Three-Hour Job

Sunday is the day of corporate worhip, rest, relaxation and meditation or the Owens family. The following chedule gives a brief idea of how the iorning goes.

6:30 a.m.: The persistent alarm ngs, is ignored and rings on. Jim the father image) pops out of the ed, brushes his teeth, plugs in the offee and collapses in a chair to reain his strength.

6:40 a.m.: Jim rallies, helps fourear-old Debbie with her bathroom iores, lets the cat in and the dog ut. He shakes Mary, his wife, and beins to wake George, 9, and Susan, 4.

6:42 a.m.: He shakes Mary and ghts a cigarette.

6:43 a.m.: Shakes Mary.

6:44 a.m.: Mary, half awake, drifts owly towards the bathroom, which is ow filled with Debbie and Susan. hough there are two baths, the traffic always seems to accumulate in No. 1.

6:45 a.m.: Jim starts the bacon and juice and repairs to the bathroom amid shouts of "Pancakes! Pancakes!"

7:15 a.m.: Aided by hordes of children, Mary serves breakfast. "Oatmeal! But we wanted pancakes!" The hue and cry dies without effect and the food is briefly blessed, then consumed with a notable lack of gusto and considerably dallying. Comparatively few crises occur. Debbie pours oatmeal on George and decorates her face with grape jam.

8:00 a.m.: Breakfast is over and the older children help clear the table. Debbie goes to the tub for oatmeal and jam removal. George and Susan retire to their respective rooms to dress. Jim dawdles over his third cup of coffee and contemplates the lesson he will teach as a substitute teacher in Sunday school.

8:05 a.m.: Call from leader of Chapter No. 2. Margaret cannot keep the nursery today. Mary sighs. Too late for a substitute. She'll do it.

8:07 a.m.: Jim, ignoring the cries of "Hurry! Hurry!" retires to the sanctity of a locked bathroom with the Sunday paper. He emerges only after all the children are completely dressed and ready to go. Mary, meanwhile, has taken complete command. Whoops! Debbie's shoes have to be polished, George's suit brushed and Susan is in a panic over locating a hair ribbon. Jim retreats to the locked bathroom, an island of calm amid the sea of confusion.

8:31 a.m.: Jim emerges again from the bathroom as shouts subside. He carefully begins to dress and pours a fourth cup of calming coffee.

8:42 a.m.: Jim is ready, at last. Order is restored. Troops pass in review. Load'em up. Move'em out. Ten

Continued



miles to church. We're off, if the car will start.

8:47 a.m.: Enroute — Debbie has to go to the potty. George forgot his offering. Jim quietly panics — "We won't go to church" — But Mary by now is calmly committed. They go to church, getting tuned up for the hymns with a few rollicking verses of "Here Comes Peter Cottontail" and other similar "spiritual songs."

9:14 a.m.: The Owens arrive, and with one minute to spare. Mary and Debbie hie themselves to the nursery. George heads for the parish house. Jim and Susan to the Big Church. Jim forgot his lecture notes for Sunday school. They pray. "The Lord is in His Holy Temple." And so, by His grace, are the Owens.

. . . Battleground: MONDAY

Breakfast is Hectic Time; Mary Seeks a Better Way

Brrrrt! Brrrrt! Brrrrt!

The electric alarm assaulted Jim Owens' ears. It was 6:30 a.m.

"Get up, Mary," he groaned. He turned away from the clock and buried his head in the pillow. Mary Owens rose, hurried around the foot of the bed and turned off the alarm on the bedside table next to Jim.

She could hear Debbie stirring in the next room. But there were no sounds from George and Susan. Since they had started to school it seemed harder and harder to get them up and on their way.

She stopped to rouse them on her way to the kitchen. After the usual moans and futile resistance, she saw that they were up and going.

In the kitchen, Mary set about the job of getting breakfast on the table, or at least well on its way, before her family descended in full force. Milk, eggs, bacon, bread, juice (I'll have to mix some more), cereal, coffee, napkins, silverware, dishes. She set everything in its proper place and started burners heating, coffee perking and toaster warming.

Before the bacon was done, Debbie skipped in asking for orange juice.

"Debbie, please go back to your room and put on your slippers. You'll catch a cold," Mary lectured.

"But I want some orange juice, Mommie."

It was easier to give in and then send Debbie back to her room for the slippers. "Now don't spill that juice," Mary said as Debbie walked slowly back to her room sipping the orange juice.

George was next. "Hey, Mother, where's the paper?"

"It's still outside, George. And bring in the milk, please."

Just then there was a scream from Debbie's room and a few seconds later she rushed into the kitchen with her empty glass.

"Mommie," she wailed. "I spilled my juice."

"All right, Debbie. Just don't cry. We'll clean it up. All right."

Jim's voice boomed down the hall. "Mary . . . don't I have any blue socks that are clean? I've looked everywhere."

"Look in your top drawer on the left side," Mary shouted back.

"Oh, oh yes. Here they are. . .."

George came back, his arms full of milk and newspaper.

"Put the milk up, please, and go see if your sister is ready," Mary said. "Hurry because your cereal is ready."

As she was placing bread in the toaster, Mary heard sounds of a rumpus from the vicinity of Susan's room. There was a thump, a scream and a few seconds later George hurried through the kitchen door and into his chair at the breakfast table. Susan wa right behind him, still in her pajam and her eyes full of sleep.

"Susan! Will you please hurry, Mary said.

Susan seemed not to hear he mother. "Mother, that . . . that numb skull George pulled me out of bed o the floor. I could've hurt myself," sh shrieked.

George munched busily on h cereal.

"George, how many times do I hav to tell you not to fight with your si ter," Mary scolded. Turning to Susa she scooted her out of the kitchen wit another warning to hurry.

For the next 10 minutes all wa quiet except for the sounds of ru ning water and bacon sizzling. The Jim and Susan came in for breakfas "Good morning, everybody," Jim e claimed cheerfully. He was hugging S san as they walked to their places the table. Susan stopped to turn o the kitchen radio. A few seconds lat the radio came to life with Clauc McClatter bleating "Come Bac Baby, Please Come Back!"

The sudden sound caused Mary spill an egg on the counter as s was taking them from the pan. "Y gods and little fishes!" she grated soft between clenched teeth. She turne to see Jim calling for grace and s twisted the radio dial to silence Jim mumbled through the blessi and everyone raised his head and be to their eating.

"Mother, please turn the radio ba on," Susan asked.

"Not so loud this time," Jim sai rattling the newspaper into shape prop it against the cream pitcher.

Continu



"Are the eggs ready yet?" George ked.

"Mommie, can I have some jelly?" bbie chirped.

Mary sighed. "Everybody be pant. Everybody be patient. Now, Su, you'll have to help me. Put some ore bread in the toaster and put ese plates around. The one with ee slices of bacon is Daddy's."

They all settled down at the table ain. Mary slipped wearily into her air to sip on a hot cup of coffee. bbie was still working on her cereal. ary urged her to finish and begin ing her egg, but Debbie only dabd at the cereal with her spoon and otested she wasn't hungry. Jim's eyes re glued to the newspaper. George ed to eat and read the back of Jim's per. Susan hummed while she ate d tapped her foot to the music from radio.

Mary mused to herself. There must a better way. Maybe if I got up a le earlier. Or maybe I could get ngs organized the night before. No . Everybody would still descend on at 10 minutes of eight, all want- something at the same time. May- . . .

"Whoop!" Jim exclaimed. "Eight o'clock. Everybody out. Let's go, Susan, George. We'll be late!"

There was a mad scramble as the three hurried to get their hats, coats and books.

Jim was back first, shrugging into his coat, juggling his briefcase from one hand to the other in the process. He stopped to hug Debbie. "Bye, Sweetie. Be a good girl for your Mother." He turned to kiss Mary. "Send my brown suit to the cleaner and don't forget to ask him what happened to my green sport shirt," he said after kissing Mary lightly. "Come on, boys and girls," he shouted down the hall to George and Susan.

They came flying out of their rooms, hardly slowed down to kiss their mother and rushed out the front door behind their father.

"Close the . . ." Mary shouted after them, then hurried to the front door to close it. She turned and leaned against the door. She thought of the day ahead. The dirty dishes. The dirty kitchen, clothes, bedrooms. Her shoulders drooped at the thought of them. She sighed and started back to the kitchen.

Tomorrow will be better, she prayed.

. . Battleground: TUESDAY

san Delivers a Sermon

Susan lightly pecked her father's ek as he pulled the car to a stop the side entrance to the high ool.

"Bye, Dad," she said as she stepped on the sidewalk.

As her father drove off, a small wn wrinkled her brow. She had a problem. Today was the day for big test in history. Everyone in san's class had been dreading the t ever since it had been announced veek ago. Then, last night her best nd, Jane, called Susan.

"Susan!" she shrieked over the ne. "Like, relax 'cause I've got the atest news. But the greatest, I an."

In the face of such enthusiasm all san could manage was a weak, hat?"

"Well," Jane went on, "You know t horrible history exam that we've tomorrow? We've got it made beise Tim Jackson and some other 's got a copy of it and they're let- everybody in on it. I copied all



the questions . . . and . . . well, we just have it made, you know."

"I . . . uh . . . well," Susan stammered, not knowing exactly what to say.

"Don't say a word," Jane broke in. "Just see me tomorrow morning in study hall and I'll give you all the poop."

Here it was tomorrow and Susan had worried last night and since she got up this morning. She was certain of one thing. She wouldn't cheat. What worried her was the fact that it was obvious a lot of other kids were going ahead and cheat.

Actually, she couldn't blame them too much. Old Mr. Carricker was a real hard teacher and his tests were harder. He knew everybody had planned to go to the prom last week end, but he went ahead and set the test for today anyway, even if nobody could study over the week end for it.

That was hardly excuse enough for cheating, Susan thought, but what can I do about it? I know they're only cheating themselves, but is it any business of mine? Am I my brother's keeper?

Susan had arrived at her locker in the hall near her home room. She opened it and began to take out the books she would need for her morning classes. Other students milled about the hall, talking and laughing as they prepared for the beginning of the school day. Jane appeared and hurried straight toward Susan.

"No time to stop now, but I'll see you in study hall," Jane said as she passed Susan. Before Susan could say anything, Jane was out of sight in the crowded hall.

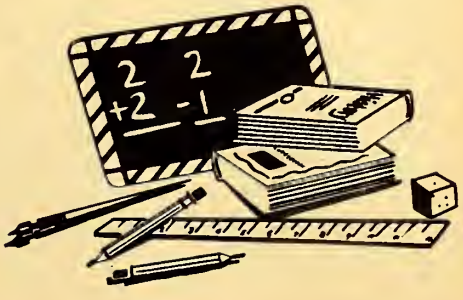
Study hall was right after lunch and then came the history exam. Susan managed to forget about it until lunch period. Then she walked alone to the cafeteria because Jane had said she had to meet a teacher for conference for the first 15 minutes of the period.

Standing in the cafeteria line, Susan looked around the big room, full of the noise of clinking glasses, clattering dishes and talking students. For no reason at all she wondered, How many times have I ever seen anyone say grace in the cafeteria? How many times have I said it myself?

She couldn't remember ever saying grace here. Was she afraid the other kids would think she was a religious nut or something? Why do we say grace anyway? Maybe it's to remind us of the things we have to be thankful for. Or maybe it's to give us a little religious boost three times a day.

As she went through the cafeteria line and paid for her lunch, Susan promised herself she would say grace this day. She thought it might help her

Continued



with her worries about the kids planning to cheat.

As she sat down at the table, Susan glanced around her, then bowed her head slightly and said a quick prayer of thanks. When she looked up, she half expected everybody in the room to be staring, or worse, giggling at her. But there were no stares or giggles. She was a little disappointed. Everyone seemed to be interested in what he was saying or what someone was saying to him.

She looked at the crowded table in front of hers. Most of the kids were in her class. One of them caught sight of her and beckoned for her to join them. She didn't like eating alone and she quickly made her way over to the table.

"Hey, Sue," one of the boys greeted her. "Have you seen the big test yet? It's a doozy. Wow! We'd never make it by ourselves." The others laughed and shook their heads in agreement.

"No . . . no, I haven't," Susan answered hesitatingly.

"Well, give a look," the boy said pulling some folded papers from his hip pocket.

Susan felt as if her eyes were glued to the papers. Oh, what can I say? she moaned to herself. She searched her mind almost frantically for something to do or say so she wouldn't have to look at the paper. But no clever remark or action came to her. Then, just as the boy began unfolding the paper on the table in front of her, Susan stood up.

"Tim, I'm sorry, but I don't wan't to see the test," she said almost inaudibly.

"Aw, come on, don't be a drag," Tim said. "Everybody's getting in on it."

"I know but that doesn't make it right," Susan shot back quickly. By now the rest of the kids at the table were quiet and listening.

"Oh, give us a sermon, Preacher Lady," a boy shrilled from the table's end.

Susan glared at him. "Some of us could use a few sermons," she said flushing hotly. "Is this all we think of each other? That we're all a bunch of cheaters, so pass the test around and everybody gets a good grade? Well, no thanks for me. I'll take my chances without cheating and if you know what's good for you, you'll do the same thing."

The whole table had listened in silence, somewhat taken aback by Susan's "sermonizing." At the same time, students at other tables began turning around in their chairs to see what was going on. Susan noticed this and she stopped short, picked up her books and headed out of the cafeteria, almost at a run. She was close to tears. She pushed through the door and brushed a lock of hair from her eye.

"Oh, God," she said under her breath. "Why did I do that?"

Why indeed?

. . . Battleground: WEDNESDAY

At the Office Jim Owens Ponders the Second Mile

Jim Owens tapped a pencil on his desk top, absent-mindedly. He was staring at the door to his outer office. In a minute Bill Gray would come through the door and Jim hadn't yet reached a decision about Bill.

When he hired Bill as a salesman in his district office 18 months before Jim knew Bill was an alcoholic. Yet he hired him. Jim thought at the time that a good break would help Bill who seemed to want help.

For the first year Bill had done well. There had been a few troughs in his work and Jim knew that Bill's drinking had caused the troughs. But for a man who had come as close as possible to the bottom, Bill did well.

Then, beginning six months ago, Bill's production slumped. Jim thought Bill had hit another rough time. He expected Bill's work to improve after a few days. But the improvement never showed. Bill began to miss time from work. When he came to work he was noticeably irritable. It was obvious that his drinking was taking a toll.

After five or six weeks of this, Jim called Bill in his office and tried to talk over Bill's problem with him.

As Jim half-expected, Bill showed little improvement. True, he perked up for a few days, but within a week he was back in the slump. A month later, Jim talked to Bill again and told him he was through. There followed



a scene such as is normally play only in oldtime melodramas. Bill pr tically got on his knees and beg Jim to keep him on. Jim gave in, warned Bill that if drinking ever terfered with his work again it wo be the end of his career in Jim's fice.

Today was Wednesday and Bill h failed to show up for work this we until 10 a.m. today. There had be no explanation, so Jim assumed had been on another binge. When J called Bill's home yesterday his w could offer no clues to Bill's whe abouts.

When Jim saw Bill as he came he was certain of the reason for absence. Bill was haggard and ti looking. As he passed through outer office to his own, Jim had cal to Bill. "Come in and see me in ab 10 minutes, Bill."

It had been a long 10 minutes Jim.

I've given him every chance the m deserves — and more. He's throu But what about his family? The suffer. Because of what I do, or cause of what Bill has done? I have look out for the company's interest matters like this. That's what they p me for. The company — and t stockholders. All those people w have placed their trust in us. W will happen to those stockholders a their families if we handle their tr as Bill has handled his?

What am I thinking about? I've a responsibility to my own family. I part of my job to keep this offic production up to par. If I don't do t I'll lose MY job. My family will s fer. I can't afford to let that happ What's more I won't let it happen.

Jim remembered Bill's wife's voi when he called her yesterday. "M Owens I'm so worried!" Had he go the second mile with Bill Gray?

There was a light knock on the do Bill walked in.

. . Battleground: THURSDAY

amily Prayer is Held n the Din in the Den

After the supper table was cleaned, ebbie bathed and television turned ff, a relative calm fell over the Owens ousehold. It was this time that Mary nd Jim selected to hold family prayer. Because it was a quiet room and onducive to a certain amount of con-entration, they met in the den. Mary llowed Jim into the room and col-psed wearily in a big leather chair at faced the television. George came reading "Weird Tales" of science ction. He stumbled over his mother's et. "Please, George. Watch where ou're going and put that magazine own," Jim said. Susan followed eorge, putting the finishing touches the job of rolling her hair.

"Where's Debbie?" Jim inquired of o one in particular. "Debbie, come the den. It's time for 'church'."

Debbie padded into the room clutch-g a big stuffed toy rabbit. "Can unny come, too?"

"Yes, honey. Sit with her right here y me," Mary said, directing her to e ottoman in front of her chair.

When they were all settled Jim be-an reading from the Prayer Book. Halfway through the prayer he noticed Debbie fidgeting around on her seat. "Debbie, please try to sit still."

"But, Daddy. I want to go get Andy Panda. He wants to come to church, too."

"You can bring him tomorrow night. Just bring one pet at a time."

Debbie settled back, stroking her big toy's soft fur.

Jim began reading again. He finished the prayer and paused before beginning another passage. What had he just read? If he couldn't recall it, how much did it mean to those listening? Did it mean much, anyhow, to read the words of others, written for a different time and situation than that of his family? He glanced quickly at the little group in the den. Mary was trying hard. But there must be a hundred other things running through her mind. Susan kept piddling with her curlers. Probably wants to watch the latest episode of "Pete Pistol." The phone rang, shattering the stillness of the household. Susan leapt up as if an electric shock had hit her.

As she headed out of the room to answer the telephone, Jim called after her: "Whoever it's for, tell them we'll call back in a few minutes." Nine chances out of ten it was for Susan. While they waited for Susan to come back, Debbie asked for a cookie. George opened his magazine and started to read. Mary leaned back in the chair and closed her eyes. Jim brought them back when he called to Susan to hurry.

Calm once more restored, Jim began reading again. Outside it began raining. At the end of the passage, George interrupted to ask if he could go out and put his bicycle in the garage since it was raining. "We won't be another minute, George." Jim decided to depart from the written prayers. "Does anybody have anything special they want to put into prayer?"

"I don't know . . ." Susan said.

"Pray for Andy Panda 'cause he couldn't come," Debbie chimed in.

"My bike is getting wet."

Mary only sighed. She could think of a lot of things.

Maybe we ought to pray for a little help with family prayer, Jim thought. "Well, everybody bow your heads and think about it for a minute."

"Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night. . . ."

. . Battleground: FRIDAY

lary Takes a Safari n Supermarket Jungle



To Mary Owens, it seemed that only sterday she had to do the family's arketing. Actually it had been a eek and when she awoke Friday orning the first thing she thought of as the weekly supermarket battle for e family food.

Breakfast, consisting of dry cereal, uit, milk and coffee, because today is market day, was over. Kissing Jim, Susan and George goodbye as they went out the door, Mary turned to hurry about her morning chores. She picked up books, clothes and shoes in various parts of the house, washed the breakfast dishes and got a washer load of clothes started. Then she dressed Debbie and hurriedly dressed herself to get to the store before the mob arrived — less frustrating that way.

When she was all set to go with Debbie in the car, the telephone rang. Maybe I just won't answer, she said to herself. But fearing that it might be Jim wanting something from home she rushed back in to answer. However, it was Jane, from her church chapter, calling about the bake sale the following day. Jane asked Mary to help at the sale. Knowing she shouldn't take on the job because she



knew Jim wanted her to take it easy tomorrow, Mary hesitated. But she was looking for any excuse to hang up and be on her way to the store. She

Continued

accepted the job, mentally kicking herself. After all, she had done the publicity for the sale, which should have been enough. Well, put down cake ingredients on the shopping list, she sighed.

Once again she was ready to start the Friday safari into the supermarket jungle. Arriving at the market, the first obstacle loomed as big as ever — finding a parking place. How inconsiderate can the monsters inside these machines called cars get? The grocery parking lot seems to inspire them to greater heights of thoughtlessness. Ah! But there's a car coming out of that space and we're next in line for it. That is Mary thought she was next in line. A funny looking foreign car zoomed past her and grabbed the handy space while Mary did a slow burn and headed for the far side of the parking lot.

Taking Debbie by the hand and retrieving several cartons of soda bottles from the back seat, Mary headed for the big store.

Inside the store the bedlam of cash registers ringing, people talking and baskets rattling greeted Mary and Debbie. Mary sighed — either from relief at making the store safely or to get ready for the ordeal ahead.

She began to select her produce, some of it in bags ready to take out (the good mixed with the bad). She pushed her cart up to the station where an unhappy looking man was weighing and marking bags of fruit and vegetables. He failed to register appreciation for the great volume of trade he was weighing.

"Everything's so darn automatic now," Mary said to Debbie, half hoping the man might hear her. "What happened to the friendly grocer?" The man used to help you pick out everything you needed at the store. By the time you left the store you knew how many children he had, what church he attended and what's more, you felt like he was a person. If this fellow goes to church, you sure can't tell it when he's on the job.

Mary continued on past the produce weigher to the meat counter where she asked for a special cut of roast. The men behind the counter were busily packing meat and replacing packages which had been sold. When she asked for the roast she had the feeling they were more than a little annoyed with her; as if she had asked them to cook the meat as well as cut it. Just then, a butcher came through a door that led to a back room and asked Mary if he could help her.

"Yes. I'm sorry to be such a bother, but I'd like a special cut of meat." She told the man what she wanted, he left and returned in a few minutes, smiling, with her package.

"Thank you," he said as he handed her the meat.

"Thank *you,*" Mary said. "I hope it wasn't a lot of trouble."

"No, Ma'am. I'm glad to help you. Next time just ask for me — Harold Ames."

"I will, Mr. Ames . . . uh, I don't believe I've seen you here before, have I?"



"Probably not. I just started here a week ago. I was transferred here from out of town."

"Have you moved here yet?"

"Yes. The company let me do that before I started work here. We live on Spring Street, not too far from the school. It's nice for my little girl who's in the fourth grade at the school."

"Well, that's a coincidence. I have a son who's in fourth grade at the same school. You'll have to see if your daughter doesn't know him. His name is George Owens."

"Thank you, Mrs. Owens. I will."

"I have to get on with my shopping. It's been nice talking to you, Mr. Ames. Good luck in your new job and welcome to town." Mary moved on.

While she had been talking to the butcher, Debbie had climbed down from her perch in the basket to run and see what was new in the toy department. She came running back to the meat counter and Mary's basket, her arms laden with toys of all d scriptions.

"Oh, Debbie! You can't have tho toys. It isn't Christmas, you kno Now run and put them all back."

"But, Mommie! Can't I have ju one?"

"No. Now run and put them back. Hurry!" Mary followed Debb to the toy counter. It reminded her Christmas and Easter, just passed. both times the store showed a va collection of goodies for young a old. Isn't that what Christmas a Easter mean to so many of us? San Claus and the Easter Bunny. East outfits for the entire family. Me chants supply. We buy. Who is r sponsible for the commercialism ge ting out of hand? Seller or buye Debbie might not get the toys th time, but she will get something el when another Christmas or Easter ro around as we do our share to ke Christian holidays commercial.

At the checkout line a man in fro of Mary kept leaving and coming bac each time his arms full of grocerie Why can't he just wait until h through shopping before he gets line, Mary thought. Debbie tugged her mother. "I have to go to the bat room." Oh, no! Not now, Mary quiet Debbie and told her she would ha to wait.

After the man in front got throu with his back and forth shopping a waited while the checker got his pa check okayed by the manager, Ma finally got up to the cash register.

The register began ringing merri as the bags, cans, bottles and box flowed from Mary's basket onto t checkout counter and into big ba at the end of the counter. Mary he her breath, hoping the total wouldn exceed the weekly budget. While s waited, she realized for the first tim that a real person stood behind t register punching the keys.

She had passed the same pers dozens of times before, heard h mumbled "thank you" and gone o of the store without really knowing s had seen a person — that is, som one with a character, a soul.

The totals were in, the budget sto up for another week and Mary heave a sigh of relief. She felt as though s could live for another week. Then s might regain enough strength to through the automated, almost soulle supermarket again.

. . . Battleground: SATURDAY

Golf, Baseball, Movies, Is This Really Recreation?

Eight-thirty Saturday morning found Jim Owens, the taste of coffee still hot in his mouth, pushing a whirring lawn mower around and around his front yard. Even after two cups of coffee his mind was still a bit fuzzy, but the bright sun in his eyes helped to wake him.

A great day, Jim thought. If I can hurry and get this done I'll be on the course in time to play 27 holes today. He pictured himself smoothly stroking the ball 250 yards down the cool green fairway. He pushed the mower a little faster.

Inside the house, George was lacing up his sneakers, preparing for a day-long game of baseball. Down the hall, Susan was rolling her hair for the big event of her social week, the Saturday movie with her friends. Debbie and Mary were still in the kitchen; Mary cleaning up after breakfast with Debbie "helping."

George finished dressing and headed for the kitchen.

"Mother," he said as he rounded the door into the kitchen. "Can you give me a ride over to the ball field. I want to get there early and warm up some."

Mary looked around from her dish-washing chores. "George, I'm going to be busy with the housework for a while. Ask your father if he can't take you as soon as he finishes with the lawn.

"Aw, Mother. That'll be a long time," George moaned.

"Well, it's the best we can do, so go and ask him," Mary said.



George clumped dejectedly out the front door and called to his father. "Daddy! Can you take me to the ball field now?"

His father motioned that he couldn't hear George over the noise of the lawn mower motor and waved to him to come out in the yard. George moved over the freshly clipped grass to where his father had stopped and idled the lawn mower.

"Daddy," George resumed, "I want to get over to the ball field early and Mother said maybe you could take me."

"Why can't she take you?" Jim asked, thinking how this could slow up his golf game.

"She has to work in the house," George said.

"Well, is it too far to walk to the field?" Jim parried, looking for a way out.

"It's not really far, but I promised Al Barnes I would pick him up and he lives way out of the way," George said.

"And how did you expect to pick him up, Son?" Jim saw nine of his 27 holes going down the drain. It irritated him. "What you did was to obligate me or your mother to take you to the ball field," Jim said a little sharply. George winced a little at his father's sharp words and Jim drew his temper up quickly. He tousled George's hair.

"Don't worry about it," he said lightly. "We can't go right this minute because I want to finish cutting the lawn. But it'll help if you'll rake up where I've already cut. The rake's still in the garage."

George smiled quickly at his father and raced for the garage.

As George hurried off to get the rake, Susan burst out the front door and ran over to her father.

"Daddy! Mother says I can't go to the movies tonight and, gee, I've already told everybody I was going."

Jim gave the starter cord a yank, the motor sputtered, but failed to catch. He straightened and leveled a puzzled look at his daughter. "Why can't you go to the movies?"

"Mother says I can't go. Gosh, I . . ."

"Well, you've been going every Saturday for a long time. She must have some reason for stopping you this time. Did you flunk your history exam or something?"

"No. It's not that." Susan kicked at a clump of grass clippings.

"Well?" Jim waited.

"There's this terrific picture that all the kids have been waiting to see. It's playing at the Variety and now that it's here Mother says I can't go because it's not fit for me to see."

". . . And the name of the picture?" Jim inquired.

" 'Too Young to Know,' but, Daddy, it's all about kids in trouble and all. I think I could learn something from it."

"Wait a minute. Just a minute, young lady. That's the same picture your Mother and I talked about the other night and both of us decided we didn't want any of you children to see anything like it. It's about kids all right and you'd probably learn something, too. But you might as well learn how to crack safes or use a blackjack as to learn what you would from that movie. Just forget it. Go to some other movie."

"But, Daddy. I don't want to see any of those other icky things. Besides everybody's going to the Variety."

"Well, then, just stay home. It won't hurt you."

George came back, dragging the lawn rake behind him.

"Daddy! I've got to hurry. I told Al I'd pick him up at a little after nine o'clock and it's almost that time now. Let's hurry!"

Almost nine o'clock! Jim thought. Good grief. There goes the first nine holes down the drain and by the time I get George and his cronies settled at the ball field another nine holes goes by the boards. Well, not really. But it's really getting hectic around here. George to the ball field. Susan to the movies or not to the movies? I wonder if Debbie wants to head for the local billiard parlor next? And Mary probably has a hundred things for me to do around the house, while she runs all over town "doing" for the bake sale, the Mothers' March on Infectious Mononucleosis and what-not.

What a relief it would be to get

Continued

tossed up on a nice lonely island for a little while. Just laze around in the sun. Fish a little, paddle around in a little boat. Hey! That's it!

Jim broke off his musing. "Listen, kids. How about going off to Lake Lockamocka?"

George and Susan looked at Jim a little quizzically.

"Well, now I know it's not the French Riviera, but it's better than standing around here bashing out our brains about trashy movies and trying to work out a transportation schedule that would scare the daylights out of the Trailways Bus line. Isn't it?"

He motioned to the kids to follow him as he started for the house. He called to Mary on the way. Mary popped her head out the front door and Debbie scooted around her legs and hopped down the steps into the yard.

"Mary, why don't we just drop everything and run up to Lake Lockamocka for the day? This movie and transportation business is almost too much. And I think the kids are halfway ready to go. How about it kids?"

Susan sighed. "I guess so."

George just shrugged his shoulders in resignation.

"But, Jim, I've got so many things to do. You know all the details of getting the bake sale all set and . . ."

"Oh, come on, Mary. Let the bake sale stew awhile."

"Any more puns like that and I'll throw a pie in your face," Mary said playfully, giving in. "All right. But at least let me finish cleaning up the house. You can finish the lawn, too. And you children. Come in here and pick up your rooms."

Jim started the lawn mower and began pushing it vigorously around the lawn as the children slowly followed their mother back into the house. It would be good to get off with his family for part of a day, at least.

TRAINING GROUND . . .

Continued from page 2

and ordained them as servers in the Church.

And from this small beginning the organized structure of the institution of the Church has grown becoming complex and intricate until it has reached its present form which we know today. And more and more through the centuries we Christians have come to identify the word church with the structure of the institution instead of with the people who had a mission. And more and more our Christian energies have been consumed in the maintenance chores of the Institutional Church. Church work for us has come to mean the housekeeping details of the institution.

Modern religion has, in Dr. Theodore P. Ferris' words, become for us an indoor sport while the mission, the purpose, for which the Church was born has been neglected. Think of the ways in which people work for the Church. They feed the young people, they tend the altar, they support the parish program, and thru it the Diocesan program. Analyze any Church budget and see how much is spent on maintenance, how little on mission. Church life has become a little segment of real life — cut off — separated — having to do with that which is peculiarly religious — those activities which revolve around a particular building.

We sometimes fail to remember that there was a Church before there was an institution — before there was a structure — and that Church was the people of God in whom God's love dwelt — the love which they felt compelled to spread with their lives apart from any organization. In the beginning the Church was not an Institution that had a mission — the Church was people involved in mission at every moment of their lives.

The structure of the institution soon became necessary. It is necessary to day but the structure and the Churc are not the same. The maintenanc of a building is not the mission c Christian people. To tend the house keeping details of Church life is nc the vocation to which God has calle his people. We are called to be th body through which he lives in ou world. He lives in us as we becom the agents of his love — his accept ance — his forgiveness in our ever relationship.

What then is the purpose of th Church structure — the organizatio which is so much a part of our lif today? It has an essential and tre mendously important purpose. The in stitutional Church exists today t organize and train its people, the dis ciples of today, to go forth into thi world — to the places where they live and work, and play, and there to b apostle's for Jesus·Christ. The Chris tian Church in its institutional form is a training camp and corporate wor ship center for present day disciples In it God's people gather to worship to study, to be trained for their job as Christians. But that job is neve done within the Church itself, alway it is done in the world wherever we happen to live.

The institutional Church does no exist for itself — to build itself up — to make itself great or powerful, o even beautiful. The Church is alway a means toward an end — the end o making God's love known in this world. It is never an end in itself. In the Book of Acts the structure of the Church is born so that the apostles may do their job as witnesses to Jesus Christ.

May we in this generation come to use the structure of the Church in the same manner. May it be the servant of us modern apostles, training us, equipping us, for our mission. But let it be our mission as Christians and never the structure of the institution that claims our deepest loyalty. — J.S.S.

Robert D. Noble Is Appointed To Thompson Orphanage Post



ROBERT D. NOBLE
. . . assistant superintendent

In January of this year, Mr. Robert D. Noble assumed his duties at Thompson Orphanage as Assistant Superintendent. He brings to the orphanage family another pleasant personality, and to Mr. and Mrs. Whisnant, he brings a ready and willing hand for the many heavy responsibilities borne so well by them in the past.

Mr. Noble's parents moved to Charlotte when he was 6 months of age. He attended the Charlotte schools; was baptized, confirmed and married at St. Andrew's Episcopal Church when it was located on Grandin Road in Charlotte. His wife, Sylvia Allen, was likewise a member of that parish. It is worthy of note that the Rev. Mr. Wheeler, the officiating minister in the marriage, was for 22 years the superintendent of the Orphanage.

Along with their three children, Robert, Jr., 7, Paul Allen, 3, and Stephen, 2, they live at 6409 Candlewood Drive in the Starmount section of Charlotte. They attend St. Christopher's church where he sings in the choir and she teaches Church School. Incidentally, he was the chairman of the building fund which financed the building in which St. Christophers is presently worshiping.

During the Korean "police action" Bob served two years in the Navy on the U.S.S. "Missouri." Upon his return to civilian life he entered State College in Raleigh, graduating in 1956 with a B.S. Degree in Recreation and Administration. He then took a year of graduate study in social work at the University in Chapel Hill.

Since that time he has worked for 2 years as executive secretary to the Community Chest in Anderson, S. C. and then for two years he was the campaign director for the United appeal in Charlotte.

Since there are services being added and expanded in the Thompson Orphanage program, he will be of considerable assistance to the Whisnants and the orphanage board during this period of growth and development. He is an accomplished speaker, and is available to address various groups who desire more information concerning the future plans and development for the Thompson Orphanage.

THE NORTH CAROLINA CHURCHMAN welcomes him into this new position.

SOCIAL RELATIONS MEET SCHEDULED

A Christian Social Relations Institute for the Dioceses of North Carolina, Western North Carolina, East Carolina, South Carolina and Upper South Carolina will be held June 20-23 at St. Augustine's College in Raleigh.

The purpose of the institute is to provide an understanding of society and the Christian's mission in society.

The teaching staff at the meeting will include Mrs. Muriel S. Webb, the Rev. Cornelius C. Tarplee, the Rev. Gregory Maletta and Miss Flora Davidson of the National Department of Christian Social Relations; the Rev. Arthur Barnhardt of the Pennsylvania Department and the Rev. Kenneth Morland of Randolph-Macon College.

For information about registration for the institute, contact the Rev. B. Daniel Sapp, Christ Church, Raleigh, N. C.

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Have You Slept Through A Revolution in Church?

My dear People:

I have been trying to think where I saw the story of a triptich giving three scenes from the story of Rip Van Winkle. (1) Rip is taking off through the fields to go hunting. The sign over the Inn says "George III Inn." The number (2) picture shows Rip in some stage of his 20 year long sleep. (3) He is back in town in front of the Inn. There he stands with his long beard, clothing all tattered and worn mystified by the fact that everything is changed. The sign over the Inn says "George Washington Inn." The answer is that Mr. Van Winkle has slept through the Revolution without knowing it.

Many people have done just this in their life in the Church. I have in my memory the scene each Sunday in front of Old Ware Church, near Gloucester Court House, Virginia. A Surrey filled with a variety of humanity would draw up near the entrance of the church. The ladies and the younger children would get out. The men and the boys, proud to be classified with the men would drive out to the hitching posts, where the men gathered for discussion of crops and politics.

There they remained through the service until by some mysterious intuitive process they would know that the sermon hymn was being sung. Then they would go into Church and would remain until the close of the service. The same two men would take the offering and one of them would carry it home in a canvas bag.

Not too long ago I was talking to a man who said in answer to my query as to his church affiliation, "In my family we leave the religion to the women and children." This might have been the attitude of the horse tenders at Ware Church about 1907. It was even more like that in the middle of the 19th century when Bishop Wilmer took a parish bordering the James River and found that there was not a single man who qualified as a communicant. Like Rip Van Winkle my companion has slept through a revolution without knowing it.

At least the chorus of men who used to sing:

"Take my wife and let her be
consecrated Lord to Thee
Help her now thy will to see
but please, dear Lord, don't count on me!"

is getting smaller.

Go into any vigorous parish today and you will find a different situation. Men will be participating in many different aspects of the life of the Church: teaching in the Church School; conducting the worship services for different age groups in the Church School; reading the lessons in Morning Prayer; leading discussion groups; and assuming many different responsibilities.

Today, if a layman wants to be prepared to be a minister he can find opportunities galore. This is a disappointment to some people. They don't want to have the responsibility. Mr. Edward Doughtery of Cincinnati told a meeting of laymen in Canada that he was told by his clergyman that he had a responsibility for a ministry and in his frustration he blurted out "Who do you think I am?" The clergyman wisely said "I think you are the Church." Mr. Doughtery said that this broke all of his defenses down, and that he was then ready to accept a ministry as a layman.

When I was at the Lambeth Conference in the summer of 1958 a very well known bishop of the Church of England was staying in the same school provided for us. He said something that applies to any ministry. Bishop Cockin said "We talk about redemption, but do we ask ourselves the question "Redeemed for what?" We are redeemed so that we may in turn work for the redemption of our environment. Every man needs two conversions: One from the world to the Church and the other from the Church out into the world."

This is the ministry of every one — Even every layman.

Keeping Track Of the Bishops

May

24 & 25 Southern Pines, Terraces, Over-All Purpose of the Diocese meeting (both Bishops)

27 Charlotte, St. John's 11 am (the Bishop)
Iredell County, St. James' 5:30 pm (the Bishop)
Greensboro, St. Francis' 9:15 and 11 am (Coadjutor)
Burlington, St. Athanasius' 4 pm (Coadjutor)

June

3 Wilson, St. Timothy's 8 and 10 am (the Bishop)
Winston-Salem, Salem College 11 am Baccalaureate Sermon (Coadjutor)
Kannapolis, Brown High School 8 pm Baccalaureate Sermon (Coadjutor)

4 Raleigh, Diocesan Headquarters, Department Heads and Convocation Presidents 2 pm (both Bishops)

5 Raleigh, Diocesan Headquarters, Executive Council 11 am (both Bishops)

10 Scotland Neck, Trinity 9:45 and 11 am (the Bishop)
Smithfield, St. Paul's 8 and 11 am (Coadjutor)

14 & 15 Raleigh, Diocesan Headquarters 9:30 am Examining Chaplains (both Bishops)

17 Woodleaf, St. George's 9 am (the Bishop)
Cleveland, Christ 11 am (the Bishop)

18-22 Vade Mecum, Episcopal Churchwomen Conference (the Bishop)

20-23 Raleigh, St. Augustine's Christian Social Relations Conference

21 Vade Mecum, Episcopal Churchwomen Conference (Coadjutor)

22-24 Vade Mecum, Episcopal Laymen Conference (both Bishops)

24 & 25 Franklin, St. Agnes Episcopal Church (Coadjutor)

28 Valle Crucis, Valle Crucis School (Coadjutor)

The North Carolina DioSCENE

Two clergymen are moving to new churches within the Diocese and two others are moving to work outside the Diocese.

Moving out are **the Rev. William Moll** and **the Rev. Hunt Comer.** Moving within the Diocese are **the Rev. Waite McLin** and **the Rev. Parker Marks.**

Mr. Moll is leaving Christ Church, Cleveland, and St. George's Church, Woodleaf, to take charge of St. Paul's in Overland, Missouri, a community in St. Louis County.

Mr. Comer is going to Grace Church in Asheville from his present post as priest in charge of St. Paul's and St. Peter's Churches in Salisbury.

Mr. McLin, presently in charge of missions in Cary (St. Paul's) and Fuquay (Trinity), goes to St. Joseph's Church in Durham.

Mr. Marks is leaving St. Andrews Church in Durham to take the helm at All Saints Church, Concord.



Thad Shore Jr., 16, a Boonville Boy Scout, recently won the God and Country award. He was honored at presentation ceremonies held at Galloway Memorial Episcopal Church, Elkin. The award, the highest a Church can bestow on a Scout, was the first presented by Galloway Memorial.

Thad, the son of Mr. and Mrs. Thad Shore, is a communicant who serves as acolyte and crucifer at Galloway Memorial. He was instructed for the award by the Rev. Fred Hoyt of Mount Airy and the Rev. James O. Walker Jr. of Albemarle and laymen of the Church. He was examined for the award by the Rt. Rev. Thomas A. Fraser, Bishop Coadjutor.

Louis H. Asbury, architect for the Episcopal Home for the Ageing, has discussed building plans with Walter Hobbs, chairman of the building committee, with a view to getting work started on the building within the near future.

Bishop Baker has approved the plans and bids were to have been called for shortly after the approval. The bids were to be canvassed and work begun in time to have the home ready for occupancy early next year, at the latest.

Bishop Richard H. Baker is a member of the program committee for the 10th Meredith School of Christian Studies to be held June 18-22 on the Raleigh campus of Meredith College.

The school is widely attended with students coming from over the entire country each year. Lecturers this year will be **Dr. Hugh Anderson,** Duke Divinity School; **Dr. Kyle Haselden,** editor of *Pulpit Magazine,* managing editor of *Christian Century* and a professor at Chicago University; and **Dr. Carl Michalson,** professor at Drew Theological Seminary, Madison, N. J.



ROUNDBREAKING CEREMONIES for the new health and fine arts building at St. Augustine's College in Raleigh preceded construction of the building which is expected to be completed by September. Pictured at the ceremonies are (left to right) Thomas C. Powell, A. J. Fox, James Edwards, Jr., Mrs. Elizabeth C. Betah, Bishop Richard H. Baker, Dr. James A. Boyer and Mr. John Epps.

Scenes from Women's M



The ladies gather . . . Mrs. Fred Buekema of Thomasville, Mrs. Robert Ladehoff of Charlotte, Mrs. C. F. Phillips of Thomasville.



To check the plans . . . Mrs. W. J. Gordon of Spray, Mrs. James Godfrey of Chapel Hill, Bishop R. H. Baker and Mrs. Louis Carr of Durham.



And register some more . . . Mrs. Angus McBride of Durham, seated, and Mrs. Julian Ruffin of Durham.



To register . . . Mrs. Frances Floyd of San ford (right) gets information from Mrs. R. B. Boyd of Durham (standing left).



And work to serve . . . Mrs. Clarence Cobb in the dining room.

ting in Durham, May 1-2



Breaking for a smoke . . . Mrs. Harry Hill of Greensboro and Mrs. Milan Muzinich of Wilson.



Breaking for a refresher between sessions of the convention.



And for a chat . . . Mrs. W. J. Gordon, Mrs. Surratt, Mrs. Irwin.



Getting the good word from the Bishop . . . Mrs. E. C. Scheicel of Elkin.



Looking at exhibits . . . Mrs. Louis Carr and Deaconess Booth

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Editors Greet 2 New Members

The Board of Editors of the CHURCHMAN happily announces the addition to its ranks of two outstanding Chapel Hill amateur journalists. They are the Rev. Loren B. Mead, rector of the Church of the Holy Family, and Mrs. George H. Esser, Jr.

The Rev. Mr. Mead is also a member of the Diocesan Executive Council and is Chairman of the Department of Christian Social Relations. His wife, Polly, is a graduate student at the University of North Carolina and the mother of four children.

CHURCHMAN readers have seen Mr. Mead's handiwork in this publication previously. He was responsible for much of the contents of the issue dealing with the problems of the Church in the world.

Mrs. Esser (Mary) is the articulate helpmeet of the same George H. Esser whose articles on the organization of the Diocese have appeared in these pages over the past three months. She was appointed to the Board of Editors to replace Mrs. Grace Carr as the representative of the Churchwomen.

Mrs. Carr was one of the original members of the Board of Editors and it was with regret that her resignation was accepted. Her contributions to this publication have been many and great (not the least of which were goodies to complement the editors' many cups of coffee.) Her Grace (pun intended) will be missed at future meetings of the board. — RMU

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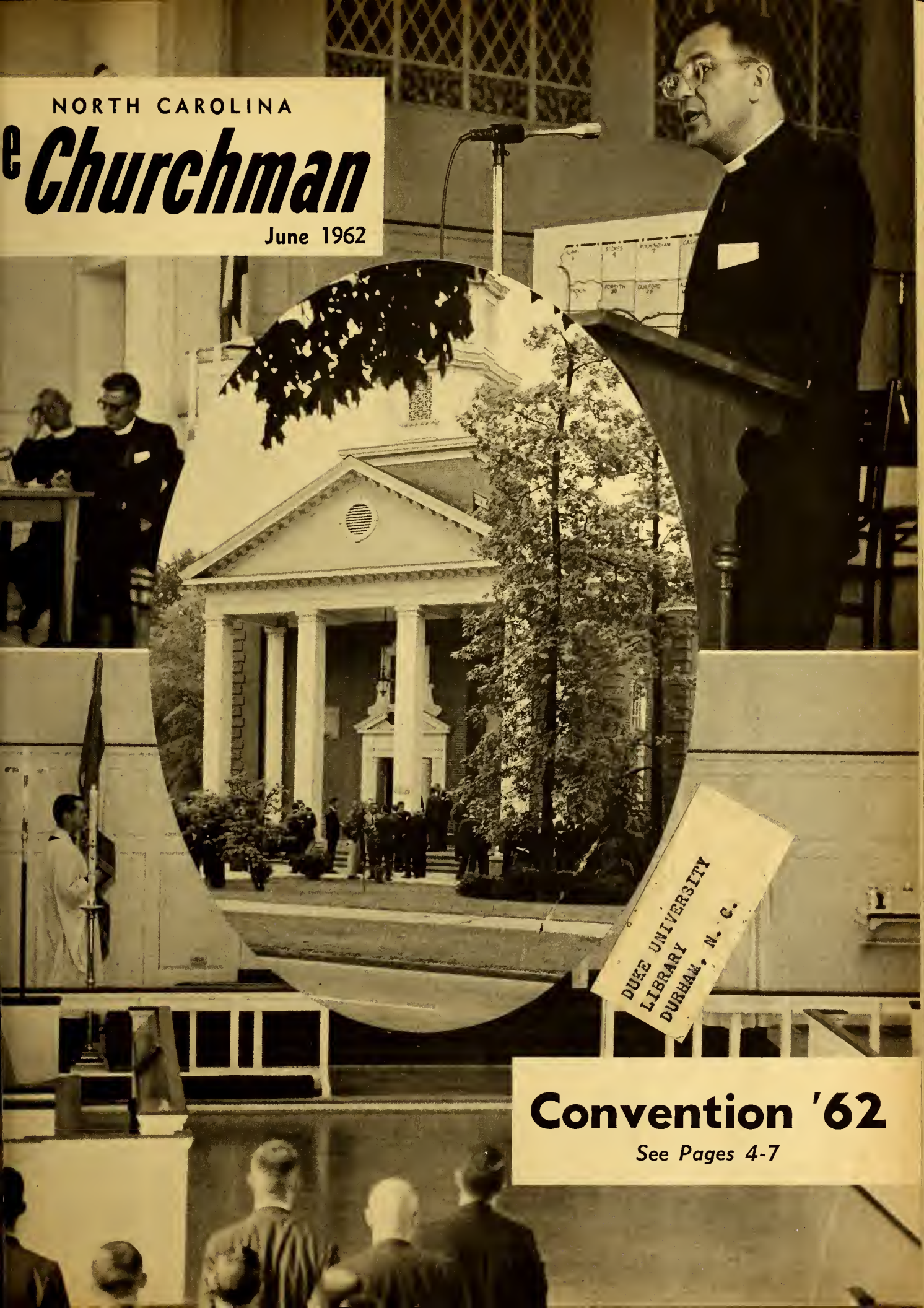


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The Churchman

June 1962



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See Pages 4-7

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Bishop of North Carolina

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Bishop Coadjutor

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All correspondence to THE NORTH CAROLINA CHURCHMAN should be addressed to 802 Hillsboro Street, Raleigh.

Volume 52 June 1962 No. 6

Preparation Pays Off

"I think the Holy Spirit accepted His invitation to attend this Convention." In these words one of the senior Clergymen of this Diocese summed up what was one of the most orderly, harmonious, and yet momentous, Conventions in the history of the Diocese of North Carolina.

Certainly the Spirit that marked the delegates attending the 146th Annual Convention was a Holy Spirit — indeed The Holy Spirit. And yet The Holy Spirit does not act in a vacuum. He acts in and through the lives of men. He acted through those who were determined that delegates to this Convention would not arrive ignorant of the issues upon which they would be asked to vote.

He worked through the secretarial staff of Diocesan Headquarters who prepared the voluminous, yet extremely helpful, pre-Convention packet. He worked through the untiring and magnificent contributions of those Committees which had been carrying out the Convention's business through the year — Committees like Structure and Organization, the State of the Church, the Committee on Canons, and The Executive Council.

He worked through the Convocations where issues were raised, facts requested and supplied, and complete honest discussion encouraged. He worked through the pages of this NORTH CAROLINA CHURCHMAN as the Editorial Board sought to use this publication to tell the Diocese at large what things would confront the delegates.

In all of these ways and countless others the Holy Spirit worked through men to bring his will to pass. The delegates arrived conscious that great things would be done by them and they accomplished their purpose with zest, intelligence, and good will.

Someone has said preparation pays off and certainly this is so. But we might better say that when men are informed of the tasks and of the issues upon which they must act as Christians, they open themselves up to the power of the Spirit of God. Then they become not just delegates from a particular Church, but rather members of the Body of Christ.—JSS

Notable Convention Act

We believe no action by the notable 146th Convention was more significant than the explicitly worded directive: "The (Executive) Council is the Diocesan agency officially charged with the responsibility for long-range planning."

It has always had this canonical responsibility, assigned in two general areas: (1) It acts for Convention between Annual Meetings, concerning itself with planning Diocesan program activities and emphases; (2) Its members are administrators of these activities through its organization into Departments, e.g., Missions, Christian Education, etc.

Council Has Been Hampered

For many years, the Council has been severely hampered. Its work load has vastly grown in magnitude and complexity. A highly restrictive limit to the amount of time clergy and devoted laymen can expend in Council and Departmental matters, and the annual change in the Council's membership, often including Departmental Chairmen, have prevented the establishment of an over-all Diocesan program. Each Department has conceived and executed its own, with consistently differing degrees of effectiveness. Departments have tended to compete for available Diocesan funds and experienced members. Each has had only a general knowledge of, interest in, and concern for other Departments' work; the result has been frequent duplications. The Council's quarterly meetings have necessarily been spent too much on imperative budgetary matters relating to the good, but uncoordinated individual Departmental needs; and thus, frustrating the Council's purpose, the Departments' needs, and each member's desires.

After the Business Manager is secured, the Council may quickly dispose at each meeting of current budgetary affairs and devote its attention to each Department's primary concerns. A list of Diocesan priorities in program, buildings, and fund raisings covering several years will be agreed upon. On these in turn, all Departments may work together. Annually, the Convention will learn the effectiveness of the use of past appropriations, on the basis of which Convention will then approve or disapprove the Council's proposed program, immediate and long-range, and be responsible for the raising of the required funds.

Thus the Council will plan, execute, and spend as directed by an informed Convention. The Council's work is immeasurably enlarged and the Diocese will be proportionately indebted to its members. — JAG

EPISCOPAL DIOCESE OF NORTH CAROLINA
802 HILLSBORO ST.
RALEIGH, NORTH CARGLINA

HE RT. REV. RICHARD H. BAKER, D. D.
BISHOP

To the People of the Diocese of North Carolina

My dear People:

When our Lord was riding into Jerusalem on the ass and the holiday crowd was cheering Him as He rode, spreading palm branches in the way, some sedate members of the upper class detached themselves from the crowd and approached Jesus to say, "Rebuke thy disciples." Jesus, looking on them, replied with infinite penetrating insight, "If these should hold their peace the stones would immediately cry out."

We are sympathetic with the Pharisees who saw in the tumult of the holiday crowd a breach of accepted standards of order. There is no doubt but that the Pharisees were right. Some unhappy things had occurred as the result of the emotional overtones generated at the time of the Feast of the Passover. Jerusalem, filled with people who had expressed their religious and national zeal in making their pilgrimage from distant spots to the Holy City, sometimes got out of hand. However, Jesus' prophetic statement in explanation of the "Hosannas" was filled with a greater degree of truth than the conservative restraint of the Pharisees.

Applause in a church building is certainly not the normal order. Under normal circumstances we would undoubtedly say that it should be restrained. At the Diocesan Convention an incident occurred which brought forth spontaneous applause of which it might be said "if these should keep their peace the very stones would cry out." When Mr. Eric Rodgers, of Scotland Neck, withdrew his motion calling for curtailment of the powers of the Executive Council to act in matters of policy between Conventions, thereby expressing his confidence in the Executive Council to exercise wisdom and a Christian spirit in their deliberations, he thereby gained the approval of the Convention that simply had to express itself over and above the normal pattern of behavior in church.

We believe that the good Lord looking down was not unhappy about the applause that greeted Mr. Rodgers' action in withdrawing his motion. The Executive Council is now charged with a solemn responsibility and I am assured that they will accept this in the spirit in which it has been imposed.

Faithfully yours,

R. H. Baker.

By the Rev. Rod Reinecke

1962 Convention Makes Important Changes, Plans

Even in the preparatory material that was sent out to the delegates before the 1962 Convention, there was at least one clear theme — the need for *long range planning*. In his address to the 146th Annual Convention at St. Andrews, Greensboro, Bishop R. H. Baker pointed to the need for long range planning and said that serious attempts are being made to meet this need. He also commended the work of the Committee on Structure and Organization in this regard.

The Bishop Coadjutor's address developed the theme further in a carefully prepared study. In an analysis of the 39 counties of the Diocese, Bishop Thomas A. Fraser utilized a map in presenting a picture of the trends in population and the problems confronting the Church in both rural and urban areas. He pointed to the need for a hospital chaplaincy in the Research Triangle area and the growing challenges in Christian Education and work with young people. He also called for better stewardship and indicated his hope that every communicant would become personally involved in evangelism.

The report of the Committee on Structure and Organization was presented to the Convention by Mr. D. E. Hudgins, Chairman, and called attention to the summary of recommendations in the report which had already been sent to delegates prior to the Convention. A total of twenty-five recommendations were presented to the delegates for their action during the two days of meeting.

A summary of some of the highlights of these recommendations that were approved by the Convention include:

The date of the Convention will be moved from May to the end of January, beginning in 1964.

Canons were amended to require the election of Convention delegates by parishes and missions eight weeks, instead of four weeks, in advance of the Convention.

EXECUTIVE COUNCIL'S ROLE

Clarification of the role and functions of the Executive Council as the body which acts for the Convention between annual meetings and as the diocesan agency officially charged with responsibility for long-range planning.

The Diocese will establish the office of Diocesan Business Manager, to be appointed by the Executive Council with the consent and approval of the Bishop. The office of treasurer will become part of the Business Manager's function.

A new Canon was adopted authorizing the Executive Council, on the recommendation of the Bishop, to divide the Diocese into districts known as Convocations.

The 1962 Convention authorized the Bishop to appoint a committee with authority to study the needs for a Diocesan Headquarters; to select either a site in the area of Raleigh for construction of the Headquarters or to select an existing building in that area which would serve this purpose; to prepare plans for either construction of a new building or renovation of a purchased building; and to make recommendations to the Executive Council for action.

The Convention unanimously expressed its deep gratitude to the members of the Committee on Structure and Organization through a resolution of courtesy.

On Tuesday evening, the beautiful St. Andrew's Church was the setting for the service of Evening Prayer, led by layreaders. Mr. Stephen Shadegg, a layman from Phoenix, Arizona and member of the National Council from the 8th Province, addressed the delegates.

After the celebration of the Holy Communion the following morning, changes in the Constitution and Canons were considered in order to implement the recommendations of the Committee on Structure and Organization. Some of the Canonical changes that were passed:

"The assessments laid upon the Parishes and Missions for the Support of the Episcopate and the current expenses of the Diocese shall be paid in monthly installments." (rather than quarterly)

"The Bishop may appoint from the membership of the Executive Council a chairman for each department. The Executive Council may elect a chairman of any department from beyond its membership with the approval of the Bishop. Such chairmen will be entitled to a seat on the Executive Council but no vote."

Canonical changes were made requiring the Executive Council to submit to each annual Convention a full report of all work done and moneys expended under its supervision. The Bishop and the Executive Council were delegated as having responsibility for a continuing study of the long-range objectives of the Church's work in the Diocese, with particular emphasis on strategy and methods for church extension.

The Report of the Committee on the State of the Church presented resolutions, which were passed by the Con-

Continued



Opposite
The Bishop takes note of registrations.

Opposite
D. E. Hudgins presents the report of the Committee on Structure and Organization.



vention, instructing the Structure and Organization Committee to pursue its studies; instructing the Executive Council to present a long range plan to the next and subsequent Conventions, to continue its study in the area of financing new congregations, to study the growing problem of the Church's work in urban areas, and to study the growing need for expanding college work, including its findings in these areas as part of any long range plan of development for the Church's Program it may lay before subsequent Conventions.

In a report of the Special Committee of the Department of Missions to deal with the 1961 Convention Resolution on Financing the Building Programs of New Missions, the Committee also called for the development of a full program of needs in advance work. The Committee recommended that "The Executive Council as a whole during 1962, or certainly before the 1964 budget is prepared, should arrive at a total unified program that includes the individual programs of each Department as accepted by the Council. Then a master priority plan should be developed by the Council. Such a program should have the full support of the entire Council. It should be kept constantly before the attention of the Council and modifications made as seem necessary."



The Rev. George Hale, St. Timothy's, Raleigh, chats with the Rev. James Dick, Church of the Good Shepherd, Raleigh, during a break in the Convention.

Dr. Henry T. Clark, Jr., Chairman of the Department of Finance, presented the budget to the Convention and it was adopted unanimously after questions were raised and answered. Dr. Clark called on Mr. Thomas Pearsall who reported that the study on the system of quota and assessment assignments was being continued and that the recommendations that would be formulated were to be passed on to the Executive Council.

The Report of the Executive Council was then read by Mrs. W. H. R Jackson, Secretary. A Pre-Convention Summary of this report had been sent out to all delegates beforehand and a discussion arose particularly over the fact that the Executive Council had approved a resolution to notify the 146th Annual Diocesan Convention that it was rescinding its action of June 1960 in the area of race relations. In effect, this means that the Executive Council once again has accepted responsibility for planning in the area of race relations and for carrying out the policy of gradualism recommended by Bishop Penick and adopted by the Convention of 1956.

Mr. Eric Rodgers of Scotland Neck proposed the following resolution:

"RESOLVED that this Convention instruct the Executive Council of the Diocese of North Carolina to make a complete study of integration of the camps and other racial subjects, either through the Committee on Racial Matters or another Committee, and report back to the 1963 Convention for its consideration. No further integration shall take place until approved by the Diocesan Convention."

DIOCESAN POLICY REVIEWED

Mr. Thomas J. Pearsall of Rocky Mount rose to speak for the Executive Council. He presented a review of the Diocesan Policy on integration beginning with the adoption of a program of gradualism at the 1956 Convention. Mr. Pearsall pointed out that careful study had already been made of the subject and that the Executive Council was informing the Convention that it was resuming the responsibility that was given to it at the time of the 1956 Convention.

The spirit of charity and understanding that prevailed during the discussion was in some contrast to the excitement at the Convention held in Tarboro in 1960. When Mr. Rodgers withdrew his motion, the Convention delegates applauded.

Because the reports and summaries of reports of the various bodies of the Diocese had been mailed to the delegates in advance of the Convention, it was possible for most organizations to file their reports by title. These will be

Convention Notes

From Bishop Fraser's Address: only six of the thirty-nine counties of the Diocese show a growth in the number of young people.

The Church of the Epiphany in Rocky Mount has officially changed its name from Holy Hope Mission. The Rev. William C. Spong is Priest in Charge there.

The Convention expressed its gratitude to The Rev. James McDowell Dick, D.D., in a unanimous standing vote for his service of twenty-two years on the Standing Committee of the Diocese.

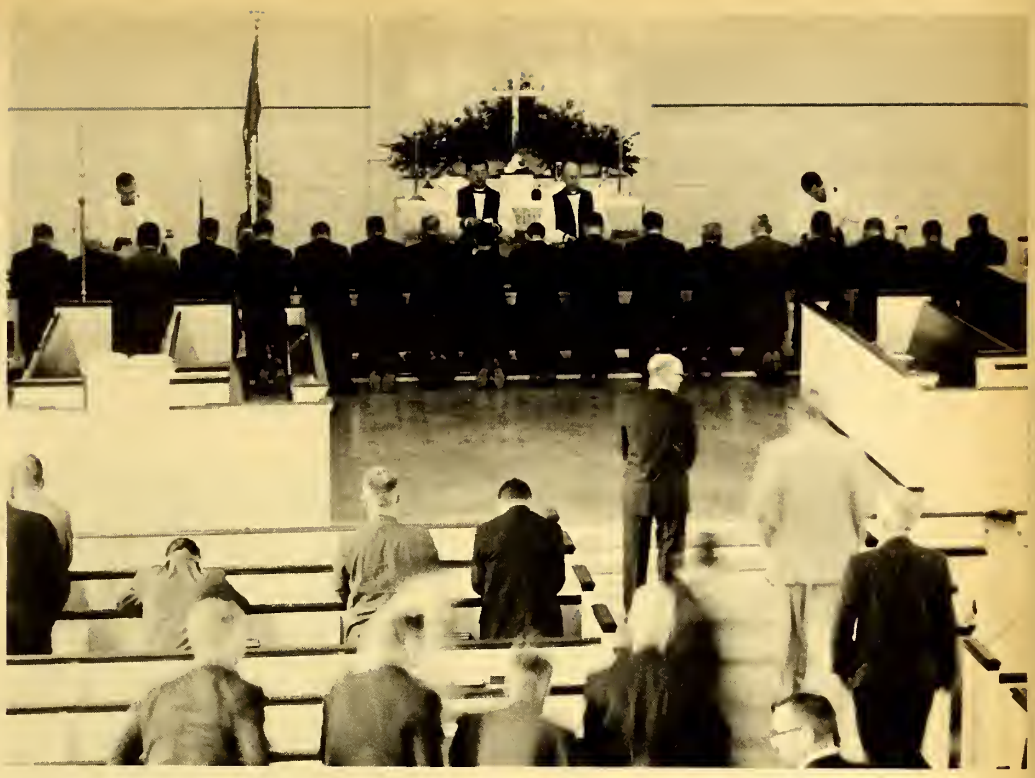
The Rev. Thomas J. C. Smyth of Rocky Mount presented a resolution which was adopted by Convention on the subject of giving with the goal being in the spirit of the General Convention Resolution of 1961—that fifty per cent eventually be set aside for work outside the churches and the Diocese, especially with regard to overseas work.

Mrs. James Godfrey, President of the Episcopal Churchwomen of the Diocese, reported that although the theme of the annual meeting was "Changing Patterns," the goal of helping every woman find her place within the parish and the mission of the Church was unchanging. She also pointed out that the United Thank Offering sent from this Diocese had come back two fold in the grant to St. Augustine's College.

A model of the proposed new cabins for Vade Mecum was on display at the Convention.



he women were represented, too. Mrs. leanor Godfrey of Durham is shown reg-tering.



Amid the business of the Convention, delegates paused to worship.

Convention in Pictures

ublished in full in the Convention ournal.

The Committee on the Addresses of ie Bishop and the Bishop Coadjutor ommended Bishop Baker's direction long range planning and recom-ended that progress reports be given om time to time. The Bishop was so commended on his establishment a Retreat Association for "The Ter-ces" and for his caution against ex-emists, particularly those who use nti-communism as a cloak from which attack clergy and the National Coun-l of Churches.

The Bishop Coadjutor was com-ended by the Committee for his in-sive clarity in spelling out the prob-ms of shifting patterns of population nd for his recommendations for sur-eys and planning.

As the Convention drew to a close, ie invitation from Christ Church in harlotte was accepted for May of 963. After a resolution of thanks to t. Andrew's Church in Greensboro for ie kind hospitality of its clergy and arishioners, the Convention was ad-ourned late in the afternoon of Vednesday, May 9.



Bishop Baker speaks to the Convention.



Dr. Henry T. Clark speaks to the delegates about finances.

Youth Convention Hears Spong; Gives Program a 'New Look'

"Just as every clergyman's study is a house of hospitality to every concern presented there, so must the Church as a group deal with life's most urgent concerns. 'The meaning of sex is one such concern which is acutely felt in the lives of many young people'." From this point, the Rev. William C. Spong of Rocky Mount moved into a two day discussion of "Responsible Freedom: The Meaning of Sex in the Christian Life" with 170 Episcopal Young Churchmen and their advisers at the 39th annual Diocesan Youth Convention, May 4-6.

Over against the exploitation of sex which characterizes much of modern society, Mr. Spong emphasized in his three lectures at the Church of the Good Shepherd, Raleigh, the personal quality of sex as it is understood by the Christian Faith. "Sex is good," he pointed out. "It is only through our misunderstanding and misuse of it that it becomes evil."

To the young Christian who is trying to work out a standard of sexual behaviour that is consistent with his faith, Mr. Spong said: "Do whatever you can give thanks to God for afterwards."

The Convention also acted favorably on nine constitutional amendments proposed by the Diocesan Youth Commission. In proposing the amendments, President Richard Hunnings of Roanoke Rapids explained that they were intended to reflect the new philosophy of youth work implied when the name of the diocesan youth organization was changed from Young People's Service League to Episcopal Young Churchmen in 1960.

In an effort to encourage greater flexibility in planning at the parish level, the convention eliminated the system of standards and awards which had prevailed for many years. A proposal to change convention representation from a dues paid member basis to a set number for each parish and mission was defeated. The convention tabled a proposal to eliminate dues requirements from the constitution.



SPONG, HUNNINGS, W. A. YON
"Can you give thanks afterwards?"



NEW PRESIDENT HEYWARD
From restroom patrol to God's commission.

The Convention elected Miss Carter Heyward of St. Martin's Church, Charlotte, to serve as President of the Diocesan Youth Commission for the coming year. A spirited campaign on her behalf was capped off by her fellow parishioner, David Hoag, whose nominating speech enumerated her many qualifications for leadership, including the fact that "as early as the second grade she evinced qualities of leadership by being appointed to the Rest Room Patrol."

In a subsequent message to her fellow officers, President Heyward reminded them of the "tremendously important and broad job that lies ahead of us" and called for their best effort "for God and His Commission."

Other officers elected were: Mr. Paul Wright, St. Stephen's, Durham, Vice-President; Miss Harriet Jeffress, St. Michael's, Raleigh, Secretary; Miss Melanie Mudge, Good Shepherd, Raleigh, Treasurer; Mr. Spence Lyerly, St. James, Kannapolis, YPTO Custodian; Miss Ginny Reid, St. Paul's, Winston-Salem, Report Secretary; Miss Karen Engard, Good Shepherd, Raleigh, UCYM Representative; Mr. and Mrs. George Stewart, St. Mary's, High Point, Lay Advisers.



WENDY SALINGER & FRIEND
A cup for a hymn

The districts elected as their chairmen David Hoag (Charlotte), Susan Becht (Salisbury), Becky Freeman (Northwest), Ricky Shaw (Sandhills) John Moulton (Central), and Brack Townsend (Northeast).

At the convention banquet, held at St. Michael's, Raleigh, Bishop Baker presented awards for outstanding work during the past year and thanked the delegates for contributing more than $2,000 to the Bishop's Scholarship Fund during 1961-62.

The Honor Shield went to All Saints, Concord, for the most outstanding work during the year.

The Bishop's Cup was awarded to Miss Wendy Salinger of St. Stephen's, Durham, for her entry of a hymn with original words and music on the theme: "What the Church means in my life now."



SUSAN BECHT & FRIEND
A shield for Concord

'Giving is Growing'

Diocesan Contest Winners Announced

Church School pupils and adults from the churches of the diocese gathered at the Chapel of the Cross, Chapel Hill, on May 6 for an ingathering of the Lenten Missionary Offering and the announcement of awards in art and essay contests.

Miss Winifred Rosenthal of Raleigh, winner of the essay contest, read her essay "Stewardship" to the congregation of 250 persons. The art contest, which has been sponsored for three years by the National Council of the Episcopal Church, was for the first time held on the diocesan level. Entries were judged on the basis of understanding of the theme "Giving is Growing" and on the quality of creative artistic interpretation of that theme.

Winners in the art contest were as follows:

6 years: First Place —Benbury Crawford, Church of the Holy Family; Honorable Mention: Ellison Ainsworth, St. Philip's, Durham.

7 years: First Place — Ralph Strayhorn, St. Philip's, Durham; Honorable Mention: William Simons, St. John's, Charlotte.

8 years: First Place — Mary Virginia May, St. Philip's, Durham; Honorable Mention: Ann Nashold, St. Philip's, Durham; Honorable Mention: Nannette Ragan, Holy Family, Chapel Hill.

9 years: First Place — Walter Mead, Holy Family, Chapel Hill; Honorable Mention: Cameron Kay, St. Christopher's, Charlotte.

10 years: First Place — Helen Smith, St. Stephen's, Durham; Honorable Mention: Janne Bulla, St. Mary's, High Point.

11 years: First Place — Susan Nashold, St. Philip's, Durham.

12 years: First Place — Barbara Ann Bressler, St. Stephen's, Durham.

The ingathering service this year was under the direction of the diocesan department of promotion. The Rev. James Beckwith, Chairman of the department, officiated at the service, assisted by the Rev. Jacob A. Viverette and the Rev. Loren B. Mead. Bishop Fraser welcomed the group to the service and addressed them briefly on the meaning of missionary giving to the nations of Latin America.



Art Winners honored at Chapel Hill were (left to right) Mary Virginia May of Durham, Walter Mead of Chapel Hill and Barbara Ann Bressler of Durham.

Winning Essay On Stewardship

By WINIFRED ROSENTHAL
Christ Church, Raleigh



Winifred

Sometimes when we look at a word we can't be quite sure of its meaning until we study it for a while. If we take the word apart it is easier to understand its meaning. When the word "stewardship" is dissected, you find it has two parts, the word steward, and the suffix "ship." A steward is a person hired to manage the domestic affairs for a family or concern. "Ship" when added to a word means the quality or state of being — thus the quality of being a steward.

We are stewards of God, we have been commissioned to manage a great family's affairs; to see and to be its hopes, despairs, joys and sorrows, its births and deaths. We have been asked to carry on the First Son's work, of carrying our Father's word to all members of His family; to the men on sophisticated Madison Avenue, the children in the troubled Congo, the women in the simple huts of North Carolina hills, and all His children everywhere.

To be good stewards we must know the family we're working for, and understand the concern we are a part of. The best way to know and understand our God is to be His, to live for Him every minute, of every day, of every year, in every life. We must work diligently for the family, so it can be united and strong, for a house divided against itself cannot stand. A poorly managed family cannot be strong or united, as ours must become, so we as stewards must handle the estate well and add to its assets. To add all this to the assets we must continue to work for the Head of the Family with all peoples, of all races, of all political beliefs; yes, even all religions, so that they can become part of the Family.

We belong to a great family, it has a wonderful future, a glorious past and a hopeful present. Surely we can live the best Christian life we know how to become good stewards to make a better and larger Family; to carry on our Lord's work.

Report of the Diocesan Treasurer for Parishes and Missions

January 1 through May 15, 1962

	(1) Episcopal Maintenance		(2) Church's Program		
	Assess.	*Pd. to Date*	*Quota*	*Accept.*	*Pd. to Date*
Albemarle, Christ	$ 550.76	$ —0—	$ 1,626.56	$ 1,626.56	$ —0—
Ansonville, All Souls	147.90	—0—	467.64	467.64	—0—
Asheboro, Good Shepherd	736.00	256.00	2,469.26	2,469.26	869.26
Battleboro, St. John's	144.45	36.21	508.83	508.83	127.20
Burlington, Calvary	170.87	—0—	593.86	—0—	—0—
Burlington, Holy Comforter	1,430.76	362.69	5,564.34	5,564.34	1,391.08
St. Athansius	—0—	12.55	—0—	—0—	55.78
Cary, St. Paul's	194.75	97.75	479.90	479.90	239.95
Chapel Hill, Cross	2,348.75	1,248.75	8,111.58	8,111.58	4,040.05
Church of The Holy Family	935.88	156.00	3,268.47	3,300.00	550.00
Charlotte, Chapel of Hope	553.30	224.50	1,806.72	1,806.72	782.90
Christ	6,705.16	1,680.03	21,957.53	21,957.53	5,493.03
Holy Comforter	2,450.54	816.80	8,705.32	8,705.32	2,901.76
St. Andrew's	1,262.58	632.65	3,700.38	3,700.38	1,541.86
St. Christopher	131.11	44.00	337.72	337.72	113.00
St. John's	1,584.16	132.03	4,564.74	4,564.74	747.03
St. Mark's	581.68	145.42	2,119.87	—0—	—0—
St. Martin's	4,088.87	1,363.03	14,692.43	14,692.43	5,247.55
St. Michael's and All Angels (A)	1,320.41	—0—	1,726.85	1,726.85	—0—
St. Peter's	3,687.23	1,843.63	12,664.72	12,664.72	4,221.61
Cleveland, Christ	321.92	80.48	1,472.48	1,472.48	368.12
Concord, All Saints	890.78	198.64	2,965.93	2,965.93	247.16
Cooleemee, Good Shepherd	206.73	51.75	726.96	726.96	181.74
Davidson, St. Alban's	85.28	21.75	272.75	272.75	68.19
Durham, Ephaphatha (A)	239.36	—0—	200.47	200.47	—0—
St. Andrew's	207.97	—0—	658.27	658.27	—0—
St. Joseph's (I)	588.04	400.00	2,145.06	—0—	—0—
St. Luke's	868.60	217.15	2,362.65	2,362.65	590.67
St. Phillip's	2,802.90	934.30	10,252.14	10,252.14	3,417.38
St. Stephen's	621.66	—0—	1,650.31	1,650.31	1,650.31
St. Titus	251.33	62.87	879.77	879.77	219.98
Elkin, Galloway Memorial	398.30	140.04	886.79	886.79	410.60
Enfield, Advent	398.08	—0—	1,424.53	1,050.00	—0—
Erwin, St. Stephen's	640.43	320.20	2,189.75	1,200.00	500.00
Fork, Ascension	76.09	—0—	282.05	282.05	—0—
Fuquay Springs, Holy Trinity	258.66	—0—	664.98	664.98	—0—
Garner, St. Christopher	103.99	—0—	253.91	253.91	—0—
Germanton, St. Phillip's	14.93	—0—	47.53	47.53	—0—
Greensboro, All Saints	297.66	—0—	747.01	747.01	—0—
Holy Trinity (A)	4,529.61	1,887.30	16,089.10	16,089.10	6,703.80
Redeemer	212.74	53.19	758.82	758.82	189.71
St. Andrew's	2,576.76	2,576.76	9,189.39	9,189.31	1,989.39
St. Francis'	1,357.14	339.28	4,316.19	4,316.19	1,079.05
Halifax, St. Mark's	196.48	—0—	679.76	654.76	—0—
Hamlet, All Saints	262.21	100.00	896.71	896.71	300.00
Haw River, St. Andrew's	177.76	177.76	616.00	616.00	154.03
Henderson, Holy Innocents	1,776.05	592.05	6,156.48	6,156.48	2,052.16
Resurrection (A)	221.11	—0—	72.80	24.00	12.00
St. John's (AI)	498.30	—0—	836.38	500.00	—0—
High Point, St. Mary's	2,415.54	402.59	8,218.44	8,218.44	1,499.05
Hillsboro, St. Matthew's	532.29	—0—	1,883.66	1,367.71	—0—
Irdell Co., St. James'	81.46	81.46	301.83	301.83	201.83
Jackson, Church of Saviour	168.09	—0—	616.56	616.56	—0—
Kannapolis, St. James' (A)	452.79	23.49	1,318.53	1,318.53	—0—
Kittrell, St. James'	23.41	—0—	76.92	76.92	—0—
Laurinburg, St. David's	144.35	64.35	493.23	493.23	173.23
Lawrence, Grace (AI)	88.51	26.31	113.69	113.69	50.00
Leaksville, Epiphany	600.99	150.37	2,018.19	2,018.19	504.47
St. Mary's	134.99	67.50	477.20	477.20	238.60
Lexington, Grace	658.87	329.46	2,388.96	2,388.96	1,194.48
Littleton, St. Alban's	126.49	126.49	438.32	438.32	—0—
St. Anna's (AI)	475.41	—0—	56.08	56.08	—0—
Louisburg St. Mathias (A)	35.63	—0—	145.31	90.00	—0—
St. Paul's	448.30	—0—	1,600.98	1,600.98	—0—
Mayodan, Messiah	241.40	198.00	790.81	790.81	120.00
Milton, Christ	23.01	23.01	93.49	93.49	93.49
Monroe, St. Paul's	735.40	124.00	2,491.61	2,491.61	416.00
Mooresville, St. Matthew's	86.89	14.49	327.95	327.95	54.66
Mount Airy, Trinity	675.58	337.80	2,323.68	2,323.68	774.57

	(1) Episcopal Maintenance		(2) Church's Program		
	Assess.	*Pd. to Date*	*Quota*	*Accept.*	*Pd. to Date*
Northampton, St. Luke's (A)	125.99	—0—	60.79	60.79	—0—
Oxford, St. Cyprian's	183.67	73.67	562.34	563.24	100.00
St. Stephen's	888.81	370.30	3,230.13	3,230.13	1,345.90
Pittsboro, St. Bartholomew's	487.71	487.71	1,567.48	1,000.00	250.00
St. James' (AI)	414.55	8.45	51.40	51.40	51.40
Raleigh, Christ	3,119.28	2,079.52	12,180.00	12,180.00	8,120.00
Good Shepherd	3,082.55	1,027.52	11,417.09	11,417.09	3,805.68
St. Ambrose	569.67	—0—	2,104.38	1,600.00	—0—
St. Augustine's	107.39	—0—	373.58	373.58	—0—
St. Mary's	64.96	64.96	207.43	207.43	207.43
St. Michael's	2,650.68	775.93	9,349.57	9,349.57	2,324.32
St. Timothy's	1,495.95	499.89	3,987.34	3,987.34	220.00
Reidsville, St. Thomas'	701.10	—0—	2,490.11	2,490.11	—0—
Ridgeway, Good Shepherd (AI)	99.71	—0—	84.57	84.57	—0—
Ringwood, St. Clemment's	27.29	13.85	101.24	50.00	25.00
Roanoke Rapids, All Saints'	896.29	700.00	3,341.01	3,341.01	—0—
Rockingham, Messiah	500.26	—0—	1,772.80	600.00	—0—
Rocky Mount, Christ	463.43	115.86	1,416.77	1,416.77	354.18
Good Shepherd	2,968.44	1,008.44	10,419.67	10,419.67	4,143.11
Holy Hope	77.15	—0—	342.88	342.88	—0—
St. Andrew's	535.69	133.93	1,479.14	1,479.14	369.80
Rowan Co., St. Matthew's	430.23	—0—	1,409.82	1,409.82	—0—
Roxboro, St. Mary's	144.09	144.09	668.13	668.13	112.00
Salisbury, St. Luke's Parish	2,592.97	1,083.41	9,026.13	9,026.13	3,760.90
St. Peter's (A)	102.00	—0—	108.43	—0—	—0—
St. Phillip's	82.33	—0—	257.25	257.25	—0—
Sanford, St. Thomas'	547.80	91.30	1,767.11	1,767.11	294.52
Satterwhite, St. Simeon's (I)	26.78	21.12	46.23	46.23	15.40
Scotland Neck, Trinity	814.86	203.71	2,921.45	2,921.46	730.36
Siler City, St. Mark's (A)	99.22	—0—	194.76	30.00	—0—
Smithfield, St. Paul's	668.86	334.44	2,410.82	2,410.82	602.76
Southern Pines, Emmanuel	1,696.26	565.46	5,877.58	6,000.00	2,000.00
Speed, St. Mary's	75.09	75.09	292.75	292.75	292.75
Spray, St. Luke's (AI)	740.39	228.24	2,568.99	2,568.99	642.27
Statesville, Holy Cross	34.94	—0—	136.94	136.94	—0—
Trinity	763.49	200.00	2,756.41	2,756.41	400.00
Stoval, St. Peter's (I)	23.34	—0—	69.51	69.51	—0—
Tarboro, Calvary	2,192.71	548.18	7,498.14	7,498.14	1,874.54
St. Ignatius	31.72	15.87	134.96	134.96	69.10
St. Luke's (AI)	189.46	77.74	209.44	209.44	—0—
St. Michael's	250.98	83.64	993.67	993.67	331.20
Thomasville, St. Paul's	337.36	75.00	1,062.65	1,062.65	265.00
Townsville, Holy Trinity	66.21	66.21	230.34	230.34	230.34
Tradesboro, Calvary	546.22	546.22	2,106.46	2,106.46	1,106.46
Wake Forest, St. John's	143.06	—0—	446.08	446.08	—0—
Walnut Cove, Christ	186.06	—0—	593.80	700.00	—0—
Warrenton, All Saint's	81.48	—0—	271.22	271.22	88.18
Emmanuel	785.54	395.54	2,730.52	2,730.52	—0—
Weldon, Grace	417.09	208.49	1,525.63	1,525.63	512.07
Wilson, St. Mark's (AI)	1,379.63	43.00	235.34	235.34	—0—
St. Timothy's	1,662.09	862.09	6,182.60	6,182.60	2,182.60
Winston-Salem, St. Paul's	5,468.60	2,278.55	19,801.31	19,801.31	8,250.55
St. Stephen's (AI)	294.70	24.58	761.88	761.88	—0—
St. Timothy's	1,026.15	342.36	3,703.96	3,703.96	1,218.72
Woodleaf, St. George (AI)	76.19	—0—	136.69	136.69	—0—
Yanceyville, St. Luke's (A)	75.24	—0—	113.56	113.56	—0—
TOTALS	$ 102,005.07	$ 35,057.23	$ 337,780.37	$ 328,266.92	$ 100,073.27

(A) beside the name of a church means the assessment sum includes arrears—money due from past years.

(I) beside the name of a church means insurance.

(1) **The Episcopal Maintenance Fund** covers the operating expenses of the Diocese. The amount assessed your church is determined by the necessary percentage of each church's operating budget to raise the total amount in the Diocesan Budget as passed by the Convention. The necessary percentage factor for 1961 is 8.48 per cent.

(2) **The Church's Program Fund** is the money you give for the spreading of the Gospel—to yourself, and to others. It is divided between the Diocese, the Province, the Nation, and Overseas Missions. The formula by which the amount of the quota for your church is determined is an average of the three amounts below:

1. For 1961—61.9 per cent of your 1959 operating budget.
2. A per capita assessment of $5 for parishes, $2 for organized missions, and 1 for unorganized missions.
3. The average of the quotas for the immediate preceding 5 years.

THE DEPARTMENT OF FINANCE: Dr. Henry T. Clark, Jr., chairman; A. Freeman Edgerton, T. M. Evins, and Thomas J. Pearsall

CHALLENGE QUOTA

	Quota	*Balance*
Chapel Hill, Chapel of the Cross	$ 1,528.47	$ 1,528.47
Charlotte, Christ	4,138.02	4,138.02
Holy Comforter	300.00	200.00
St. Martin's	350.00	350.00
Henderson, Holy Innocents	1,160.19	1,160.19
Raleigh, Christ	2,295.27	765.11
Rocky Mount, Good Shepherd	1,963.44	1,963.44
Winston-Salem, St. Paul's	3,000.00	1,500.00
TOTAL	$14,735.39	$11,605.23

O'Brien Leaves Duke, Mill Takes His Place

4th Province College Post Made Fulltime

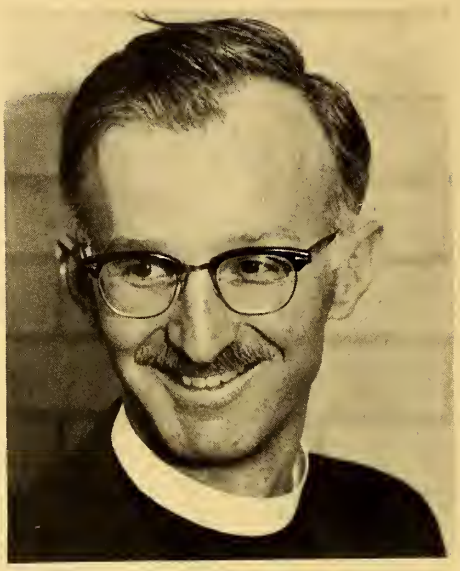
Announcement was made recently of the appointment of the Reverend Joseph William O'Brien as Executive Secretary of College Work for the Fourth Province. He will assume his duties in his provincial office on August 1, but will continue to reside in Durham, North Carolina.

Mr. O'Brien is recognized as a leader in the field of College Work. He has been Chaplain and Director of the Episcopal students at Duke University for twelve years, and Director of the Episcopal Student Center since its completion in 1959.

A graduate of Georgetown College and Colgate-Rochester Divinity School, he received his M.A. at Duke University. Mr. O'Brien has served parishes in Tarboro, Walnut Cove, Mt. Airy, Germantown, Battleboro, and St. Joseph's and St. Titus in Durham.

He received a Fellowship to the College of Preachers in 1956; has been Examining Chaplain in North Carolina from 1950 until 1960, and served on the Executive Council of the Diocese in 1952 and 1953, 1956 and 1957. He is married to the former Lillian Collins of Durham, and they have one teen-age daughter.

Realizing the need for appropriate quarters for student religious life Duke University in 1951 offered land for an Episcopal student center. Mr. O'Brien and a former rector of St. Philip's Church, the Reverend Tom T. Edwards, along with interested faculty members, presented in 1956 the possibility of a Center to the Diocese. Response came from parents and students, churches and U.T.O. Offerings, and other gifts, in answer to Bishop Baker's challenge to provide an "orderly ministry of the church" for the students. In the center, which is situated on a lovely wooded hill adjoining the Duke University Campus, the Chaplain has developed a varied program closely related to the lives of the



The Rev. J. W. O'Brien

600 Episcopal students. A Board of Trustees, composed of faculty members and representatives of each congregation in the city, supervises the financial affairs of the Center and the maintenance of the physical property, as well as acting as an advisory board to the Chaplain.

The corner of the Student Center's activities rests upon the liturgy of the Church. Services of Holy Communion and Sunday Evensong sung by a lay reader comprise the worship program for the students. A musical setting for Holy Communion written by Dr. William Klenz of the Department of Music at Duke has been used this year. (This service is well adapted to the needs of any congregation and the Center will be glad to share the service with other churches desiring it.)

In truth it can be said that Mr. O'Brien's task as Chaplain to Episcopal Students at Duke University has been one of helping the student in his search for himself and for truth.

In his new position, Mr. O'Brien will be concerned basically with the same task on college campuses throughout the Fourth Province. The actual details of his job will be worked out as he goes. There has been no full-time Executive Secretary for College Work in this Province in the past. Various full-time college chaplains and others have had this job as a secondary claim on their time. The Province is fortunate to have a man with M O'Brien's experience and his unde standing of the needs of college st dents; this experience and understan ing will aid him immeasurably in t establishment of this new position.

New Chaplain Is a Veteran In the Field

On August 1, the Rev. W. Rober Mill will assume his duties as the new Episcopal Chaplain to Duke University. The Rev. Mr. Mill was born in Worcester, Mass. After graduation from Phillips Exeter Academy, he attended Williams College and was granted the Bachelor of Arts degree in 1951. In 1954, he received the Bachelor in Divinity degree from The Virginia Theological Seminary.

The Rev. Mr. Mill has had a considerable amount of experience in the field of college work as Episcopal Chaplain to Georgia Tech. and Agnes Scott College from 1954 to 1960. During the years from 1957 to 1960 he was Provincial Secretary for College Work in the Fourth Province, a member of the Provincial Council and also of the National Commission on College Work. He has spent the past two summers leading a Study Tour on the Liturgical Movement and the Arts in Europe, sponsored by the Division of College Work.

This June, the Rev. Mr. Mill will receive the degree of Master of Theology from Harvard University.



The Rev. W. Robert Mill

Japanese Churchman Gives Example of How Money Spent

On Sunday, April 1, many of our arishes and Missions participated in One Great Hour of Sharing." Offer-gs were taken for the Presiding ishop's Fund for World Relief.

Now we would like to give you an ample of where your money went d what it does.

"I am a layman of the Nihon Sei Ko ai, Peter Kinichi Yonezawa, 63 years age. When I was 19 I was con-med by Bishop Hamilton of the iocese of Mid-Japan. After all these ars I find myself in charge of Fuku-en Children's Home, and now I have e unexpected joy of receiving the 500 from you through Mr. Tucker. behalf of Fukujuen I want to thank u from the bottom of my heart. ease convey my thanks to the Com-ittee on World Relief and Inter-urch Aid for this wonderful gift.

"As you know this money will be ed for the rebuilding of the burnt ll in Fukujuen. Hokkaido is still der snow. Until the middle of April en the snow is melted, we will not able to start the rebuilding, and eanwhile we are making the prepara-ns.

"The new building will cost about million yen, according to present ans. Of this the Hokkaido govern-nt may give about 4 million. Since government budget is not decided do not know exactly how much we ll get, but we can't postpone the ilding. Even so there will be a lot ich we will still have to raise. If we n't build it will be a big disad-ntage for the children so we have to it as soon as possible. For this son your gift of $500 was tremen-usly appreciated.

"We have 64 children now. This ar one of the girls will graduate from nior High School and will go to work h a doctor and learn to be a nurse. have two boys entering first grade d seven just entering Junior High ool. All of them are well. One of se girls we have brought up since was one and a half years old. We ve 13 staff members. There is a m and we have 9 cows.

'Please give my best wishes to all Committee and accept our thanks.

"Yours sincerely,
PETER KINICHI YONEZAWA"



Keeping Track Of the Bishops

Bishop Baker will be on vacation for the month of JULY and his office will be closed.

June

29 **Raleigh,** St. Michael's Ordination of Deacons

July

8 **Durham,** Duke University Chapel, preach 11 am service (Coadjutor)

15 **Roaring Gap,** guest preacher 11 am service (Coadjutor)

Bishop Fraser will be on vacation for the month of AUGUST and his office will be closed.

August

19 **Orange County,** St. Mary's Homecoming (the Bishop)

26 **Salisbury,** St. Paul's 11 am
St. Philip's 5:30 pm (the Bishop)

September

2 **Monroe,** St. Paul's 7:30 and 11 am (the Bishop)
Battleboro, St. John's (Coadjutor)

4-6 **Southern Pines,** "The Terraces," Examining Chaplains (both Bishops)

9 **Raleigh,** St. Ambrose 11 am (the Bishop)
Reidsville, St. Thomas' 9:45 and 11 am (Coadjutor)

10-12 **Vade Mecum,** Clergy Conference (both Bishops)

16 **Jackson,** Saviour 9 am
Weldon, Grace 11 am
Northampton County, St. Luke's 3 pm (the Bishop)
Haw River, St. Andrew's 9:30 am
Burlington, Calvary 11 am (Coadjutor)

Resort Churches List Schedules

Following is a list of services scheduled at Episcopal Churches in summer resort areas.

Little Switzerland — Church of the Resurrection, services each Sunday during July and August at 11 a.m. (August 5 services will be held at 5 p.m. conducted by the Rt. Rev. George Henry.)

Blowing Rock — St. Mary's of the Hills, services at 8 a.m. and 11 a.m. and Church School at 10 a.m. Sundays. Wednesdays and Holy Days at 8 a.m. Adult Study groups at 7:30 p.m. Wednesdays, led by the Vicar.

Hendersonville—St. James Church, services at 8 a.m., 9:15 a.m. and 11 a.m. Sundays. 5:30 p.m. Compline on Wednesdays. 10:30 a.m. and 11 a.m. on Fridays.

Wrightsville Beach — St. Andrews-on-the-Sound, services at 8 a.m., Church School at 9:30 a.m. and Morning Prayer at 11 a.m. on Sundays.

Bat Cave — Church of the Transfiguration, services at 7:30 a.m. and 11 a.m. Sundays. All Holy Days, services at 7:30 a.m.

Boone — St. Luke's Church, services 10:30 a.m., Bible Study at 9:15 a.m. and Church School at 10:30 a.m. Sundays. Fridays, Holy Communion at 5 p.m. Saints' Days, Holy Communion at 5 p.m.

Nags Head — St. Andrews-by-the-Sea, services at 8 a.m. and 11 a.m. Sundays.

Wilmington — St. James Church, services at 8 a.m. and 11 a.m. and Church School at 9:45 a.m. Sundays.

Asheville — Trinity Parish, services at 8 a.m. and 10:30 a.m., Church School at 10:30 a.m. Sundays. Holy Communion at 11 a.m., Fridays.

Morehead City — St. Andrew's Church, services at 8 a.m. and 11 a.m., Church School and Adult Class at 9:30 a.m. Sundays. Holy Communion at 11 a.m. on Holy Days.

Beaufort — St. Paul's Church, services at 8 a.m. and 11 a.m. and Sunday school at 9:30 a.m. Sundays. Holy Communion at 10 a.m. on Holy Days.

The North Carolina DioSCENE

Mrs. Irene B. Bennett, who has served as Bishop Baker's secretary, resigned her position as of the first of June. Mrs. Bennett moved from Baltimore and joined Bishop Baker's staff when he became Diocesan and established himself in Raleigh in 1959. Since that time she has been a very important and most valued member of the Diocesan family, known to all who have transacted business at the Diocesan Headquarters. The Diocese is fortunate to have been served by such faithfulness as Mrs. Bennett has demonstrated in our midst.

One of the behind-the-scenes, but very vexing problems of being an Episcopalian is this — where and how does a mission church find chairs for services with kneelers? Many a mission committee has wistfully considered the nearby Baptist Mission that doesn't have the problem.

However, recently two diocesan churches solved the problem in an interesting way. The Church of the Holy Family in Chapel Hill had just installed pews and was moving the heavy metal chairs previously used into its new education building. At the same time the Church of the Epiphany in Rocky Mount was moving into its new building and using most uncomfortable kneeling pads on the floor. The two churches put their heads together and arranged a swap that was mutually helpful.

Now the Church of the Epiphany is equipped with 100 church - type chairs with folding kneelers and book racks and the Church of the Holy Family has 100 light moveable chairs for classroom use.

Here is a list of those elected to offices at the Diocesan Convention.

Secretary and Registrar: The Rev. Carl F. Herman of Greensboro.

Treasurer: North Carolina National Bank, Raleigh.

Standing Committee: For 3 years— the Rev. James D. Beckwith of Raleigh, the Rev. John A. Gray of Wilson, D. Edward Hudgins of Greensboro.



Executive Council: For 3 years— the Rev. Thos. Eugene Bollinger of Burlington, the Rev. Thom W. Blair of Charlotte, the Rev. John C. Mott of Greensboro, Messrs. Norman A. Cocke of Charlotte, Freeman Edgerton of Charlotte, George Esser of Chapel Hill, L. G. Shook of Tarboro, Don Blanton, Lexington, Mrs. J. B. Crudup, Henderson.

Trustee: William H. Ruffin of Durham

Trustees, University of the South: the Rev. Martin Tilson of Charlotte, Godfrey Cheshire of Raleigh.

Board of Managers, Thompson Orphanage: the Rev. Thom W. Blair of Charlotte, the Rev. W. David Woodruff of Asheboro, James O. Moore of Charlotte.

Trustees, Kanuga: John Clayton Smith of Raleigh.

Directors, Episcopal Home for the Ageing: Dr. Sydenham B. Alexander of Chapel Hill, Henry C. Bourne of Tarboro, J. Melville Broughton, Jr., of Raleigh, the Rev. R. Martin Caldwell of Southern Pines, the Rev. John A. Gray of Wilson, Dr. Wm. F. Hollister of Southern Pines, Mrs. E. C. Marshall of Charlotte, Thos. S. Southgate, Jr., of Winston-Salem, Arthur L. Tyler of Rocky Mount, the Rev. Huntington Williams of Winston-Salem.

N. C. Council of Churches: the Rev. Messrs. James Beckwith of Raleigh, Joseph Green, Jr. of Raleigh, Loren B. Mead of Chapel Hill, John C. Mott of Greensboro, Thomas J. C. Smyth of Rocky Mount, Will Spong of Rocky Mount.

Deputies to Provincial Synod: the Rev. Messrs. Thos. Eugene Bollinger of Burlington, J. M. Dick of Raleigh, E. B. Jeffress, Jr. of Raleigh, Loren B. Mead of Chapel Hill, John C. Mott of Greensboro, Peter C. Robinson of Greensboro, Dr. James A. Boyer of Raleigh, Dr. I. H. Manning, Jr. of Durham, Messrs. Gavin H. Dortch of Raleigh, George Goodwin of Raleigh, Thomas J. Pearsall of Rocky Mount, George Waterhouse of Raleigh.

Delegates to Anglican Congress: the Rev. Thomas J. C. Smyth of Rocky Mount, Dr. S. B. Alexander of Chapel Hill.

The Dept. of Christian Social Relations of the Diocese announces the availability of a Resource Booklet for the clergy's use. The booklet contains a listing of every available resource for helping the aging, such as reservation facilities, nursing homes, veterans administration, financial assistance and all clinics. It states what their particular Services are and exactly where and how to find them. It also, lists specific resources available in the county in which your parish is located. For copies write **Mrs. W. M. Gardiner,** 1123 Harvey St., Raleigh, N. C. or Diocesan Headquarters.

The Episcopal Churches of Raleigh will sponsor two missions in the fall. On Sept. 27 **Mrs. Gertrude Behanna** will speak at the Church of the Good Shepherd at 8:00 and on September 28 at St. Timothys at the same time. Mrs. Behanna is the author of *The Late Liz.*

Dr. Samuel Shoemaker will be at Christ Church for the morning service on October 14 and at 8:00 on the

Continued



The Rt. Rev. Daniel Corrigan
St. Augustine's Speaker

4, 15, 16. Mrs. Shoemaker will conuct a diocesan school of prayer during ıe day October 15 and 16 at St. Iichael's.

The Rev. David B. Nickerson comes) St. Titus in Durham on July 1. He omes from St. Andrew's in Wilmingon, Delaware.

The 95th Commencement Exercise t Saint Augustine's College got started n May 18 with Class Day Exercises t 8:00 p.m. in Taylor Hall. Hundreds f alumni attended the alumni luncheon and the general alumni meeting t 2:00 p.m. in the Penick Hall of cience Amphitheater on Saturday, Iay 19.

On Sunday, May 20, **The Rev. tephen B. Mackey,** Rector of Calary Episcopal Church, Charleston, outh Carolina preached the baccaureate sermon in the College Chapel.

On Monday, May 21 on the College Quadrangle, **The Rt. Rev. Daniel orrigan, D.D.,** Director of the Home epartment of the Protestant Episcoal Church delivered the commencement address.

Mrs. Caro Adams Holmes, a comunicant of St. Andrew's Church, reensboro, died May 15. Mrs. Holmes as the widow of the Rev. Wilmot tuart Holmes, who served for 12 ears as rector of Grace Church, Lexgton. He died in 1932.

Mrs. Holmes was a past president f the Woman's Auxiliary (Episcopal hurchwomen) of the Diocese of lorth Carolina.

The Service of Ordination to the iaconate will be held at St. Michael's hurch, Raleigh for the 1962 seminary raduates of this Diocese. The service ill begin at 11 a.m. on June 29.

Freeman Edgerton, recruitment hairman for the Executive Council in s search for a business manager, has ritten all senior wardens in the iocese asking that they submit the ames of possible candidates for the ob.

The 1963 budget provides a busiess manager's salary of $9,000 plus 1,500 for housing allowance and $2,-00 for travel expenses. The person aking the job also would be eligible or Diocesan group insurance includg life, hospitalization, surgery and major medical. The job will get assistance in the form of a bookkeeper and a secretary.

The names of candidates should be forwarded to Mr. Edgerton at Diocesan headquarters, 802 Hillsboro Street, Raleigh.

The Episcopal Home for the Ageing last month submitted plans and specifications to 12 contractors for their bids. By the time this issue of the CHURCHMAN is published, the contract for the construction of the home will have been let. Actual construction will begin before the month of June is over.

National Council of Churches Serves Many Christian Areas

In 1950, the National Council of Churches was formed by 29 Protestant and Orthodox church bodies — representing the common spirit and purpose of its members. Today 33 denominations (with nearly 40 million churchgoers) are members of the Council.

What can the churches do better together than alone? Oppose the growing strength of the forces which challenge the Christian Gospel by "reinforcing each with the strength of all."

So say the leaders of 33 Protestant and Eastern Orthodox communions and to this end they work together through the National Council of Churches which they themselves formed ten years ago.

Contrary to widely held beliefs, the Council does not speak for the nearly 40 million churchgoers represented in the 33 member denominations, but it serves them in the fields of Christian education, foreign and home missions, overseas relief, evangelism, and in matters affecting spiritual, moral and social conditions under which the Church and its Christian believers must carry on.

The Council is charged by the member denominations to develop and maintain more than 70 programs in these fields. Each program is directed by qualified staff who are in turn under the supervision and guidance of interdenominational committees having more than 5,000 members from the churches.

Over-all authority over the Council is vested in its triennial General Assembly, which consists of 659 clergymen and 386 laymen appointed by member communions. Interim policy decisions are made by the General Board which meets three times a year. Member denominations are represented on the Board by 162 clergymen and 91 laymen.

The Council has, in its short ten years, managed to build an impressive record of service to the churches and the country.

For its work in "pointing up the differences between Christianity and Communism and the unique values of the American way of life," the N. C. C. in April, 1961, received the George Washington Honor Medal Award of the Freedoms Foundation.

The Council received the award, together with the ABC network, for a radio series of its Broadcasting and Film Commission entitled "Christianity and Communism." It was further honored by the American Heritage Foundation with a 1961 award for "outstanding citizenship."

Through its Division of Home Missions, the Council has provided "churches on wheels" for 250,000 migrant farm workers in 30 states.

Many of the millions of visitors who annually enjoy the natural wonders of our national parks, and the parks' 30,000 employees, share in Sunday worship services led by the 156 student ministers of the Council's Ministry in the National Parks.

On the education front, the N. C. C. gives executive leadership to the United Christian Youth Movement, embracing ten million young people.

These are but a few of the varied activities of the National Council for the churches of the nation, which also provides staff and facilities for the 12 million women associated with its United Church Women program and for its United Church Men organization.

The first ten years of the Council's existence have dispelled fears that it would lead to a super-church or that it would exert any kind of control over the churches. The Council's constitution makes it clear it is an agency of the churches, established by them to serve them, and, through its policy-making General Board of member church representatives, to speak to the churches on matter of Christian social concern.

Churches Plan Apartments For the Aged

A non - denomination, non - profit, 198-unit apartment building, designed for people of retirement age, is to be built in Atlanta under the sponsorship of two Episcopal churches.

To be known as Canterbury Court, the apartment building has been designed to offer the most up-to-date facilities possible for persons 62 and over.

Sponsored by Atlanta's St. Luke's and All Saints' Episcopal Churches, Canterbury Court is expected to cost about $4 million and the anticipated completion date is the fall of 1963.

The first of its kind in the Southeast, Canterbury Court has been designed after intensive study of other similar projects throughout the nation and careful consideration of recommendations of specialists in geriatrics, that field of medicine devoted to the study of the elderly.

Canterbury Court will provide an environment where these still active persons may be afforded a maximum of security coupled with a minimum of dependency.

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NORTH CAROLINA
The Churchman
September 1962

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NORTH CAROLINA
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All correspondence to THE NORTH CAROLINA CHURCHMAN should be addressed to 802 Hillsboro Street, Raleigh, by the 20th of the month preceding the date of publication.

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The Bishop's Letter

To the People of the Diocese of North Carolina:
My dear Friends:

As I write, summer is still in session. Vacations are still part of the order of the day in the Diocesan Headquarters. Some of us are back and digging away at the accumulation of minutia that has occurred during absence. Important things loom on the horizon. The Clergy Conference is just around the corner. A strong committee is busily sifting through a strong list of applicants for the job of Business Manager of the Diocese of North Carolina. A representative Layman has just returned from a Conference under the Department of Promotion of the National Council in preparation for our forthcoming Every Member Canvas. Our Seminarians, who are ready to take some of their examinations, will soon foregather at the Terraces for a session with the Examining Chaplains. The Bishops' Secretaries are preparing to send out the notices of the 1963 Visitations of the Bishops. The Bishops are anticipating attendance at the meeting of the House of Bishops in the neighboring Diocese of Upper South Carolina. Six Laymen, six Women, six Clergymen and two Bishops are preparing to attend the meeting of the Synod of the Province of Sewanee in Pensacola, Florida. St. Augustine's College and St. Mary's Junior College will soon be opening their doors to the session of 1962-63. The Board of the Home for the Aging will soon review the architects plans for our proposed new building.

All of this reminds us that the work of the Church goes on, that it is demanding, that it is varied, that it is all inextricably related to the central compelling objective of the Church: "Christ came into the world to save sinners."

Faithfully yours,
RICHARD H. BAKER

An Old Deacon Speaks

I am a deacon. I belong to what the ordination servic calls an "inferior office" where I "may so well behave myself as to be "found worthy to be called unto the highe ministries" of the Church. My worthiness will be tested fo a year before I can be advanced to the priesthood. Th Bishop and the Standing Committee of the Diocese ca shorten the time to six months, which is not likely. Accord ing to the Office of Instruction, I am "to assist the pries in Divine Service and in other ministrations under the di rection of the Bishop." I may only assist in the Holy Com munion. I am placed by the Bishop in a mission, or wit his consent and that of a parish, I can be a curate or as sistant minister or deacon-in-charge. I may baptize in th absence of a priest, solemnize weddings, and preach m own sermons with the Bishop's permission.

There is not much that I can do on my own. I am in deed a humbled member of an "inferior office." No wonde someone before me said that his diaconate was a "frustrate priesthood." I hope I don't get an inferiority complex!

I ought to be ashamed of myself to feel any anxiety o that score. The very word deacon reminds me of my Lord who came "not to be ministered unto but to minister." (remember the Greek word used for minister was "deacon, a servant.) And Jesus said that he would be chief must b servant (deacon—*diakonos*) of all. And like a servant a the Last Supper, Jesus washed his disciple's feet. Some how, I may learn to be closer to Christ as a deacon than a any other time. And I can teach, as He taught in the Syna gogues, and with two companions on the way to Emmau on Easter Day. His teaching about His expected sufferin from Isaiah *preceded* His breaking of bread in their hom when they saw Him as the risen Lord. Now I recall som thing St. Ignatius wrote (115 A.D.) about "Your bisho presiding in the place of God; your presbyters in the plac of the council of the Apostles; and your deacons, mos dear to me, being entrusted with the ministry of Jesu Christ."

I shall try to serve, humbly and with honor, in th diaconate and ministry of Jesus Christ.

Furthermore, I draw much inspiration from the firs deacons. The seven men, chosen and ordained (Acts 6) t serve tables and assist the Apostles with the care of widow and the poor, are considered to be the first deacons in th early church, men "filled with the Holy Ghost and wis dom." What an example they set me! Prochorus is though to have taken down St. John's dictation! St. Philip taugh and preached to Samaritans and prepared them for th laying on of hands by Peter and John—not only the firs recorded confirmation service but perhaps the first mis sionary break-through to an alien country. He also ex pounded Isaiah to the treasurer of Ethiopia and baptize him. My diaconate will be full and not frustrated if I ca teach and preach and baptize as did the first deacons, a well as seek and find the poor and sick and unite my min istry to all works of mercy in my community.

And St. Stephen, a deacon, first of the seven, first of th martyrs, dying like His Lord and like Him forgiving hi enemies, his face shining like an angel's as he saw a visio of His Savior in heaven! Surely, his words and exampl inspired St. Paul, who consented to his death and who wa

Continued on page 16

FIVE NEW COLLARS

)rdination Is Held
\t Raleigh Church
or 5 New Deacons

Five new deacons entered the ministry St. Michael's Church, Raleigh on ne 29.

The new deacons were ordained in impressive ceremony in which both shops, more than a score of clergy- en and many relatives and friends par- ipated.

Following the ordination ceremonies those who attended enjoyed a lunch the church.

Ordained to the diaconate were, muel Kindley Frazier, Jr., Daniel ebster McCaskill, Claude Phillip aig, Hugh Burnette Craig and Samuel onroe Moore.

Mr. Frazier has been assigned to alloway Memorial Church, Elkin. ormerly from Raleigh, he is a graduate the University of North Carolina and ceived his theological training at erkeley Divinity School, New Haven, nn.

He is married to the former Eliza- th B. Neal and they have one son, avid.

Mr. McCaskill, the new rector of St. aul's in Salisbury calls Charlotte his ometown. He graduated from college at nearby Davidson and later graduated from General Seminary in New York City.

He is married to the former Dorothy Barnes and they have a daughter, Celeste Dawn.

C. Phillip Craig is a native of Oklahoma City, but spent most of his boyhood in Roswell, New Mexico. He spent his undergraduate college days at the University of the South, Sewanee, Tenn., and also gained his Bachelor of Divinity degree there.

He is married to the former Nancy T. Dibble of Elizabethtown, Ky. They have one daughter, Carolyn, 5, and expect another child in October.

He is now rector of St. Christopher's, Garner, and Trinity Church, Fuquay.

Hugh B. Craig was a resident of Concord before he entered college at Davidson. Upon graduating from Davidson he went to the Seminary of the Southwest for theological training.

The new rector of Chapel of Hope Church in Charlotte, Mr. Craig married the former Sally Anne Emerson of Austin, Texas in April, 1962.

Mr. Moore, the new rector of St. Paul's Church in Cary, is a native of Atlanta and grew up in Carrolton, Ga. He attended West Georgia College and received his AB degree from Mercer University in Macon, Ga.

He then attended Southeastern Seminary at Wake Forest and earned his Bachelor of Divinity Degree. Following that he attended General Theological Seminary in New York City for a year of graduate work.

Mr. Moore is married to the former Anne Cadenhead of LaGrange, Ga., and their daughter Emori Anne was born Aug. 25, 1962.



New deacons lined up for their picture after the ordination service. Left to right, they are; Samuel K. Frazier, Jr., Daniel W. McCaskill, Hugh B. Craig, Samuel M. Moore and C. Phillip Craig.



The service ends

Orphanage Has Big Plans For the Next Few Years

Have you heard the latest that is going around about the Thompson Orphanage? Thompson Orphanage is planning to make as much progress in the next 75 years as it has in the past 75 years.

It is no secret that within 75 years the Thompson Orphanage progressed from an old rundown wooden shack where each night five children slept on cold floors. They washed out their dirty clothes in lard buckets and then were fed on the left-overs of the town market place.

Today there is an institution of 70 children who sleep soundly within five homey cottages dreaming of the strawberry shortcake that was theirs for supper and of the big fish just waiting to be caught in the farm pond after the after school chores are done.

Yes, it's no secret for it's something to be proud of and all Episcopalians of the three Dioceses of North Carolina should be proud because they all have had a part in these 75 years of progress.

However, you can rest assured that the people who have made Thompson Orphanage what it is today are not going to be content to sit back resting on their laurels admiring their handiwork. The years ahead of these men are going to be just as busy as the years past.



Bishop Fraser and Orphanage friend

Before you can really get the picture of just what is ahead, you first have to know how things are right now. As of this publication this is the way things stand: The institution is located on 10 acres of land very near the heart of Charlotte and consists of 11 buildings all of which are very old and expensive to maintain. Within three years East Third Street is to be extended and will come right through the middle of the institution taking with it about five of its 11 buildings.

The Charlottetown Mall Corp. has leased forty acres behind the Orphanage and also the property on which the institution presently stands when it becomes vacated. The rent from this property is earmarked for building cost when the institution moves to its new location in about three years.

The Orphanage, with the assistance of a small group of men, has accumulated 422 acres of valuable farm land two and one-half miles east of the city limits. On the farm is a modern equipped dairy (milking 37 cows), 25 beef cattle, 76 hogs, 700 laying hens and plenty of land for hunting, fishing and hiking.

Over the past years an Endowment Fund has been accumulated, the interest of which provides over 50 per cent of the operating funds of the institution twenty per cent of the operating costs come from the Duke Endowment, social security payments (Aids To Dependent Children), payments from families and miscellaneious gifts and the remaining 30 per cent of the operating cost is provided by the church's annual Thanksgiving Offering.

The staff of Thompson Orphanage consists of the superintendent; the superintendent's wife, who is Director of Cottage life; the assistant Superintendent; six cottage mothers; an Infirmary nurse; dining room personnel, farm personnel, and clerical staff — a total of 23 employees all told. The present staff and facilities can accommodate a maximum of 75 children.

Thompson Orphanage must move within the few years, calling for a considerable expenditure of money. The superintendent and his wife after 22 years of service, are approaching retirement age. In view of these facts the Board of Managers of Thompson Orphanage believe that it would be sound planning to retain an outside consultant to survey the present situation of the Orphanage and to recommend future policies and program as guide lines for future development.

This survey was conducted by Howard W. Hopkirk, one of the country's leading authorities in the field of child care, in conjunction with a committee appointed by the Bishops of the three Dioceses of North Carolina. The best way to describe the anticipated program of Thompson Orphanage over the next few years is to summarize briefly the major recommendations of this survey:

The children entering institutions today are coming from a much different home situation than those entering some 20 or even 10 years ago. At one time nearly all the children coming to the institution were either orphans or half-orphans. Today the greater part of the children coming to us are from broken homes. This fact is not peculiar to Thompson Orphanage, but is the trend across the nation.

A partial explanation of this trend can be attributed to the Social Security Act, specifically Aid To Dependent Children, which has provided a source of funds for the surviving parent or relatives to care for their half and full orphaned children.

Another contributing factor in this decline of orphaned children in the institution is the increased services of adoption agencies in placing these children for adoption. There can be quite a difference in children who are orphans or half orphans and children who come from broken homes. Children who are orphans may well come from sound and responsible homes so that when they come to an institution they maybe well grounded and adjusted.

On the other hand, children coming from broken homes are soldem well adjusted. They have, in most cases, been reared in an unstable and insecure environment by parents who were too busy with their own problems and

elfish pursuits to give much in the ay of affection and security to their hildren.

Where once institutions centered on ne child only they now by necessity ust become family centered. No last- ng solution to the problems of children rom broken homes can be worked ut apart from the family as a whole. his brings us to a second recommen- ation of the survey.

The institution will become family entered with family rehabilitation as ne guiding theme. Seldom are chil- ren from broken homes released by eir parents for adoption. However, hildren from broken homes do have mother and or a father to which ey can return if and when the family an be rehabilitated to resume and ccept the responsibilities that a family as one to another. Short of a miracle is kind of rehabilitation does not ccur spontaneously. It requires the elp of skilled professional case work- rs.

The institution will develop a social ervice department staffed with trained rofessional case workers. As the staff egins to function properly it is ex- ected that the average length of stay er child will decline. Intense work ith the families and relatives of some f the children already here may mean at some will be returning to a home.

However, the time to begin working ith the families of children from roken homes is even before they are dmitted to the institution. Some fami- es with help maybe able to function gain as a responsible unit within a ew short months; without help it might e years or maybe never.

Within the next year, Thompson Orphanage hopes to develop some 30 boarding homes throughout the state for the care of children of all ages.

Plans are to use as many Episcopal homes as can be found.

If you are interested in becoming foster parents, contact Mrs. Mary M. Wunder, Director of Social Service, Thompson Orphanage, 1130 E. Fourth Street, Charlotte, N. C.

However, it should be hastily added, that even with the best of help many families will, unfortunately, never make the grade and their children will remain in the care of Thompson Orphanage until they graduate from high school or college and are out on their own.

The institution will develop a multiple service program, flexible to the needs of the individual families. The children and families coming to the Thompson Orphanage are as different as one's own fingerprints are to another's. They have their own individual needs, strengths, and weaknesses. Their home situation, though the pattern maybe a familiar one, is always quite different.

It doesn't take a child-care specialist to realize that it doesn't make good sense to say "no matter what your problem is, or what your individual needs are, we have only one solution — institutional care."

A key concept then must be flexibility. We must evaluate the needs of the individual children and their families, then develop a plan of services which will be the most beneficial, keeping always in mind that as children and families grow or slip in their adjustment, needs must be revaluated and services altered accordingly. For some children group care at the institution might well be indicated. Children from broken homes often need an environment which has set routines, rules and regulations provided by strong, dependable adult supervisors.

Often these children need an impersonal environment which does not require that they establish close personal relationships. On the other hand, some children come to us so deprived of both love and affection that group life would not help them and foster homes seem better suited. In a foster home they can, in a family setting, receive the individual care and attention which they have been deprived.

Most children coming to us are a combination of all these things in varying degrees. They are not only deprived individually but have been left to mature in a world of very few controls and know little or nothing of the rules of society.

Sometimes a combination plan of group care and foster home care may be indicated, i.e., first, a period of group care followed by a foster home or visa versa. The idea here is flexi-

Continued next page

Mary Wunder Joins Staff Of Orphanage

Mrs. Mary M. Wunder joined the staff of Thompson Orphanage in mid-July as its Director of Social Service. She assumes full responsibility for intake, social casework, and planning for discharge, phases of the work of Thompson Orphanage which will assume new proportions as this institution moves increasingly into the area of rehabilitation.

Mrs. Wunder moved to Charlotte from Winston-Salem where she had been Chief Probation Officer for children in Forsyth County since 1950. Formerly under the County Department of Public Welfare, and since 1959, attached to the newly-created County Domestic Relations court, Mrs. Wunder and her staff of nine social workers were responsible for all abandoned, neglected, delinquent and pre-delinquent children.

She supervised the making of all custody recommendations, and studies and plans for family rehabilitation for all children under court jurisdiction. This work involved extensive experience in adoption and foster home placement of children.

After she got her A.B. degree from Berea College in Kentucky, Mrs. Wunder received her Master of Social Work degree from the University of North Carolina. She is a charter member of the National Association of Social Workers. She moved to Charlotte with her mother, Mrs. Zoe Martin, and her 15-year-old daughter, Gayle.



Mrs. Mary Wunder

Women to Hear Pair from Panama Speak

Episcopal Churchwomen will hear two churchwomen from the companion Diocese of Panama at their fall district meetings.

Mrs. William Robertson, new president of the Panama District Churchwomen and Mrs. Lemuel B. Shirley a former president of the group, will be the visitors from Panama.

Mrs. Robertson is wife of the commanding officer of the U. S. Air Base in Panama. Mrs. Shirley is married to an arch deacon and was a delegate to the triennial meeting in Detroit last year.

Following is a schedule of the fall district meetings.

October 9, morning, St. Timothy's, Raleigh, for districts of Wake, Edgecombe and Granville. This meeting will be continued at 8 p.m. in Christ Church, Raleigh.

October 10, St. Stephen's, Durham for districts of Orange and Richmond.

October 16, St. Paul's, Thomasville for district of Guilford.

October 17, St. Luke's, Salisbury fo district of Forsyth and Rowan. This i a night meeting.

October 18, St. Christopher's, Char lotte for the Mecklenburg district.

All the morning meetings begin at 1(or 10:30 o'clock with Holy Commun ion. The meetings last through lunch.

Orphanage

Continued from page 5

bility so that individuals can be helped in the way best suited to them.

Foster homes will be developed as they are needed. It is important to make clear at the outset of this new service that foster homes will never replace the need for institutional group care. Those who try to say that one type of care is superior to the other are both shortsighted and uninformed. Both types of care meet different needs and are equally necessary and important.

The development of a foster home program will allow us to render services which heretofore we could not even consider. Presently Thompson Orphanage does not care for children below school age. Experience has proven that children below six years of age simply do not do well in a group environment.

Small children need far to much individual attention than can be given in an institutional setting. In the past we have by necessity had to split or separate families — now we will be able to help keep families together. We will have a service for families with small children. It is not unusual to place an entire family in a foster home. An interesting sidelight is that on a "per child, per day basis" foster home care is no more expensive than institutional care.

In the near future Thompson Orphanage with the advice of the bishop of each diocese will develop group homes in both the Eastern and Western Diocese of the state to be located in a town of their choice.

Though Thompson Orphanage serves the entire state of North Carolina the greatest portion of its clients come from Mecklenburg and neighboring counties. The fact that the Charlotte area is the most densely populated area in the state partially explains this. However, the main explanation lies in the simple fact that the Thompson Orphanage facilities are closer and more available to the families of neighboring counties.

It is very difficult for families who live at the far ends of the state to visit their children on the Orphanage grounds with any regularity. Close and frequent personal contact between children and their families is an important factor in their eventual rehabilitation.

In addition to foster homes Thompson Orphanage plans to close this distance gap by extending itself over the state through the use of group homes. A group home is a home purchased or built by the institution in an established neighborhood not unlike the surrounding homes, but designed to meet its own special needs.

In this home, will be placed foster parents (married couple). the children will be a mixed group of both boys and girls of all ages probably not more than nine to ten in a home. The children will play with the children in the neighborhood, go to the school around the corner and become members of the neighborhood Episcopal Church.

Children in these group homes will have many of the advantages of both foster home care and group care in as normal and natural a situation as can be provided.

Case workers will visit these homes on a regular basis to work with the children and their families. They will supervise the foster homes developed in these areas using the group home as their base of operation. These case workers will ride the circuit in much the same way as did our ministers o old.

That's the picture of the futur boiled down to its bare essentials. Th years ahead are going to be busy.

The Episcopal Church along wit the other Christian churches can tak pride in the fact that they have clun to their responsibilities in the chil care field even though all other area of welfare have slipped away fro them.

What better area of responsibilit could they have maintained than th care of children? Most of the childre coming to Thompson Orphanage hav no church affiliations and have ha little or no Christian education. Wha an opportunity for these children t learn about God and what an oppor tunity for the church to plant the see of Christianity in these children.

It's good that the churches hav recognized and accepted their respon sibility. This very day there are 3,04(children in institutional care in Nort Carolina, 1,921 of these children ar in care provided by Christian churches

During Thompson Orphanage' seventy-five years of ministry, 1,19 children have been cared for; of thes many have been baptized and many confirmed. This is mission work pur and simple.

The years ahead certainly look bright and exciting for there is so much to be done and so much more to learn about child care; however, it is rathe sobering when we pause to realize that no matter how much we learn or how much progress we achieve in child caring technology, what we are doing is still inadequate. We have learned the hard way that there is no substitute for one's own family and that even a second rate own family is better than a first rate substitute.

Preaching and Teaching Mission is Scheduled To be Held in Raleigh

RALEIGH—Three of the Nation's outstanding witnesses for Christianity will lead a preaching and teaching mission here this fall under sponsorship of the Episcopal Churches of Raleigh.

The speakers will be Mrs. Gertrude Behanna plus Dr. and Mrs. Samuel M. Shoemaker. The dates are September 27 and 28 for Mrs. Behanna and October 14-17 for Dr. and Mrs. Shoemaker. Capacity crowds from a wide area are expected to attend the sessions.

Mrs. Behanna will open the mission at 8 p.m. on September 27 at the Church of the Good Shepherd. She will speak at the same hour at St. Timothy's on September 28. Mrs. Behanna is the authoress of *The Late Liz,* a personal story of sin and salvation.

Dr. Shoemaker will speak on "Faith At Work" at Christ Church here at 8 p.m. October 14, 15 and 16 and also at 11 a.m. on October 14. Rector of Calvary Church at Pittsburgh, he is a frequent speaker on the Protestant Hour radio program. His books include *With Fire and the Holy Spirit* and *Revive Thy Church Beginning With Me.*

Mrs. Helen Shoemaker will conduct a school of prayer daily at St. Michael's from 10:30 a.m. until 12:30 p.m. on October 15, 16 and 17. Her theme will be "Lord, Teach Us To Pray". "Personal Prayer" will be the topic at the first day's session, "Group Prayer" on the second and "Worship" will be her topic on the final day. Mrs. Shoemaker has written *Power Through Prayer Groups.*

George E. London of the Church of the Good Shepherd heads a committee planning the fall mission. Other members are: Mrs. Alex B. Andrews, Church of the Good Shepherd; Mrs. A. R. Smith and the Rev. George B. S. Hale, St. Timothy's; Mrs. Joseph W. Yates and Mrs. F. Durant Bell, St. Michael's; and Mrs. Wimbert M. Gardiner and Ben F. Park, Christ Church.



Mrs. Gertrude Behanna



Mrs. Samuel Shoemaker



Dr. Shoemaker

Three Leading Witnesses Featured During Mission

Who's Who at '802'

A brief listing of people to know and dates to remember in this important church year

Executive Council Department Heads

Christian Education, the Rev. Thomas R. Thrasher.

Christian Social Relations, the Rev. Eugene Bollinger.

College Work, Chairman, Bishop Fraser, Executive Secretary, the Rev. Joseph N. Green, Jr.

Finance, A. Freeman Edgerton.

Institutions, the Rev. John C. Mott.

Missions, Chairman, Bishop Fraser, Executive Secretary, the Rev. William M. Latta.

Promotion, the Rev. James D. Beckwith.

Long Range Planning, the Rev. Thom W. Blair.

Heads of Committees and Commissions

Standing Committee: The Rev. Carl F. Herman, 2105 W. Market St., Greensboro, N. C.

Executive Council: The Bishop

Board of Examining Chaplains: The Rev. Moultrie Guerry, D.D., St. Mary's Junior College, Raleigh

Trustees of the Diocese: The Bishop

Trustees of The Francis J. Murdoch Memorial Society: The Rev. James D. Beckwith, 1520 Canterbury Rd., Raleigh, N. C.

North Carolina Episcopal Church Foundation; Mr. Norman A. Cocke, 816 Harvard Pl., Charlotte, N. C.

Home for the Ageing: Mr. H. T. Cosby, 661 Hempstead Pl., Charlotte N. C.

Deputies to Provincial Synod: The Rev. John C. Mott, Holy Trinity Greensboro, N. C.

Committee on Constitution and Canons: Mr. Henry C. Bourne, Tarboro, N. C.

Committee on the State of the Church: The Rev. Charles R. Greene P.O. Pox 653, Pittsboro, N. C.

Committee on New Parishes: The Rev. Martin R. Tilson, 1623 Carmel Rd., Charlotte, N. C.

Committee on The Church Pension Fund: Mr. John B. London, 518 Hermitage Rd., Charlotte, N. C.

Committee on the Convention and Dispatch of Business: The Rev. L. Bartine Sherman, 403 E. Main St., Durham.

Committee on Credentials and Elections: The Rev. Peter C. Robinson, 3415 Wilshire Dr., Greensboro, N. C.

Committee on Church Music: The Rev. O'Kelley Whitaker, 211 N. Church St., Salisbury, N. C.

Committee on Armed Services: The Rev. William M. Latta, P. O. Box 212, Louisburg, N. C.

Committee on Racial Subjects: The Rev. B. Daniel Sapp, 120 E. Edenton St., Raleigh, N. C.

Committee on Structure and Organization of the Diocese: Mr. D. E. Hudgins, Jefferson Standard Building, Greensboro, N. C.

Committee on Companion Diocese: The Rev. Floyd W. Finch, Jr., 2701 Park Rd., Charlotte, N. C.



Group Meeting Dates

Executive Council

October 19, 1962
January 29, 1963
February 25-26, 1963
April 2, 1963
June 11, 1963

Standing Committee

September 4, 1962, at the Terraces
December 6, 1962
February 14, 1963
April 18, 1963

Executive Committee of the Foundation

September 11, 1962
December 13, 1962
March 21, 1963
April 25, 1963

Department of Missions

November 27, 1962
February 1, 1963
April 9, 1963

The Department of Missions will meet on request to process loans and building plans.

Save this page for future reference

Christian Ed"

Rev. E. B. Jeffress Takes New Position In East Carolina

The Rev. Edwin B. Jeffress, Jr., Dio-san Director of Christian Education this Diocese since 1952 and Director Camps and Conferences, recently as-med his new duties as Director of eligious Education for the Diocese of st Carolina. He and his wife, Harriet d their three children will make their me in Kinston, N. C.

In commenting on the work of the v. Mr. Jeffress, Bishop Baker said: lothing has taken place in the life the Church in our generation with ore significance than the revolution the field of Christian Education. For years, Edwin B. Jeffress interpreted s new set of values to those that had s to hear and he did it well. He was t blinded to mistakes that were made d he sifted out the chaff from the eat."

After graduation from high school in eensboro, the city of his birth, The v. Mr. Jeffress attended the Univer-y of North Carolina where he was nted the Bachelor of Science degree 1938.

In 1941, he graduated from the Gen-al Theological Seminary in New York. uring the course of his ministry in the ocese of North Carolina, he served at inity, Mt. Airy and Galloway Me-orial in Elkin, St. Mark's, Mecklen-rg County, All Saints, Concord, rist Church in Albemarle, St. Peter's, ovall and St. Stephen's at Oxford.

He was a delegate to Provincial nod every year that it met from 1951 . On the national level, the Rev. Mr. ffress served on the Committee for mps and Conferences of the National epartment of Christian Education.

He was chairman of the Directors Section of the Annual meeting of Religious Education Leaders under the sponsorship of the National Council of Churches and was also a delegate from the Episcopal Church on the National Council of Churches Division of Camps and Conferences.

". . . anyone who is given the opportunity of being near him shares a rare degree of his essentially Christian character. Such as he work quietly, but well. If you want to know the extent of his influence on the life of the Diocese, you will have to talk to the Chairmen of Christian Education of our Woman's Division, with the devoted men and women who have given their time and talents to the Diocesan and District Youth Programs, with the clergy who have made it possible for the Vade Mecum Camp and Conference program to move through season after season with quiet effectiveness. Most of all you will talk to the people who have been on the permanent staff of Vade Mecum each summer. Many of them are now serving as clergymen in the Diocese, and many are growing up to become devoted leaders among the laity of the Diocese." — From the address of Bishop Baker to the 1959 Diocesan Convention.

The Rev. Mr. Jeffress was known to many at Vade Mecum as "Mr. Ed" and several years ago someone commented that the name often given to his field of service was also a good description of the man — "Christian Ed." His ministry in this Diocese will be remembered gratefully by many whose lives have been touched and shaped by education in Christ.

Sewanee Gets Ford Money

The University of the South at Sewanee, Tenn., is one of five schools in the country receiving maximum grants recently announced by the Ford Foundation. Sewanee's share of the matching grant may go as high as $2.5 million.

Under the grant, the foundation will match each $3 gift to Sewanee with one more dollar. A few days prior to the grant by Ford Foundation, the Sewanee Board of Trustees met and approved a $10 million campaign for the university.

Dr. Edward McCrady announced the initial grant from Ford will be received this fall and will be spent as follows:

$125,000 for faculty and staff salary increases and benefits;

$50,000 for library plans and specifications;

$100,000 for faculty and married student housing;

$100,000 for student scholarships;

$280,000 for an undergraduate dormitory.

At the trustee meeting, the board also gave continued support to the administration efforts implementing a 1961 trustee action on student admissions.

Mr. John Ransom urged early application of students to the University . . . not later than March 1st of each year. The university continues to receive many more times applications for admission than it can accommodate, Ransom said.

Memorials Given To Vade Mecum's Chapel of Thanks

The following memorials have been given to the Chapel of Thanks, Vade Mecum.

New altar—in memory of Hoyle Beam.

New cross—in memory of Bishop Penick.

Chalice, paten and ceborium—in memory of Sara (anonymous gift).

Pair of vases—in memory of Walter Alston of Henderson.

Single vase—in memory of George Miller.

Pair of candlesticks—in memory of Howard Woodruff of Charlotte.

Processional cross—in memory of Willie Jones Long III.

Can Episcopal TV Get Airborne

Telstar is orbiting in space. Intercontinental television is a reality. And Episcopal television hasn't gotten off the ground.

Right now — this instant — industry and government are working day and night to improve, discover, to grow, working to add still newer dimensions to America's business, government and military communications.

What of religious television?

The Missouri Lutherans have their program, "This is the Life"; United Lutherans have "David and Goliath"; the Roman Catholics have "The Christophers"; the Baptists have "The Answer."

What of Episcopal television? The Episcopal Church is the only major Church that does not have a major television program. And we may have ONE REACH ONE if — if we are willing to support it.

TRACK 13, first film of the 13-week ONE REACH ONE series, was premiered at General Convention where it received solid endorsement. It continues to receive the same enthusiastic response each time it is shown. Governor LeRoy Collins, President, National Association of Broadcasters, called it "superb," complimented its interesting content, professional production and the way Episcopal identification is handled. An advertising agency executive said, "Track 13 is as good as any network television I have ever seen, better than most." A layman who just completed a six year term on the Department of Promotion of the National Church said, "It is my considered opinion that this television series will produce more spiritual progress per dollar spent than any other project in the Church with which I am familiar." Bishop Louttit of South Florida said, "It is my considered opinion based on a study of the initial film that this television series can be the most important breakthrough of the Episcopal Church in our generation."

The first film, TRACK 13 has been produced. It has been rated excellent. Being researched are more than enough stories for twelve additional films to complete the series of thirteen, the minimum required to get ONE REACH ONE scheduled on TV stations. What's holding us up? Money.

Television is expensive. It cost the Episcopal Radio-TV Foundation $30,000 to produce TRACK 13. It is paid for. The twelve additional films will cost $30,000 each. The Episcopal Radio-TV Foundation, which has no income except from contributions, is seeking funds to produce twelve more films. Then ONE REACH ONE will be scheduled on television stations across the country.

Results so far are encouraging: Gifts large and small are being received almost daily at the Foundation's Atlanta offices. One individual contributed $30,000. One parish of 1,800 communicants pledged $30,000 payable in 1963. Two Fourth Province Dioceses promised $60,000 each. One small Mission in the northwest pledged $10.00 per year for five years.

Progress is being made, but there is still a long way to go. You can help get Episcopal television off the ground. How?

1. *Inform* yourself, your parish, your Churchwomen about the ONE REACH ONE Series.

2. *Inspire* them to give by making your personal contribution first.

3. *Invite* them to give.

Further information and help in arranging a program on ONE REACH ONE may be obtained from the Episcopal Radio-TV Foundation, P. O. Box 11711, Atlanta 5, Georgia. Checks should be made to the Foundation. Contributions are tax deductible, of course.

So far in 1962 the following individuals and organizations in the D cese of North Carolina have con buted to the Episcopal Radio-T Foundation:

Frank B. Marsh, Salisbury; M Bertha L. Hellen, Raleigh; Amos Phillips, Greensboro; Mrs. Joseph A. Osborne, Charlotte; H. T. Cosl Charlotte; Diocesan Churchwom Mrs. Margaret E. Deity, Spray; M and Mrs. Francis O. Clarkson, Ch lotte; W. G. Thomas, Charlotte; J Richard Saleevy, Raleigh; Mrs. L. Griffin, Lewiston; Henry T. Cla Tarboro; T. C. Heywood, Charlo Dr. James F. Marshall, Winst Salem; Mrs. Beatrice V. Tyson, D ham; W. E. Gaines, Winston-Sale Mrs. Flora Pearl Cobey, Charlo Thomas T. Jones, Durham; M Hilda E. Ruggles, Southern Pines; R mond Glaser, Charlotte; Mrs. Rich D. Coonen, Charlotte; Churchwom St. Luke's, Durham; Capt. C. A. P mer, Salisbury; John McGwigan, H field; Mrs. Eugenia T. McKenzie, L rinburg; Churchwomen, All Sain Concord; Charles F. Blanchard, H leigh; Mrs. Jane T. Parker, Roc Mount; T. C. Griffin, Sanford; Chur women, St. Timothy's, Wilson; C. Durham, Monroe; Elizabeth P. Br ford, Raleigh; Mrs. Jane P. Seagrav Raleigh; Miss Grayce McLean, H leigh; A. W. Fanjay, Statesville; M Barbara Wright, Raleigh; Mrs. M Alice Rundles, Durham; Mrs. He C. Onley, Durham; C. R. Dillingha Charlotte; Mrs. Anne B. Smith, D ham; Constance S. Young, Durha The Rev. Dudley Colhoun, Jr., Winst Salem; Mrs. John H. Cochran, Gree boro; James A. Boyer, Raleigh.



See for Yourself

Those interested in seeing the pi film for TRACK 13 may do so by c tacting:

The Rev. Martin R. Tilson
St. John's Episcopal Church
1623 Carmel Road
Charlotte, N. C.

A number of women in the Dioc saw the film at an Episcopal Chur women meeting at Vade Mecum t past summer. . . . Most said they joyed it.

Sept. 26 Set As Quiet Day

Quiet Day for the Episcopal Churchwomen will be observed September 26 in a number of churches throughout the diocese.

It is hoped that every woman in the diocese will find time to attend this early event.

Clergy leaders and churches where the observance will be held are:

Edgecombe, Trinity Church, Scotland Neck, the Rev. James P. Beckwith.

Forsyth-Rowan, Galloway Memorial Church, Elkin, the Rev. Thomas A. Thrasher.

Granville, Holy Innocents Church, Henderson, the Rev. Daniel Sapp.

Guilford, All Saints', Sedgefield, the Rev. John Spong.

Mecklenburg, St. Andrew's Church, Charlotte, the Rev. O'Kelly Whitaker.

Orange, St. Philip's Church, Durham, the Rev. Moultrie Moore, Jr.

Richmond, Emmanuel Church, Southern Pines, the Rev. John Gray.

Wake, the Church of the Good Shepherd, Raleigh, the Rev. Earle Fisher.

Keeping Track Of the Bishops

September

3 **Thomasville,** St. Paul's 11 am (the Bishop)
Fork, Ascension 3 pm (the Bishop)
Asheboro, Good Shepherd 8 & 11 am (Coadjutor)

4 **Raleigh,** St. Michael's Men's Club 6 pm (Coadjutor)

5 **Chapel Hill,** Long Range Planning Committee 1 pm (both Bishops)

0 **Winston-Salem,** St. Stephen's 11 am (Bishop)
Leaksville, Epiphany 11 am (Coadjutor)

October

-3 **Southern Pines,** Terraces, Deacon Conference (Coadjutor)

7 **Laurinburg,** St. David's 9:30 am. (the Bishop)
Hamlet, All Saint's 11 am (the Bishop)
Cary, St. Paul's 9:30 am (Coadjutor)
Fuquay, Trinity 11:15 am (Coadjutor)

11 **Raleigh,** St. Augustine's Board meeting

14 **Salisbury,** St. Matthew's (Rowan County) 9:30 am (the Bishop)
Kannapolis, St. James' 11 am (the Bishop)
Cooleemee, Good Shepherd 5:30 pm (the Bishop)
Williamsboro, St. John's 11 am (Coadjutor)
Durham, St. Philip's Choir Festival 8 pm (Coadjutor)

8-19 Ladies from Panama will be guests of the Diocese

16 & 17 College Chaplains and College Workers Conference (Coadjutor)

19 **Raleigh,** Diocesan Headquarters, 11 am Executive Council (both Bishops)

From the Bishop Coadjutor

On the Anglican Congress

The Spirit of God is moving in the Anglican Communion in a fresh and vital way. As a result, the Anglican Communion enjoys a clearer relation between its Catholic and Apostolic faith and its responsibility in the ecumencial movement. There is also a new and enlightened understanding of the basic areas of the life situation from the standpoint of a biblical theology.

These hopeful and encouraging signs are documented in nine short essays in a small book—"The Church in the 60's", edited by the Reverend P. S. Jefferson, S.T.M., with a Foreword by the Archbishop of Canterbury, a Preface by the Presiding Bishop and published by the Seabury Press. This book is only a foretaste of the Anglican Congress which is to meet in Toronto in 1963, which will be dealing with the frontiers that face the Church and the issues with which the Church is directly engaged in our time.

I commend this book to every clergyman and to every lay person in the Diocese of North Carolina. It is not only worth reading—it is MUST reading. It is written simply enough so that everyone can profit from it and it is profound enough to stir the most brilliant among us.

For those who are looking for a text book for a study group, I can recommend nothing at the moment that will be more stimulating and provocative. It will not only prepare us for the Anglican Congress which will develop further and in greater detail the subjects which are presented in this book, but it will keep us abreast of some of the best thinking of our Church.

The Anglican Congress is to the Whole Church what the Lambeth Conference is to the Bishops. We will be represented by the Reverend Thomas J. C. Smyth, rector of the Church of the Good Shepherd, in Rocky Mount, and Dr. Sydenham B. Alexander, of Chapel Hill. It is my hope that they will have every opportunity when they return from the Anglican Congress to bring the fruits of the thinking of that Congress to the members of this Diocese.

It may well be that this will be one of the greatest gatherings of Anglicans in our time. It may well be that new light will be thrown on some of the most important issues of our time. I hope that the members of the Church in this Diocese will not fail to take advantage of these men who will be their representatives in Toronto.

If this small book, "The Church in the 60's", is in any sense a foretaste of what is to take place at the Anglican Congress, we will not only be proud of our Anglican Communion but the lives of each one of us will be enriched. We will not only understand our Church as a bridge between the Catholic and Protestant bodies but as a bridge which over-arches people in their economic, social, racial, and political differences and also as a Church which bridges the span of time from our Lord's Day to the present.

We will find ourselves a Church which has avoided the temptation to "accommodate ourselves so uncritically to the prevalent culture as to lose our identity as 'the people of God'," and which has refused to "encapsulate ourselves so uncritically within an archaic culture as to become unintelligible and irrevelant to the 'people of this world'."

As rightful anl prideful members of the Anglican Communion, let us prepare for the Anglican Congress by reading "The Church in the 60's".

Faithfuly, in Christ,
THOMAS A. FRASER

Report of the Diocesan Treasure for Parishes and Missions

January 1 through June 30, 1962

	(1) Episcopal Maintenance		(2) Church's Program		
	Assess.	*Pd. to Date*	*Quota*	*Accept.*	*Pd. to D*
Albemarle, Christ	$ 550.76	$ —0—	$ 1,626.56	$ 1,626.56	$ —0
Ansonville, All Souls	147.90	147.90	467.64	467.64	467.
Asheboro, Good Shepherd	736.00	376.00	2,469.26	2,469.26	869.
Battleboro, St. John's	144.45	36.21	508.83	508.83	127.
Burlington, Calvary	170.87	20.00	593.86	—0—	—0
Burlington, Holy Comforter	1,430.76	725.38	5,564.34	5,564.34	1,391.
St. Athansius	—0—	12.55	—0—	—0—	55.
Cary, St. Paul's	194.75	97.75	479.90	479.90	239.
Chapel Hill, Cross	2,348.75	1,248.75	8,111.58	8,111.58	4,040.
Church of The Holy Family	935.88	390.00	3,268.47	3,300.00	1,375.
Charlotte, Chapel of Hope	553.30	269.40	1,806.72	1,806.72	939.
Christ	6,705.16	2,238.37	21,957.53	21,957.53	7,322.
Holy Comforter	2,450.54	1,225.20	8,705.32	8,705.32	4,352.
St. Andrew's	1,262.58	722.64	3,700.38	3,700.38	1,850.
St. Christopher's	131.11	65.56	337.72	337.72	168.
St. John's	1,584.16	673.81	4,564.74	4,564.74	1,507.
St. Mark's	581.68	290.84	2,119.87	—0—	200.
St. Martin's	4,088.87	1,703.76	14,692.43	14,692.43	6,471.
St. Michael's and All Angels (A)	1,320.41	—0—	1,726.85	1,726.85	—0
St. Peter's	3,687.23	1,843.63	12,664.72	12,664.72	6,332.
Cleveland, Christ	321.92	160.96	1,472.48	1,472.48	736.
Concord, All Saints	890.78	198.64	2,965.93	2,965.93	247.
Cooleemee, Good Shepherd	206.73	68.97	726.96	726.96	242.
Davidson, St. Alban's	85.28	21.75	272.75	272.75	68.
Durham, Ephaphatha (A)	239.36	—0—	200.47	200.47	—0
St. Andrew's	207.97	—0—	658.27	658.27	—0
St. Joseph's	599.38	600.00	2,145.06	—0—	—0
St. Luke's	868.60	434.30	2,362.65	2,362.65	1,181.
St. Phillip's	2,802.90	1,401.45	10,252.14	10,252.14	5,126.
St. Stephen's	621.66	—0—	1,650.31	1,650.31	1,650.
St. Titus	251.33	104.75	879.77	879.77	366.
Elkin, Galloway Memorial	398.30	231.46	886.79	886.79	706.
Enfield, Advent	398.08	—0—	1,424.53	1,050.00	—0
Erwin, St. Stephen's	640.43	320.20	2,189.75	1,200.00	600.
Fork, Ascension	76.09	38.05	282.05	282.05	141.
Fuquay Springs, Holy Trinity	258.66	129.33	664.98	664.98	332.
Garner, St. Christopher	103.99	—0—	253.91	253.91	—0
Germanton, St. Phillip's	14.93	14.93	47.53	47.53	47.
Greensboro, All Saints	297.66	148.86	747.01	747.01	373.
Holy Trinity	4,529.61	2,264.76	16,089.10	16,089.10	8,044.
Redeemer	212.74	53.19	758.82	758.82	189.
St. Andrew's	2,576.76	2,576.76	9,189.39	9,189.39	3,789.
St. Francis'	1,357.14	339.28	4,316.19	4,316.19	1,079.
Halifax, St. Mark's	196.48	—0—	679.76	654.76	—0
Hamlet, All Saints	262.21	150.00	896.71	896.71	450.
Haw River, St. Andrew's	177.76	177.76	616.00	616.00	256.
Henderson, Holy Innocents	1,776.05	888.05	6,156.48	6,156.48	3,078.
Resurrection (A)	221.11	—0—	72.80	24.00	12.
St. John's (AI)	567.34	75.00	836.38	500.00	41.
High Point, St. Mary's	2,415.54	1,207.77	8,218.44	8,218.44	2,183.
Hillsboro, St. Matthew's	532.29	—0—	1,883.66	1,367.71	—0
Iredell, St. James'	81.46	81.46	301.83	301.83	201.
Jackson, Church of Saviour	168.09	84.04	616.56	616.56	308.
Kannapolis, St. James'	452.79	102.39	1,318.53	1,318.53	109.
Kittrell, St. James'	23.41	—0—	76.92	76.92	—0
Laurinburg, St. David's	144.35	84.35	493.23	493.23	253.
Lawrence, Grace (AI)	119.89	26.31	113.69	113.69	50.
Leaksville, Epiphany	600.99	250.37	2,018.19	2,018.19	840.
St. Mary's	134.99	67.50	477.20	477.20	238.
Lexington, Grace	658.87	329.46	2,388.96	2,388.96	1,194.
Littleton, St. Alban's	126.49	126.49	438.32	438.32	138.
St. Anna's (AI)	494.33	—0—	56.08	56.08	—0
Louisburg, St. Mathias (A)	35.63	—0—	145.31	90.00	—0
St. Paul's	448.30	196.00	1,600.98	1,600.98	680.
Mayodan, Messiah	241.40	198.00	790.81	790.81	180.
Milton, Christ	23.01	23.01	93.49	93.49	93.
Monroe, St. Paul's	735.40	186.00	2,491.61	2,491.61	624.
Mooresville, St. Matthew's	86.89	21.73	327.95	327.95	81.
Mount Airy, Trinity	675.58	337.80	2,323.68	2,323.68	1,161.

	(1) Episcopal Maintenance		(2) Church's Program		
	Assess.	*Pd. to Date*	*Quota*	*Accept.*	*Pd. to Date*
orthampton, St. Luke's (A)	125.99	—0—	60.79	60.79	—0—
xford, St. Cyprian's	183.67	73.67	562.34	562.34	262.34
St. Stephen's	888.81	444.36	3,230.13	3,230.13	1,615.08
ttsboro, St. Bartholomew's	487.71	487.71	1,567.48	1,000.00	500.00
St. James'	439.93	8.45	51.40	51.40	51.40
aleigh, Christ	3,119.28	2,339.46	12,180.00	12,180.00	9,135.00
Good Shepherd	3,082.55	1,541.28	11,417.09	11,417.09	5,708.52
St. Ambrose	569.67	—0—	2,104.38	1,600.00	—0—
St. Augustine's	107.39	—0—	373.58	373.58	—0—
St. Mary's	64.96	64.96	207.43	207.43	207.43
St. Michael's	2,650.68	1,225.93	9,349.57	9,349.57	3,874.32
St. Timothy's	1,495.95	499.89	3,987.34	3,987.34	220.00
idsville, St. Thomas'	701.10	—0—	2,490.11	2,490.11	—0—
dgeway, Good Shepherd (AI)	142.95	—0—	84.57	84.57	—0—
ngwood, St. Clemment's	27.29	13.85	101.24	50.00	25.00
anoke Rapids, All Saints'	896.29	700.00	3,341.01	3,341.01	—0—
ckingham, Messiah	500.26	250.26	1,772.80	600.00	300.00
cky Mount, Christ	463.43	154.48	1,416.77	1,416.77	472.24
Good Shepherd	2,968.44	1,498.44	10,419.67	10,419.67	6,203.11
Holy Hope	77.15	—0—	342.88	342.88	—0—
St. Andrew's	535.69	267.86	1,479.14	1,479.14	739.60
wan Co., St. Matthew's	430.23	—0—	1,409.82	1,409.82	—0—
xboro, St. Mary's	144.09	144.09	668.13	668.13	280.00
lisbury, St. Luke's	2,592.97	1,299.49	9,026.13	9,026.13	4,513.08
St. Paul's	235.82	—0—	752.96	752.96	—0—
St. Peter's (AI)	130.58	—0—	108.43	—0—	—0—
St. Phillip's	82.33	—0—	257.25	257.25	257.25
nford, St. Thomas'	547.80	228.25	1,767.11	1,767.11	736.30
tterwhite, St. Simeon's (I)	51.36	21.12	46.23	46.23	15.40
otland Neck, Trinity	814.86	203.71	2,921.45	2,921.45	730.36
er City, St. Mark's (A)	99.22	—0—	194.76	30.00	—0—
ithfield, St. Paul's	668.86	334.44	334.42	2,410.82	1,004.60
uthern Pines, Emmanuel	1,696.26	848.16	5,877.58	6,000.00	3,000.00
eed, St. Mary's	75.09	75.09	292.75	292.75	292.75
ray, St. Luke's	748.75	342.32	2,568.99	2,568.99	856.35
atesville, Holy Cross	34.94	—0—	136.94	136.94	—0—
Trinity	763.49	200.00	2,756.41	2,756.41	400.00
oval, St. Peter's (I)	28.72	23.34	69.51	69.51	69.51
rboro, Calvary	2,192.71	1,096.36	7,498.14	7,498.14	3,749.08
St. Ignatius	31.72	15.86	134.96	134.96	69.10
St. Luke's	225.94	117.74	209.44	209.44	39.40
St. Michael's	250.98	125.46	993.67	993.67	496.80
omasville, St. Paul's	337.36	150.00	1,062.65	1,062.65	530.00
wnsville, Holy Trinity	66.21	66.21	230.34	230.34	230.34
adesboro, Calvary	546.22	546.22	2,106.46	2,106.46	1,706.46
ake Forest, St. John's	143.06	59.63	446.08	446.08	185.86
alnut Cove, Christ	186.06	—0—	593.80	700.00	—0—
arrenton, All Saint's	81.48	—0—	271.22	271.22	88.18
Emmanuel	785.54	395.54	2,730.52	2,730.52	—0—
eldon, Grace	417.09	208.49	1,525.63	1,525.63	512.07
lson, St. Mark's (AI)	1,448.31	43.00	235.34	235.34	—0—
St. Timothy's	1,662.09	1,062.09	6,182.60	6,182.60	3,182.60
inston-Salem, St. Paul's	5,468.60	2,734.26	19,801.31	19,801.31	9,900.66
St. Stephen's (I)	319.28	24.58	761.88	761.88	—0—
St. Timothy's	1,026.15	513.52	3,703.96	3,703.96	1,828.04
odleaf, St. George (I)	103.17	76.19	136.69	136.69	136.69
nceyville, St. Luke's (A)	75.24	—0—	113.56	113.56	—0—
TOTALS	$ 102,428.48	$ 46,334.64	$ 337,780.37	$ 328,266.92	$ 138,937.08

OTE from the Report of the Executive Council, 1960 Journal, p. 108 "Discussion of the matter of 'delinquent' parishes and missions, ., those who have over a period of time failed to accept or fulfill their share of the Episcopal Maintenance and the Church's Program nds, prompted the adoption of the motion to enforce Article IX, Section 6 of the Constitution of the Diocese which prohibits any rish or mission the privilege of voting in the Diocesan Convention when said parish or mission is in arrears in the payment of the iscopal Maintenance Assessment for three consecutive years. . . ."

) beside the name of a church means the assessment sum includes arrears—money due from past years.

The Episcopal Maintenance Fund covers the operating expenses of the Diocese. The amount assessed your church is determined by the necessary percentage of each church's operating budget to raise the total amount in the Diocesan Budget as passed by the Convention. The necessary percentage factor for 1961 is 8.48%.

The Church's Program Fund is the money you give for the spreading of the Gospel—to yourself, and to others. It is divided between the Diocese, the Province, the Nation, and Overseas Missions. The formula by which the amount of the quota for your church is determined is an average of the three amounts below:

1. For 1961—61.9% of your 1959 operating budget.
2. A per capita assessment of $5 for parishes, $2 for organized missions, and $1 for unorganized missions.
3. The average of the quotas for the immediate preceding 5 years.

The North Carolina DioSCENE

Four changes of cure have been made since the June issue of the CHURCHMAN appeared.

The Rev. Alexander B. Hanson came to this diocese from the Diocese of Western North Carolina. He is now in charge of St. Stephen's Church, Erwin.

Another clergyman from the Diocese of Western North Carolina is the **Rev. John W. Tucker.** He is now at the Church of the Messiah in Rockingham.

Moving within the diocese is the **Rev. Gary A. Verell.** He went from Calvary Chapel, Burlington and St. Andrew's Haw River, to St. Thomas's Church, Reidsville.

The fourth change also occurred within the diocese. It moved **Capt. Osborne Mauck,** C.A. from Chapel of Hope, Charlotte, to an assignment in the Department of Missions. Capt. Mauck will continue to live in Charlotte.

George Bason Gets New Business Post

George F. Bason, a Raleigh attorney, has been selected by a special committee of the Diocesan Executive Council to fill the post of Diocesan Business Manager.

Announcement of the selection was made early this month by the Rt. Rev. Richard H. Baker, Bishop of the Diocese.

Bason, a member of the law firm of Bailey and Bason, will assume his duties with the diocese on October 1. As business manager, he will be the first person to occupy such a position fulltime in the history of the diocese.



BASON

He is a native of Raleigh and graduated from the University of North Carolina with A.B. and LL.B. degrees. He is married to the former Doris Proctor of Raleigh and

Continued on page 16

The annual meeting at **St. John's Church,** Williamsboro, will be held on Sunday, October 14 this year.

The Rt. Rev. Thomas A. Fraser will be the preacher at the 11:30 a.m. service at the old church, located on NC 39, seven miles northeast of Henderson.

The sermon will be followed by a basket picnic and all interested persons are invited to come. Organizers of the meeting pointed out that the church now has a central heating plant, assuring a warm church in case of cool weather.

Dr. Lawrence F. London of Chapel Hill will preside at a short business meeting following the picnic dinner. Dr. London is chairman of the restoration committee for the church, the oldest in the diocese, dating back to 1757.

The Rev. and Mrs. Frederick W. Hoyt combined a vacation in Europe with a visit to their son, stationed with the armed forces near Munich, Germany. The Hoyts wrote to the CHURCHMAN's board chairman describing wh sounded like a delightful trip that in cluded Berlin, Poland, Moscow, Le ingrad, Germany, Switzerland ar France.

Word was received here this summ that the **Rev. Charles Aylett Ashb** 88, a former clergyman in this dioces died in St. Augustine, Fla.

The Rev. Mr. Ashby served as re tor of the Church of the Good She herd, Raleigh from 1917-22. In 191 he was editor of the CHURCHMAN.

He also served churches in Elizabe City, Edenton and Jacksonville, N. He retired to Florida in 1942.

The Rev. Huntington Williams, re tor of St. Timothy's in Winston-Sale and worthy chairman of the CHURCH MAN's Editorial Board, leaves this mon for an eight-week term at the Colleg of Preachers in Washington.

During his fellowship at the Colleg Mr. Williams' place in Winston-Sale will be filled by Bishop R. E. Gribbi retired Bishop of the Diocese of Wes ern North Carolina.

The Rev. John A. Gray will serve interim chairman of the Churchma board.

The Rev. Richard H. Lee, rector of St. Thomas', Reidsville, since 195



Officers of the Laymen's Association posed for their picture this summer at the annu conference at Vade Mecum. Front row, left to right, they are; Don Blanton, vi president, A. Freeman Edgerton, president, Charles Blanchard, vice president; back ro in the same order, Luke D. Drury, Jr., vice president, H. G. Nicholson, secretary, Fra Baldwin, treasurer and Lenoir G. Shook, laymen's thank offering custodian.

ired from the active ministry in gust. Before coming to this diocese, Rev. Mr. Lee served various parses in Virginia for 30 years.
He and his wife Sue plan to live in nchburg, Va. after his retirement. ey lived there during the 30's when . Lee was rector of Grace Church re.

Dr. Sydenham B. Alexander, Chapel ll, has been granted a one-year leave absence from the University of rth Carolina to accept an appointnt as visiting scientist to the Nanal Institutes of Health in Washing-, D. C.
He will work with the Neurological l Sensory Disease Service Program the U. S. Public Health Service in establishment of a professional eduional and training program "to prote the rapid dissemination and lization of the latest research knowlge". During this appointment, the xanders will live at 4004 N. Tazell Street, Arlington 7, Virginia.

The 1962 Convention directed Bishop ker to appoint two vice-chancellors h consent of the present chancellor. appointed **Armistead J. Maupin** of leigh and **Howard C. Broughton** of thern Pines.
Mr. Bourne has assigned these men h duties as follows:
Mr. Maupin to give advice and nsel to the Executive Council and the Trustees of the Diocese.
Mr. Broughton to give advice and nsel to the Home for the Ageing.
Mr. Bourne has indicated that addinal duties will be assigned as the d arises.

This year the annual **Diocesan Every mber Training Clinic** will be held Holy Comforter Church in Burling-, N. C. on Sunday, September 16th 10:00 a.m. The Clinic, which is ntly sponsored by the Department Promotion of the Episcopal Laymen, been for several years, a profitable erience for the parishes taking part. Colonel Walter L. Eddy, Jr. (ret.) be the leader of this year's Clinic. . Eddy is now the full time director the Division of Stewardship of the partment of Promotion of the Diocese Southern Virginia. He will give prac-l, easy-to-follow instruction and dance as to how the Every Member vass can be made more effective meaningful to your parish.

Home for Ageing Board Reaffirms Home's Price

An extraordinary meeting of the Board of the Home for the Ageing took place in late July and reaffirmed a $500,000 maximum amount to be spent on the first phase of the construction of this new diocesan facility in Southern Pines, exclusive of furnishings and architectural fees.

The special meeting dealt with the problem of the excessively high bids received on the original plans for the Home and reported to the board at its June meeting. The bids of thirteen contractors of these original plans ranged from $748,000 to $834,00, the lowest exceeding the estimated cost by 50%.

By mid-summer new preliminary drawings had been made which reduce the capacity of the initial phase of the building from the 40 guests previously to be accommodated to 30 or 32. Other cost-cutting changes were also adopted by the Board. When these changes are embodied in detailed drawings and specifications the plans are to be re-submitted to the six low bidders of the original group of contractors. New bids on the revised plans will be opened early in the fall when construction will hopefully begin.

Members of the Board expressed dismay when they first learned the cost of the structure as originally designed. They decided that the operation of a Home burdened by a heavy debt would not be in the best interests either of the Diocese or the guests being accommodated, since the Home is to be a self-sustaining operation. The Board therefore instructed the Chairman of its Building Committee, Mr. Walter Hobbs, of Charlotte, to have the architect redraft plans that would sacrifice the number of bedrooms in the Home's initial phase without sacrificing the comfort or convenience afforded by the Home itself.

The revised plans, in effect, will temporarily defer the construction of one of the bedroom wings until after the Home is already in operation and a new phase of the project can be undertaken. Almost all of the relatively expensive mechanical, administrative, kitchen, dining, and chapel facilities are being retained in the plans of the initial phase of the building.



Members of the Board for the Home for the Ageing in Southern Pines look over plans at a recent meeting of the board.

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Deacon Speaks

Continued from page 3

soon converted and set about converting the world.

I am going to like being a deacon, working and studying further under the guidance of Bishops and Examining Chaplians, perhaps in the care of a presbyter (elder and priest), preparing myself and my people, by teaching and the communion of the spirit, for the great day when I can say:

"We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness . . ."

I shall reread frequently the Ordering of Deacons in the Prayer Book and the passage about the Seven (p. 532) with a sense of the dignity and humility that accompanies comradeship with them and with our Lord, and read again, as I did on my ordination day, the Gospel (p. 534):

"Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord."

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Business Manager

Continued from page 14

they have four children. During Worl War II he served in Navy. The Ba sons are members of Raleigh's Chri Church.

Bason's appointment ended a lon search for a man to fill the busine manager's post. Members of the E ecutive Council committee spent man hours interviewing a number of appl cants for the job. A spokesman for th committee said several well qualifie men were considered before the fin choice was made.

The new business manager, in ad dition to other duties, will be treasure of the diocese beginning the first c 1963. Until that time, North Carolin National Bank will continue to serv officially as treasurer. The new busines manager and the bank are expected t share duties of treasurer for the re mainder of this year.

Members of the committee selectin the business manager were Freema Edgerton, Mark Lynch, Ben Willis an Dr. J. B. Greenwood, Jr.

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NORTH CAROLINA
The Churchman
October 1962

An Editorial

Mission and Money

The story of the Diocese of North Carolina can be told in the terms of shifting population. The figures of the 1960 census indicate that there are 2,465,000 people living in the 39 counties which comprise the Diocese of North Carolina. Of this number, 50 per cent are classified as rural, that is, they live in centers of less than 2,500 people. This does not mean that all of them are farm people because many of them go to urban centers for employment. The other 50 per cent live in towns or cities of 2,500 people or more.

The shift has two definite trends — one toward urban centers and the other to what we know as the Piedmont Crescent — which extends from Raleigh along route No. 70 to Greensboro and then south through Salisbury to Charlotte.

The reasons given for this shift are many but I think they can be reduced to job opportunities and the attraction of urban life. The study, however, of urban centers by analysts indicate that when these people move

Continued on page 2


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aptain Osborne Mauck makes a point to the Rev. Martin Tilson, eated, and Niel Crompton, left, as they plan church extension ork in Charlotte.—(Photo by Tom E. Walters.)

NORTH CAROLINA
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Bishop Coadjutor

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Continued from front cover

into the city they do not stay there but begin to move out toward the suburban areas.

There is also another shift of population and that is outside of the Diocese. This, again, is influenced by better job opportunities for both Negro and white young people in large metropolitan centers than we have in the state of North Carolina. One of the very interesting observations is that only six counties in our Diocese had a growth in young people. Once again, this growth was along what we call the Piedmont Crescent and in counties where our larger colleges and universities are located. In practically every other case, there was a decrease of youth in the counties of the Diocese.

You can quickly see how this affects the life of parishes and missions which are not located in close proximity to the Piedmont Crescent and the problem which is being created for all the Departments of the Diocese in ministering to the people who remain in these areas where the population is losing its youth or the population is decreasing.

In every small town we are told "when our young people graduate from school, they go off to the big cities." This greatly affects the Church School program as well as the maintenance of existing property and the raising of the budget in congregations which are located in counties which are suffering from this population shift.

Another characteristic of this shifting population even in thriving suburban centers is the fact that young couples on their way up in the business world must be ready to buy and to move on notice from their main office. It is for this reason that we find so many communities where homes in the $14,000 to $18,000 bracket are being built. These young families come from other sections of the country — make a down-payment on their home — buy a second car in order that mother m be able to car-pool the children — and then daddy h the road and waits for the letter from the main offi which means that he has been promoted and will mo on to Atlanta, Chattanooga or some large center.

These young married people are interested chur people and people to whom we must minister but th are not in a position to contribute in any large measu toward a building fund because wherever they move th will be confronted with a like building fund as th probably will move into very much the same kind of community as that from which they have come.

Another characteristic of this population shift in pa ticular reference to the Piedmont Crescent is that on o end we have what is known as the Research Triang and on the other end the Piedmont Industrial Triangl There have been many projections of figures about t Research Triangle as to the size of population and to i future. A conservative figure drawn from among all the guesses which have been made would be approx mately 250,000 people.

We are also told that in this area there will be co structed a $17,000,000 federal hospital. This hospit combined with the hospitals that are now at Duke, Cam Butner and Chapel Hill makes this a concentration n only of industrial and scientific research but of medic care.

On the other end of the Piedmont Crescent fro Greensboro to Statesville to Charlotte, there is wh has been called the Piedmont Industrial Triangle. Th American Society of Tool and Manufacturing Enginee claims that "in no other part of the nation do three majo interstate highways enclose such a relatively small b enormously rich area." *Dun's Review and Modern I dustry* reports that the Industrial Triangle has a potenti market value added by manufacturing of 2½ billio dollars.

Areas of Increase

It is significant that the counties which have increase in population 20 per cent or more during the past te years are all contiguous with the Piedmont Crescen The six counties in which youth have increased a contiguous with the Piedmont Crescent. The countie where the Negro population has increased is in the urba centers such as Rocky Mount, Raleigh, Durham, Green boro and Charlotte.

One other factor which has become perfectly obviou to us in our study of population shifts and that is th too often we have established new mission churches o the basis of enthusiasm rather than facts. There is alway the problem of arriving with too little and too late. Ther is also the problem of arriving too soon with no rea promise of growth.

One cannot help but raise questions when you look a Durham County which has grown only 10,000 in 1 years but where we have six churches and a studen center in one city. The fact of population shift raises th question of the future of these congregations as well a their work and program.

In the Diocese of North Carolina, we also have 3 colleges and junior colleges — some very large and som small. At the present time, we have from part-time t full-time work on 26 campuses. It is my opinion that w have not honestly faced the importance of our colleg

Continued next page

Editorial

Continued from page 2

work. For too many of us this is a luxury, a baby sitting program for young people away from home. In reality, this is one of the great missionary arms of our church.

It occurred to me recently that at Chapel Hill we have more Episcopalians than the entire student body of some of our church related colleges and junior colleges. There are approximately 1,100 Episcopalians at Chapel Hill. This is more than a full time ministry. This is a large, demanding, important missionary congregation of the church. These are young people gathered from every section of the country in the most important years of their maturation. The church cannot fail to meet these opportunities.

There are three areas of college work that give us serious concern—and again we come upon this word of "survey." We feel that the college work at Greensboro, Winston-Salem and Davidson need serious survey. It is our hope to have the National Department of College Work come to our Diocese sometime this fall and survey these three centers and to help us determine whether we need part-time work here or whether the Diocese should move into the area of full-time work. Davidson College at the present time has ten per cent of its student body members of the Episcopal Church. The administration of Davidson College is anxious and is encouraging us to undertake a better and more complete program for these Episcopal students.

In conclusion, may I try to state briefly the problems which are facing the Diocese: 1. What to do with the small number of loyal, devoted Episcopalians which are left in areas of diminishing population; 2. The challenges which are presented by growth in urban centers across the Diocese. 3. The tremendous demand for the ministry of the church for hospital care in the Raleigh-Durham-Chapel Hill area; 4. A program of Christian education and youth work to meet the problem of increase of youth in our urban centers and the loss of our young people in congregations in diminishing areas.

In my humble opinion, the answers to these problems fall into three categories of action: We must face the need of survey not only of population shifts, establishment of new missions but the work of our church in urban areas. We must rise to the challenge of stewardship on a broader basis in order to supply the financial resources for the church to meet the challenging problems presented by this shifting population. This includes a co-ordination of all the financial resources of the Diocese which have been working separately and apart on an honest effort to provide funds necessary for growth, as well as an Every Member Program of Stewardship to underwrite the Diocesan budget and provide funds for capital growth. Finally, every communicant of the church must become involved in a program of evangelism whereby not only in areas of diminishing population but in areas of increasing population we involve Episcopalians in the life of the church and also seek out the unchurched and help them to find the meaning of life in the Gospel of Jesus Christ.

We, the members of the Diocese of North Carolina, face a tremendous challenge which holds a tremendous future for the Episcopal Church.

THOMAS A. FRASER

Bishop Louttit Will Visit To Speak and For Lectures

On November 1 Episcopalians will gather at Duke Chapel in Durham to hear one of the great preachers of the Anglican communion in a stirring call to mission. The Rt. Rev. Henry I. Louttit, Bishop of South Florida, will preach at the invitation of the Episcopal churches of Durham and Orange counties.

The service is planned as a great service of witness to our call to mission, and every parish and mission of the diocese is being invited to take direct part.

Because of the tradition of lay leadership in the mission of the church in this Diocese, the procession will include the entire vestries of the local Episcopal churches, together with the invited senior and junior wardens of every parish and mission of the Diocese. These representative laymen will join the clergy of the Diocese and the massed choirs of the churches of Durham, Chapel Hill, and Raleigh in a procession that in itself will be a witness to the missionary fervor of the church in the Diocese.

Adding to the pageantry of the occasion, ten bishops of the church plan to attend and share in the procession. This will be the most colorful great service of the church since the consecration of Bishop Fraser.



Bishop Henry Louttit

The people of the Diocese are invited to attend this service at 8:00 p.m. on November 1 at Duke Chapel in Durham.

In a most practical vein, the churches of Durham and Chapel Hill are sponsoring a series of lectures on November 2 on the strategy of local missions. Bishop Louttit of South Florida will present the lectures out of his experience in the growing area of his diocese.

Bishop Louttit's lectures will be directed toward the leaders of local mission ventures. It is hoped that many of the wardens and clergymen who attend the service of witness to mission on the night of November 1 will be able to stay over for the lectures on the following morning.

The lectures will begin at 9:00 a.m. at the Duke Episcopal Center. The Rev. Jacob A. Viverette, chaplain to students at the University of North Carolina, is in charge of arrangements for the lectures.

If there are clergymen or laymen who would like to have hospitality arranged for an overnight stay in Durham, they may contact the Rev. William Hethcock, St. Luke's Episcopal Church, Club Boulevard, Durham.



Today's young families are on the move.—(Photo by Burnie Batchelor.)

How the Church Copes With Mobile Population

In Chinese, the word crisis is composed of two characters: one meaning "danger," the other "opportunity." Such is the position of the Episcopal Church in the Diocese of North Carolina. Danger that we not meet the population growth present and imminently upon us; danger that, like the one talent man, we withhold our resources rather than invest them to bring the greatest return for Our Lord. Opportunity in that authoratative surveys predict the Greensboro - High Point area will increase in population 70 per cent by 1970, and the Charlotte area by almost 100 per cent by that date.

A few years ago North Carolina had the highest percentage of rural population of any state in the nation; we are now rapidly becoming an urban culture. City strips are forming along our major highways. Schools, churches, and shopping centers are planned long before construction begins. If the Church is to keep pace, She must do long range planning for adequate space and desirable location for churches.

This population mobility has extreme effect upon the people themselves: they tend to become "rootless people." Upon leaving the farm, the village, family and friends, they find in their place an anonymity which causes them to question their own significance in life. Having to leave friends of short acquaintance, move to a new area as demanded by employer, these people tire of trying to put down roots and of considering a new address other than temporary. What is the use if soon another move must be made?

Can the Episcopal Church provide a spiritual home and stability for any of these people? If the Church is mission, then in our urban centers the great mission of the church is to the Rootless People. Charlotte is one such fast growing area; within less than 10 years Mecklenberg County has increased 50 per cent.

Foreseeing this phenomenal growth some years ago, Bishop Penick devised, with the help of the Charlotte clergy, what is known as the "Charlotte Plan." Already the churches of Charlotte, by joint activity had founded St. John's Church, relocated St. Andrew's Church and pooled 1 per cent of several church budgets with which to buy land. In 1957, under Bishop Penick's direction, a committee on Inter-Church Co-operation elected the following officers:

The Rev. Joseph Kellerman, Chairman; The Rev. Henry Egger, Vice-Chairman; The Rev. George Forzley, Secretary; and Mr. Claude Freeman, Treasurer. Immediately this committee secured the Rev. Joseph G. Moore, General Division of Research and Field Study of the National Council to survey the Charlotte area and suggest sections where new missions should be established. A policy of non-interference, with autonomy of any new parishes and missions, was explicitly stated before any concrete work was done.

As a result of this Charlotte survey, in February 1960 St. Christopher's Church was established. Each congregation in Charlotte was asked to give 3 per cent of its church's budget for church extension in Mecklenberg County. The churches accepted unanimously the challenge. The new mission was thus assured $9,000 annually for a three year period, in addition to help given by the Department of Missions. St. Christopher's Church, able

to borrow on this anticipated income, erected a multiple purpose building with a minimum of delay.

When the convocation system was instituted in the Diocese, the Charlotte council turned over its responsibilities to the Convocation; the Rev. Floyd Finch, Rector of The Church of the Holy Comforter, was the first chairman, and Mr. Horace Davis, St. Peter's Church was elected treasurer.

Anticipating the time when St. Christopher's Church would be self-supporting, the Convocation in 1961 appointed a committee to study further mission work. A survey consulted public and private planning agencies to determine population shifts, industrial areas, school and public utility forecast. Established congregations in Charlotte located on a map communicants who might be asked to form the nucleus of new congregations.

Based on the findings of this survey, three priority recommendations were evident. The first, an area between Johnson C. Smith College and Mecklenberg College, where 48 per cent of the Negro population of Charlotte lives, has no Episcopal Church within 2 miles. The second, the Plaza area extension, where some 70 Episcopal families are in residence, is 2 miles from the nearest Episcopal Church. The third, a West Side mission, a section of some 20,000 persons (less than 30 Episcopal families), in which there are 7 proposed home developments including 9 schools either in or bordering on this area, with the nearest Episcopal Church 2 miles away. Concluding their report the committee commented, "our extension work is limited at the present owing to the fact that we only have about $10,000 per year with which to work." They continued with the recommendation "to initiate a capital fund campaign in the Convocation to raise at least $200,000 for this work."



A new apartment development—an invitation to rootlessness and anonymity.—(Photo by Tom Walters.)

Captain Osborne Mauck of the Church Army is now doing a house to house survey in the North West area of the city. If the proper Diocesan authorities will permit, the Charlotte Convocation plans a capital fund campaign there this fall, which will be coordinated with the plans of Christ's Church, under the Rev. Thom Blair, to establish a new congregation itself within 3 years.

This is a striking illustration of what established urban churches, working together, can accomplish. There is no substitute for the interest and enthusiasm of those within a community seeing a vision of what unified action can accomplish and then working together for its achievement.

Not all sections of North Carolina are in areas of such rapid growth as Mecklenberg County. However, there appears to be a real need for a Diocesan survey to pinpoint other regions where comparable opportunities for church mission expansion are present. It has been observed that Our Lord has long enough looked over the walls of our humility and wept as He would gather His children under His arms!

A TWELVE YEAR STATISTICAL GLIMPSE AT THE EPISCOPAL CHURCH IN CHARLOTTE

	1950	1961
Number of Churches	8	11
Number of Clergy	7	14
Number of Baptized Members	3,834	6,578
Number of Communicants	2,841	4,428
Number of Church School Members	1,503	3,391

NUMBER OF CONFIRMATIONS

1950 — 126	1956 — 221
1951 — 198	1957 — 186
1952 — 137	1958 — 290
1953 — 197	1959 — 308
1954 — 190	1960 — 248
1955 — 208	1961 — 231



New houses rising symbolize a challenge to the church.

Holy Trinity Church, Greensboro



An Experiment at the Grass-roots

New Extension Council Formed in Greensboro

A new grass-roots Council for Episcopal Church extension in Greensboro has been established under the auspices of the Diocesan Department of Missions. Announcement of its formation and aims was made last month by the Rt. Rev. Thomas A. Fraser, the Department's Chairman and Bishop Coadjutor of the Diocese.

At a kick-off meeting in August, the Council set up four major goals for an ambitious local program of missionary activity and church extension. They are as follows:

"To stimulate and carry forward a logical and orderly program of continuous church extension and missionary activity in Greater Greensboro;

"To combine into a single organization the local missionary and expansion efforts of all existing Greensboro parishes, thereby distributing equitably their responsibilities and burdens, as well as protecting their established interest;

"To function as a planning, survey and study agency: (a) to determine local needs and requirements to match the community's population and economic growth, and (b) to insure that available resources are wisely spent. (Studies will concentrate particularly upon the selection of future sites.)

"To receive and accumulate funds and gifts dedicated exclusively to church extension activities within the confines of Greater Greensboro, and to apply these funds in coordination with the Department of Missions and in agreement with its aims."

Toward the realization of these goals, the grass-roots group is apparently letting no grass grow under its feet. Under Chairman Richard H. Hicks, a member of Holy Trinity Parish, it has recommended that each local parish contribute yearly to a Greensboro church expansion fund. Suggested scale of giving is: for 1963, one per cent of each parish's operating budget (exclusive of special building and capital funds within the budget); for 1964, two per cent; and for each year thereafter, to maintain a continuing fund, three per cent.

The Greensboro plan and its operating Council were set up on the pattern of a pioneer council which has worked successfully in Charlotte for some time. In both cities, Bishop Fraser says, the plans were conceived and adopted on the premise that local church growth is healthiest when it comes from the grass-roots, with local responsibility backed by Diocesan resources and advice.

The new Council's 19 members represent Greater Greensboro's five existing parishes, as well as its potential for future church extension. In addition to the five rectors, and two lay representatives appointed by each vestry, there are three members at large, suggested by the Bishop, and a Greensboro representative of the Department of Missions, invited to help the Council coordinate its program with the Diocesan Department's resources and aims.

According to Bishop Fraser, the Council has his whole-hearted support, approval and blessing, as a unique means of putting to work the Church's opportunity for sound expansion in centers of growing population and material wealth. In his announcement of its launching, the Bishop Coadjutor called on all Greensboro Episcopalians to cooperate with the new agency.

"Perhaps most important," he concluded, "this effort will insure that local church extension is accepted as a day-to-day responsibility, and will protect our strength in this complex metropolitan area — a most important segment of our Church in this state."

All Too Often The Situation Looks Like This

In 1954 The Rev. C. E. B. Robinson, then rector of The Church of the Messiah, Rockingham, wrote the following story for his parish bulletin, stating an attitude all too prevalent in the Church. We reprint this article as a companion to a statement on the Church's projected plans in Greensboro which are being ably participated by Fr. Robinson's son Peter, rector of St. Francis, Greensboro.



St. Francis' Church, Greensboro

Once upon a time there was a large important city with a large important parish of large important people such as: the top dogs (excuse it please'. I never meant to liken important people to dogs, indeed I didn't), important people in large important tobacco companies, paper companies, textile companies, banks, etc. Now it came to pass that an idea was broached: the idea of starting a new congregation in a new development of the city. This was a practical idea, for the parish had become so large that three services had to be held every Sunday morning so that everyone could go to church the same time. It was a grand magnanimous idea too — most becoming to large important people, and they loved to talk about it.

After one talks about something for so long it becomes embarrassing to be *doing* nothing about it, especially to people who are noted for their executive ability. So a step or two were taken, very little tottering first steps. The effect was astounding; the large important parish of large important people cowered in the corner like a tiny congregation of most insignificant people.

"Be careful," cried many. "We might lose a few members. Of course it is a nice idea. Perhaps we could spare a few insignificant and low income members. But not one president, no, not even one fourth vice-president of a 'world's largest' company!"

Alas! That such a large important parish of large important people should so suddenly be transformed into such a small and insignificant parish of such small insignificant people.

Now that is a true story of an actual event in not one but several important cities. The ravages of this virus seem most prevalent among Episcopalians. It is at work no doubt among even the smallest and least significant congregations. For no matter how small my congregation, it is *important* to *me*. And no matter how admirable and magnanimous our Lord's idea to make disciples of all nations, when it is suggested that we do more than admire the idea — that we turn loose some money for it, we cower in our little parochial corner like frightened children. There ought to be some sort of vaccine to prevent this thing from laying the Episcopal Church low. "Why are ye fearful, O ye of little faith." Matt. 8:26.

A TWELVE YEAR STATISTICAL GLIMPSE AT THE EPISCOPAL CHURCH IN GREENSBORO

	1950	1961
Number of Churches	**3**	**5**
Number of Clergy	**3**	**7**
Number of Baptized Members	**1,265**	**3,507**
Number of Communicants	**849**	**2,350**
Number of Church School Members	**525**	**1,480**

NUMBER OF CONFIRMATIONS
1950-1961

1950	**67**	**1956**	**103**
1951	**113**	**1957**	**115**
1952	**102**	**1958**	**95**
1953	**79**	**1959**	**108**
1954	**133**	**1960**	**133**
1955	**104**	**1961**	**121**

Stewardship

Should It Improve Our Golf?

I suppose there is no place where a more honest view of human life can be seen than on a golf course. The attitudes expressed toward oneself, toward one's partner, toward one's competitors. These are all deeply revealing of who we are as people. Only on the golf course have I seen men turn on themselves in profane rage, calling themselves the most insulting kind of names when they missed a comparatively easy shot.

I've seen men use the most preposterous excuses, blaming everything from a blade of grass to the distant noise of a train whistle when they failed to drop a short putt. I've never yet heard a golfer admit that his average score is his normal score. He almost always thinks of his best score as his normal score and when he compiles his average score, he explains that his game is off a little.

But I think the phrase that intrigues me most, that seems to punctuate the golf course lingo comes after someone gets off an especially good shot, especially someone for whom a good shot is something of a rare experience. More often than not as if it were a part of a well known golf course ritual the comment is heard, "Well you must have paid the preacher last Sunday."

Now granted this is said in jest, but nonetheless it expresses a kind of sentimental superstition that has grown up over the centuries with regard to the claim of the Christian Faith on the financial resources of the Christian people. The Church itself has been guilty of adding to this confusion, for the concept of tithing has been sold to many people as a kind of good luck superstitious practice.

For to those who are willing to tithe their income, the Church has been known to promise good luck, financial success, peace of mind, good health and many other similar blessings. Indeed, the tithe has been made to look like the world's greatest bargain. It is not a big step from this kind of thinking to the jesting attitude that payment to the preacher is sufficient to produce a golf shot somewhat beyond the ability of the one who has made it.

What then is the relationship between the Christian faith and our use of our money?

Money is a symbol of many things; respectability, security, power, prestige. We tend to equate success with wealth and failure with poverty. Money is a powerful force in life. A key phrase we use that gives us away is when one man asks another, "What is so and so worth?" "Give me his value?" To which question invariably comes a guess in terms of an estimated number of dollars. Money serves some people. Other people serve money. And so before we can understand the relationship between the Christian and his money, we must analyze just exactly what money is.

Money is the medium of exchange by which we assess material value. Our society takes the person we are, the time we possess, the talent and the experience and the training we have, and society compensates us according to its determination of how much what we have to offer is worth. So it is that the money a man earns, he earns in exchange for the person the man is.

A man's income does not equal his worth as a person, but it does equal the society's estimate of his worth and therefore it reflects the values of our culture. And so the first truth about money is that what a man receives reflects the society's view of the importance of the function that man fulfills within that society and consequently it also reflects the values by which the society lives, be these values right or wrong by any religious or ethical standard. Our culture betrays its real values when it compensates Kim Novak at a higher rate than John F. Kennedy or a Teamster Union Truck Driver at a higher rate than the teacher to whom we entrust the education of our children.

A man takes the money offered him by his culture in exchange for his time and his talent and he proceeds to spend it. And he spends it according to the standards and values to which he is committed. Because his money represents himself when a man spends his money he is spending himself.

He decides in effect that shoes are worth say six hours of his working

Continued

We're Managers, Not Owners

By GEORGE E. LONDON

We are managers — not owners — of both our lives and the possessions that we are allowed to acquire temporarily during our brief stay on this earth. How well we carry out this management, or trust, is the measure of our stewardship.

This basic concept of our being tenants, not landlords, is clearly pointed out in the story of the Wicked Husbandmen in St. Matthew's Gospel (21:33). All of us reading this story are shocked at the murder of the servants, and the son whom the owner sent to claim his share of the fruits of the vineyard.

Yet today all of us are strongly tempted by our very natures to fall into the same pit by falsely assuming an ownership of our lives and possessions so that when the true owner asks for an accounting, we are often deeply resentful of, instead of grateful for, this divine partnership in the business of life that our Lord has created for us.

Pagans have only themselves to thank for the blessings of their lives. How dull and frustrating it must be to enjoy a divine feast and, yet, never really to be sure who the host is so that we can thank him. Thank God, we know from whom all our blessings flow, for only when we are *aware* do we really *care,* and only when we *care* do we *share* joyfully and gratefully as we return the gift of His love.

These Men Want to Help You

The men pictured at the right want o help you. They are a group that athered at the Terraces in Southern ines last month to gather information nd inspiration on the work of the hurch in this Diocese.

Sponsored by the Department of romotion of the Executive Council, ney are offering their services to visit very parish and mission in the Diocese o interpret the program of the iocese.

Won't your parish ask one of them o visit?

The men are as follows:

Bishop Baker, Bishop Fraser, Rev. ames Beckwith, Rev. Thomas E. ollinger, Rev. William Latta, Rev. homas R. Thrasher, Messrs Alex Ball Asheboro), Charles Blanchard (Raigh), Chuck Bradley (Sanford), Bill yrne (Durham), Freeman Edgerton Charlotte), John Harden (Greensoro) Bill Holloman (Scotland Neck). John Kendrick (Winston - Salem), George London (Raleigh), Henry Millis (High Point), Ed Mulvey (Winston-Salem), Tom Pearsall (Rocky Mount), Hoke Pollock (Southern Pines).

Francis Price (Greensboro), Jim Rogers (Charlotte), Emmett Sebrell (Charlotte), Tom Southgate (Winston-Salem), L. G. "Bud" Shook (Tarboro), Bill Wells (Chapel Hill), Jack Westervelt (Greensboro), Jim Zeller (Greensboro).



Stewardship

Continued from page 8

eek twice a year, that food is worth 5 hours of his working week, that ecurity in the form of savings, or inestments, or insurance is worth ten ours of his working week and so on own a list of monthly or weekly exenditures.

The way a man spends his money eveals more certainly than anything lse I know, the values and standards y which he lives. There is more truth han fiction in the saying, "Show me our checkbook and I'll show you your od."

But how does this relate to our hristian faith? Jesus said, "Where our heart is, there will your treasure e also." Your treasure follows your fe because your treasure is but a symol of your life. If the Church could arn this lesson many of its fund raisng techniques would have to be abanoned.

The truth is, we support those things in which our lives are involved. One does not give a significant portion of his money to anything until he is willing to give a significant portion of his life also. Anyone could analyze the financial records of any parish and view every pledge in relation to a man's total income and wealth, and he could say in a moment whose lives were committed to the faith expressed by that church and whose lives only touch the perimeters of that faith. But this is not the only test of commitment. Indeed for the Christian this is the smallest, most insignificant part. There is no neat distinction between what we give for example to the church and what we spend ourselves in other ways if we be Christian people.

The claim of Jesus Christ upon the income and wealth of a Christian is not 5 per cent or 10 per cent or even 50 per cent — it is no less than 100 per cent. A Christian is responsible to his Lord for the way in which he disposes of every cent under his control. We are called to use all our money to the glory of God. This alone is the meaning of stewardship. We spend ourselves when we spend our money and for those of us who call ourselves by the title of Christian, we are called to bear witness to our Lord by reflecting the values of our faith with every check we write.

"All things come to Thee, O Lord," we say as we lay our offerings on the altar. But let us never forget that every time we lay a portion of our income on the altar, we are symbolically laying ourselves there, and we are committing ourselves to the task of showing our Christian discipleship with every cent we spend.

Our giving is not a good luck charm, not a guarantee of health, or financial success, or even par golf, it is rather a symbol of the discipleship that must mark every expenditure a Christian makes for whatever purpose. For we act out our values, our standards, our faith by the way we use our money.

The Bishop's Letter

'Get Up From the Fire'

My dear fellow workers:

During the next year you are going to hear a great deal about the Anglican Congress which will meet in Toronto, Canada, during next August. This will bring together representatives from various parts of the church throughout the whole wide world. Bishop Fraser, The Rev. Mr. Smythe of Rocky Mount and Dr. Sydenham Alexander of Chapel Hill will represent us in the three orders of the ministry. May I say that I am delighted to be assured that we will be so well represented.

As the Bishop of the Diocese of North Carolina I welcome the approaching Anglican Congress because it will intensify our world view of the church. Most of us are perfectly willing to admit that Christianity demands a world view of our responsibility as Christians, but the problem is that we forget this when we begin to apply our resources to the task in hand. The local situation gets a great deal more of our time, talent and treasure than the world mission of the church.

There is a little book that has been produced in preparation for the Anglican Congress called "The Church of the Sixties." The Archbishop of Canterbury and the Presiding Bishop of the Episcopal Church have both written forewords to this book. In his, Bishop Lichtenberger says, "One of the authors of this volume writes, 'Christian get up from that circle around the fire and get out as a Christian into the world.' Here is the essential note of the church in the sixties. I hope it will both challenge us and help us."

This kind of a statement really stabs us wide awake in understanding the present situation and pointing us to the role that we should all play.

From the prolific pen of Bishop Stephen Bayne, Executive for the Anglican Communion, there flows a constant challenge to the church to be the world wide church.

These world leaders of Christianity make this emphasis because their world wide roles have conditioned them to feel the responsibility. We need to join them in the words of the writer in the



Bishop Baker

"Church of the Sixties" who said, "Christian get up from that circle around the fire and get out as a Christian into the world."

Faithfully and sincerely yours,
RICHARD H. BAKER
Bishop of North Carolina

Winston-Salem Church Offers 1 Used Dossal

Anyone for a used dossal?

The Rev. Dudley Colhoun, rector of St. Paul's Church in Winston-Salem reports that his church has one it is willing to give to the first claimant.

Mr. Colhoun said the dossal is somewhat faded by light, but remains a beautiful piece of material of a neutral color.

Anyone interested in using it in their church can contact Mr. Colhoun at 520 Summit St., Winston-Salem. If you're really in a hurry to get it he can be contacted by telephone at PA 3-7444.

How would you like to live on 10 times what you set aside for God?

SAD, BUT TRUE, FACT

The average Episcopalian wouldn't and probably couldn't live on 10, 20 or even 30 times what he gives to God's work to live on.

Keeping Track Of the Bishops

October

21 Durham, St. Titus' 11 am (the Bishop)
Durham, Duke Episcopal Center 9:30 am and 6:30 pm (the Bishop)
Leaksville, St. Mary's-by-the-Highway 9:30 am (Coadjutor)
Spray, St. Luke's 11 am (Coadjutor)
Chapel Hill, University of North Carolina Canterbury Club 5:30 pm (Coadjutor)

23 Pensacola, Florida, Christ Church, Adult Leadership Conference (Coadjutor)

24-26 Pensacola, Florida, Christ Church, Fourth Province Synod (both Bishops)

27-November 1 Columbia, South Carolina, Trinity Church, House of Bishops (both Bishops)

November

1 & 2 Durham and Chapel Hill, Durham-Orange County Council Missionary Rally (both Bishops)

4 Charlotte, St. Martin's 11 am. (the Bishop)
Davidson, St. Alban's 3 pm (the Bishop)
Tarboro, St. Michael's 9:30 am (Coadjutor)
Lawrence, Grace 11 am (Coadjutor)
Tarboro, St. Ignatius' (old Sparta) 7:30 pm (Coadjutor)

7 Alexandria, Virginia, Virginia Theological Seminary Board of Trustees meeting 9:30 am (Coadjutor)

5-9 Tour of Seminaries (Coadjutor)

11 Winston-Salem, St. Timothy's 9:15 and 11 am. (the Bishop)
Hillsboro, St. Matthew's 11 am (Coadjutor)

18 Tarboro, Calvary 8 and 11 am (the Bishop)
Tarboro, St. Luke's 9:30 am (the Bishop)
Speed, St. Mary's 7:30 pm (the Bishop)
Winston-Salem, St. Paul's 11 am (Coadjutor)
Davidson, St. Alban's 5 p.m. (Coadjutor)

We Have Been Slow to Learn

By THE REV. TOM SMYTH

"The immediate future of this world ll be decided not in the United States r in Soviet Russia nor in Germany- st or West. But the future of this rld will be decided on the two great ntinents of Africa and Asia," ac- rding to Dr. Max Warren, General cretary of The Church Missions So- ety of The Church of England. It is ghtening to think how little we know out these two vast regions where st of the world's population lives. Why is it that we, a supposedly en- htented people, have neglected these eat areas of the world and of God's ople? Why has our missionary obli- tion been so poorly fulfilled among e now rising new nations?

Dr. Warren pointed out some of the asons why we have not had any suc- ss among this multitude of needy uls. On our part we have, to be per- ctly honest, looked down upon the sians and the Africans. Illiteracy is despread; their skins are black or llow; they live in a most primitive shion. We thought that they would still forever like "so many sleeping gs."

Yet this morning and every morning young man — a Christian — living the heart of black Africa radios the rport at Johannesburg and notifies em of the best route, according to his eteorological calculations, for the jets d other mighty ships of the air to ke between Africa and London. This y's father can neither read nor write. e makes his living as his forefathers d on his own farm with outmoded ols and backbreaking labor. Yet his n's knowledge and skill guide the fe journey of thousands of people ery year.

We could not bring ourselves in r missionary work to take the time teach people to read and to write d then to train them for the vast issionary opportunity that was every- ere abundant. We have been slow learn that the chief need of this ea, as of every area, is to have a ergy from their own people — ined by us in matters of theology and liturgics and history but allowed to bring the saving message of our Lord in the way they, who have lived all their lives in these lands, are best suited to bring it.

Years ago Bishop Azariah of Dornakal in India summed up our chief problem when he said: "You missionaries are too generous. You insist on doing everything for us. You even make our mistakes for us."

On the other side of the fence, our missionary activity is resisted today by the people of many nations. The average African and Asian has written us off as morally lacking and they have conclusive proof that what we are and what we do is not at all consistent, from their point of view, with what we preach.

This is apparent in many ways. Probably the most potent evidence they can use is the American businessman who supports the local churches as "good for the people," and yet expoits their labors at every opportunity and provides for no advance in the standard of living, the housing, the food, the health of his workers — except as these will directly affect his own income.



The Rev. Thomas J. C. Smyth is rector of the Church of the Good Shepherd in Rocky Mount.

Then too, the modern Asiatic or African has daily reports on what is going on in America. He may get a distorted picture from our southern point of view on how the black man is regarded, but that is the only point of view he gets. And if you and I were in his place, we would wonder what such people could do for our soul's sakes when their own souls are so obviously corrupted.

Every single Christian who goes to another country is a missionary today. He may wear a uniform, or a business suit, or the sport shirt of the tourist, or carry a diplomat's credentials; but what he does and says, and how he does it, speaks like an amplified chorus of what Christ means to his people. The real missionary is one who wants to be one with those to whom he goes and is always aware of the great fact that he has something to learn as well as to teach.

We are increasingly aware when we are speaking of the Church overseas that we are talking at the same time about inter-church relationships.

The Episcopal Church has for too long been concerned with being where others have already plowed the ground well and have often planted seeds that are growing prosperously before we enter the picture. We must re-examine our missionary strategy, if we may call it that, to see if we are being Christians before we are Episcopalians. Or are we committing the same sin overseas as we often commit at home — that of trying to outdo the other denominations, not for Christ's sake, but for our own glory.

We should not care so much for the reputation of the Episcopal Church, or for the Anglican Communion, that we would fracture the One, Holy Catholic Church to which we claim allegiance in our Creeds. The fact of the matter is that the time will come when the Episcopal Church and the Anglican Communion must disappear. God does not call us to Episco-

Continued next page

Continued from page 11

palianism but Christianity. We do not Baptize into this denomination, but into the "congregation of Christ's flock."

There are vast areas of the world where Christ is yet to be made known or where his children are often without any shepherd. South America and parts of East Africa and still other parts of Asia are notable examples. Here it seems to me is the call to us who are of this church in this time. Yet over and above such must go our prayers and concern and our gifts for the work that the Presbyterians, the Methodists, and the Baptists are doing in still other places, the unbelieving world is not interested in any more divisions. They are concentrating on the unity of nations and people.

It is shocking to learn that we have but 240 missionaries overseas. We have been in Liberia for 110 years and we have but 2 bishops and 8,000 plus members, while in the same period of time the English church has set up 38 dioceses, 56 bishops, and have an estimated 23 to 24 million members.

It is shocking to learn that we give less than half of what the average American Christian contributes to foreign missions. How shamed we should be to hear our own Bishop Bayne, now the Executive Officer of the Anglican Communion, say, "I could change the whole course of our church's work overseas if today I had fifty good men, fully supported, ready for assignment."

Signs of Better Days

One of the signs that better days have come in accepting the great commission "to go into all the world and preach the Gospel" is the appointment of Bishop Bayne, formerly of the Diocese of Olympia, to be Executive Officer of the Anglican Communion. His job is an outward symbol of the desire of our Anglican fellowship to work together more closely and to understand one another more fully. How fortunate we in the American Episcopal Church are to have this great leader a member of our House of Bishops and a frequent interpreter for us to other people and of their ways to our people. Laymen's International, is another indication that the laity are recognizing their part more and more in the overseas work. Through this organization those who travel abroad on business or pleasure are able in the name of the Church to witness to our corporate concern for our brethren everywhere.

It appears that our national church has taken a new view of the overseas work. The budget for the work grows substantially year by year. The emphasis for the next triennium is on strengthening seminaries now struggling in the Philippines and Brazil and building new seminaries for Latin America and other areas.

The so-called "Companion Diocese" relationship is another bright spot in the picture. Our own Diocese will for three years have this new awareness of the Missionary District of the Panama Canal Zone under Bishop Reginald Heber Gooden. Representative from the Canal Zone will come to North Carolina to learn about our needs too.

And we would be less than honest if we did not recognize that our government has become our ally in opening our eyes to the rest of the world. Since the turn of the century the United States has renounced imperialism, isolation, historical neutrality. We are now in a program of total in involvement and world affairs. Lend Lease, the Marshall Plan, Point Four are names given to programs by which our government has sought to help the needy wherever they were.

Why We Do It

But always we must ask ourselves "why are we doing this?" Is it just to save ourselves from the threat of communism, or is it to bolster our position of world leadership? Certainly both of these do enter into the government's strategy and program. But for those of us who have been "signed with the sign of the cross" one thing must motivate us above all else — to reveal in our time to a distraught and divided world Christ Jesus, the Reconciler of all mankind.

Bishop Stephen Neill in *The Christian Mission Today* wrote: "In relation to the present generation we have no time at all. They are passing away like leaves on a tree. We do not say, like our ancestors that all those who have not accepted Christ are going to hell. We do say that it is the birthright of every single human being born into the world today to know that he has been redeemed by Christ, and to have the opportunity freely to accept or reject that salvation. And half the people in the world still have not he the name of Jesus Christ. . . .

"Doubtless God's plans are vaster than our imagination of the doubtless He has means of worki of which we have no knowledge at But as far as the proclamation of gospel to all the world is concern He seems to have only one meth He has committed the eternal gospel men; if they preach it, it will preached; if they do not preach it, will not be preached. He is prepa to trust us, and to allow Himself to frustrated almost without limit by disobedience, or blindness and folly."

How true it is that if we think a thing is of supreme importance we find the resources, the talents and funds. The Committee on Conferen on Overseas Missions concluded th report to the Presiding Bishop w these words, "As things stand no the world is moving faster than Episcopal Church. We cannot sl down the world, even if we wou but we can and must speed up Church."

What You Can Do

What can you do? 1. Know mo about the work of the Church ov seas. Read the Episcopalian and reports on the work throughout world. Better still, become a memb of the Overseas Mission Society sending five dollars to the Society Mount Saint Alban, Washington, D. Each month you will get the "Overse Packet" — a real insight into the wo of the Church around the globe. Find out how close your parish or m sion is toward giving fifty per cent its income to work outside the pari It may mean cutting out some thin at home, but Christ's disciples ne have been home-bodies. 3. Pray eve day for those who labor for Chr overseas and pray for those who ha the courage to leave tribe or town offer themselves for the work of Church. In many places this means be disgraced and often disowned family and friends.

As you come to think of the m sionary work of the Church you fi it is not so much our taking God people as our revealing Him who already there. The world needs lo deep compassion, patience, toleran expectancy of great things . . . The we have. These we may give. The all come from God.

Impressions of Gert

Mrs. Gert Behanna spoke to over 2,300 persons in two days in Raleigh during her September 27-28 speaking mission. Mrs. Behanna appeared at the Church of the Good Shepherd, September 27 and St. Timothy's on September 28. During her visit she also addressed a group of 700 girls at Meredith College and nearly that many at the Woman's prison located at Raleigh.

Reaction ranged from "She's even better than I expected" to "I went to scoff and remained to praise." Mrs. Behanna, author of the Late Liz, the biography of a convert, considers herself not a preacher but a witness to the saving power of God. A small vivacious woman of 68 years she possesses great personal magnetism and an obvious conviction that it is God not she who deserves any praise that might be offered.

Age:

It's wonderful to be nearly 69. Peo- give way to you when you're that . God is different. I say: "Sir, how ut my having a week end off?" l he says, "Gert, you got on this ıg late, you don't have much time, with it."

Make up:

'At my age you don't wear make to make you look attractive, you ır it to prove you're not dead."

Fanaticism:

People say, Gert, haven't you kind gone overboard on this religion kick. ay, haven't you kind of gone over- ırd on breathing. Why don't you ath twenty hours a day and hold ır breath for four?"

Sin

Christians have a hard time with sin ause Christian sins are so sneaky. w, when you commit adultery you ow it. When you steal, you know it. t these Christian sins, they're some- ıg else. For instance there's snob- y. I find that as a Christian I look wn on people who look down on ple. That's a tough one!

Prayer:

My prayers are informal. I pray time any place. My favorite prayer that of an old slave, long dead. h, lord I ain't what I oughta be. Oh, d I ain't what I wanta be. Oh, d I ain't what I'm gonna be. But nk you Lord, I ain't what I used be. Amen."



Mrs. Behanna and the Rev. Dan Sapp

On Gert Behanna:

People say, "If I only had your character." Character! I don't have any character; It doesn't make sense that I would get down on my knees without character and 20 minutes later get up with character." I'm here because 2000 years ago Jesus Christ cared enough to die for me and for you.

On Women:

I never liked women, but I've always loved men. So, I said, God send me all the old beat up men bums you can find and I'll help take care of them. So, of course, I'm up to here in women! Through the grace of God though, I've learned to love some women and they have even learned to love me!

On God:

He found me, I didn't find Him. I said to him in my first prayer, "Sir, I hope you can help me because I sure need it." He is my best friend. . . . Not my buddy buddy, not the man up stairs, but my best friend. He loves me and I love Him.

On Men and Women:

If American women continue their present trend toward aggressiveness they will eventually immasculate the opposite sex.

On Corsages:

You wouldn't believe some of the corsages I've received. I think I'll devote a whole chapter of my next book to corsages. There's something a little terrifying to me about orchids with their big hungry looking mouths open and their tongues hanging out.

Bishop Thomas A. Fraser and Mrs. Behanna



The North Carolina DioSCENE

Major H. M. Kennickell Jr., U. S. Air Force, has been assigned a post at Shaw Air Force Base, near Sumter, S. C. Major Kennickell is a former resident of this Diocese.

He was confirmed by Bishop Robert Gribben in 1939 while a student at Mars Hill College. He was ordained in 1953 by Bishop Gravatt of Upper South Carolina after attending Virginia Seminary and Union Seminary.

Major Kennickell served seven years in the Navy as chaplain before transferring to the Air Force. Before that he was a line officer in the Navy and commanded the naval reserve Training Center in Winston-Salem.

At Shaw Air Force Base, Chaplain Kennickell will be serving over 6,000 men and their families.



Major Kennickell

Episcopal Young Churchmen are reminded that they have district meetings coming up in three locations this and next month. (Three others will have been held by the time this issue of THE CHURCHMAN arrives.)

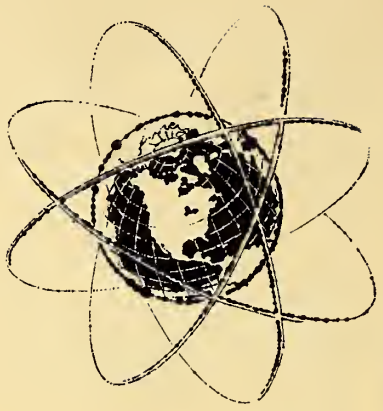
Central District, Oct. 20-21 at St. Michael's, Raleigh.

Sandhills, Nov. 17-18 at the Terraces, Southern Pines.

Northeast, Nov. 3-4 at Church of the Good Shepherd, Rocky Mount.

The University of the South at Sewanee, Tenn., reports that **Carl E. Jones** of Smithfield and **Richard Covington** of Wadesboro are enrolled there in the school of Theology.

Jones is a middler (second year man) and Covington is a senior.



The Rev. Thom W. Blair will head a school of prayer Oct. 28-31 in Tarboro at Calvary Parish.

If an army travels on its stomach, clergymen at least confer on theirs; that is the clergymen's conference at Vade Mecum wouldn't have been half the success it was without the ladies and one gentleman who helped in the kitchen and waited on table.

Mr. and Mrs. John Haney of Winston-Salem held forth in the kitchen, aided by **Mrs. T. B. Bowman** and **Ann McMinn.**

Serving up the delicacies were **Mrs. Tom Thrasher, Mrs. Hugh Craig, Mrs. Phillip Lewis, Mrs. Robert Ladehoff** and **Mrs. Richard Baker.**

Captain and Mrs. Osborne Mauck are the parents of a baby boy, Charles Alfred Mauck, born August 30 in Charlotte. Captain Mauck is associated with the Department of Missions in field research and survey in Charlotte.

FOUND — A 1941 Needham Broughton High School ring. The owner can claim same by calling Diocesan headquarters.

With a view to realizing a dream that dates back many years, St. Ambrose Episcopal Church, Raleigh, kicked off a "Five Year Capital Fund Campaign" on October 7th with a goal of $50,000.00.

St. Ambrose has been at 501 S. Wilmington Street for approximately 9 years. Members voted to move to facilitate growth and expansion.

The Building Committee has been working very hard over the past few years, under the chairmanship of **J. C. White,** to bring to a climax the relocation and rebuilding of St. Ambrose. Presently the committee has purchased a 3.34 acre site in the midst of a fast growing community in the southeastern section of Raleigh, equi-distant between an already constructed new elementary school, and a proposed junior high school.



T. B. Bowman

Bowman Named Resident Mgr. Of Vade Mecum

The Vade Mecum Committee has announced the appointment of Thomas B. Bowman as resident manager of the Diocesan Camp and Conference center, Vade Mecum. Mr. Bowman (T.B.) is practically a native of Vade Mecum. He was born in Stokes County in 1928, and has lived the better part of his life in the neighborhood of the camp.

After a period of service in the Navy, and various other jobs, he came to Vade Mecum as caretaker of the camp in 1953. Since then, he has become widely known and respected through the Diocese as a gracious host to groups using the camp, as a firm and hard-working supervisor of the permanent staff, and as a good

18 Months Later: Report on a Mission

Following is a letter to the Rev. Rod einicke, Chaplain at North Carolina tate College from the Rev. John Mc-llister, priest in charge of the Asso-iated Missions. This is a followup re-ort for those who recall the story of ie Associated Mission as told in a 961 issue of THE CHURCHMAN.

ear Rod:

As I promised you when we got arted with the Associated Mission, ere is another report on how things e going with us. We complete today full 18 months of operation. We arted with six missions and one clergy-an and now we have 10 missions and ur clergymen. Our idea in the be-inning and up to the present has been experiment in the mission of the hurch in small missions. After our rst year and a half, I can say that e have laughed and cried; we have en exalted with enthusiasm and frus-ated with despair.

Our structure, to start with, was med at unifying our congregations rough a rotation system which sent ch of our clergymen into each mis-on congregation for a service once a onth. We did our business out of a entral office which was located near y house on U.S. 70. We operated ith a central treasury into which each articipating mission contributed a m equivalent to what they had for-erly spent in support of their minis-r: salary, rent, pension, travel and office supplies. Our policy and planning group was made up of two representatives from each participating mission. We called this the Associated Missions' Council.

Bill Morris from Seminary of the Southwest in Austin and Downs Spitler from Virginia Seminary in Alexandria joined me 13 months ago. By this time we had expanded to nine mission congregations. What we did was to assume the responsibility for three congregations each for routine matters. Our hope, however, was to work in such a way that our congregations would come to feel that they had three ministers instead of one. To further this end, the three of us listed activities and programs that we thought would be carried on throughout the A. E. M. like youth work, teacher training, lay reader training, confirmation and baptism instruction, administration and college work. Each of us assumed some responsibility for A. E. M. wide work.

We gave the job a real try for 12 months. Our hope that the congregations would identify with all three of us did not work out. In some areas our rotation system was quite popular but the advantages we gained from this were lost by the confusion the system seemed to carry with it. Some of our people felt that, instead of having three clergymen, they really had three regular visitors but no clergyman.

The confusion resulting from our attempts to minister equally throughout the A. E. M. caused a real breakdown in effective communication. This is exactly what we did *not* want to happen.

While our people were bothered a lot by the confusion and lack of communication in the first year of our experiment, Downs and Bill and I were getting bogged down with travel. The other missions are all within 30 miles of my house; yet the travel was enormous — something like 2,500 miles a month for each of us. The three bugs in the experiment — confusion, communication and travel could have been fatal had we not been an experiment.

First, we no longer rotate every Sunday. Each of the four of us — Dan McCaskill from General Seminary in New York joined us on July 1 — holds services each Sunday in the two to three congregations assigned to him. I am no longer priest-in-charge of all the missions and Bill, Downs, and Dan are no longer answerable to me as my assistants. We are now agents of the Department of Missions in conducting this experiment in these 10 missions. We will keep a limited rotation. Once a month we will exchange circuits with each other in order to retain the contacts we have made during the past year.

I think that this system of definite identification with definite congregations for Services and Pastoral Ministrations will ease our problems of confusion, communication and travel. I think that because we can concentrate here we will be freed to give our attention to the areas of the experiment which have been really successful.

Our Associated Missions' Council has a purpose now that in the beginning was never spelled out very well. We are asking them to help us develop a common strategy for the work of the Church in the 10 areas served by our 10 congregations. This is their ministry and in reality the four of us are their agents.

While the routine business of running the administrative affairs of each congregation is different, we feel that all 10 of our congregations have a vital stake in making a common witness as the People of Our Lord called to be His Church. The four of us will

Continued next page

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nd valued friend of campers, coun-elors, staff, and faculty.

The creation of the new position of esident manager is the first step in the ffort of the Vade Mecum Committee o divide the responsibility of camp aintenance from the responsibility or camp program. As resident man-ger, T. B. will be in charge of pro-iding and supervising the permanent taff, maintaining the camp property nd equipment, securing food and ther supplies, and maintaining health nd safety standards. He will also be n charge of the off-season use of the amp property.

Mr. Bowman, his wife Margaret, nd their children Mike and Gail, live n the camp grounds throughout the ear. He is active in the affairs of his ommunity, and he is very sensitive to the ministry Vade Mecum should have to its neighborhood.

During the winter, he attends High Point College, where he is a member of the Junior Class. During his ten years at Vade Mecum, T. B. has earned the respect and the affection of all who have known him. He has been gradually taking on more and more responsibility, so that he is already handling many of the duties involved in his new position.

The Vade Mecum Committee feels very fortunate to have a man of his proven ability for this important part of the Christian Education program of the Diocese.

For those who might want to communicate with Vade Mecum, the address is Westfield, Rt. 1, N. C. The telephone number is LY 3-2242.

be meeting with our Council perhaps as a Board of Directors for all ten missions to work out patterns and directions for our Common Witness.

I think our teacher training programs and our youth work have been the most successful things we have done together in the A. E. M. These will be continued under Downs Spitler's over-all direction. Dan Mc Caskill and I will be working very closely with him on this. During the summer, the three of us have had a lot of fun in putting together a Vacation Church School Program or Curriculum entitled: "The Prophets."

Our young people will be involved in more than a half dozen joint programs throughout the coming year. Half of these will be very serious efforts and the other half will be recreational. The separate programs being run in different congregations will be maintained. The joint programs get our EYC'ers together and make it possible for Young People in congregations too small for EYC's to participate in our program.

Bill Morris and I are principally involved in college work. He is chaplain at Davidson College and I am chaplain at Livingstone College. There are over 100 Episcopal Students at Davidson which makes his job a very demanding one — so much so that we thought it best that he move into the town itself. He did this early last May.

Dan McCaskill and I will be working together as chaplains at the Salisbury Veterans' Hospital. We have weekly services there plus a visitation program which we carry out in connection with the VA Chaplains, Milton Faust and George Hood.

The Brotherhood of St. Andrew at St. Matthew's, Rowan County, conducts regular services at a Prison Camp in our county, Rowan, for First Offenders. Dan and I will be accompanying them at regular intervals. They run it and we assist.

I think you can guess by the tone of the letter that I am quite happy about things in the A. E. M. We a on a much more voluntary basis th we were a year ago, but I think th with the grace of God's Holy Spi this is the basis on which we are goi to have great success. I love to exper ment and Bishop Fraser and the D partment of Missions have really giv me and the others a great crack doing just that.

As ever,

JOHN

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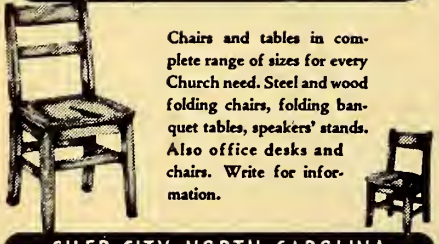
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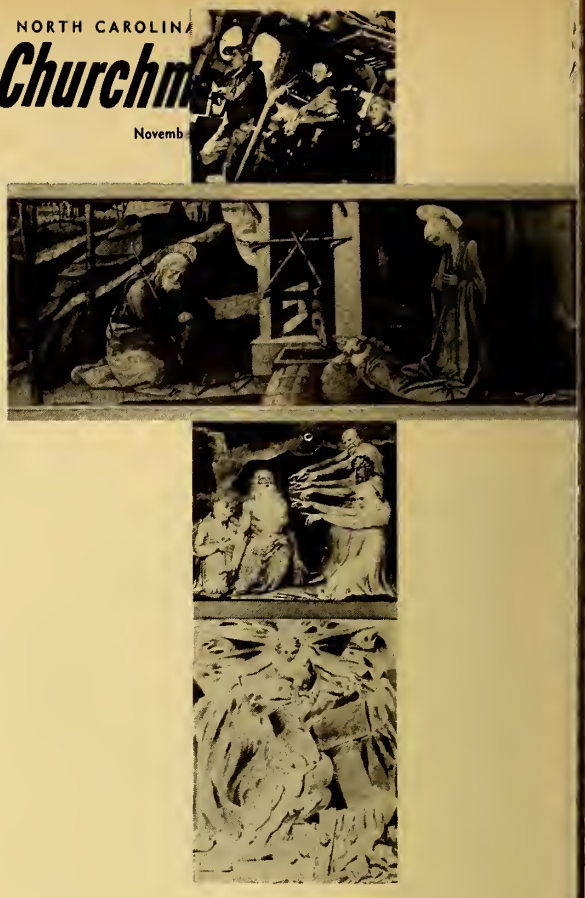
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Prologue to Protest

In this issue of the NORTH CAROLINA CHURCHMAN we present a kind of literary digest which is aimed in every instance to lead us to face the question, "When am I called as a Christian to be a rebel, to stand against the law, the traditions, or the culture in which I live?" We will look at this issue from four vantage points.

First, there is the novel by Herman Wouk entitled, *The Caine Mutiny*. This novel places a man, Lt. Steve Maryk in the position of having to decide when rebellion is justified—What is the higher law to which a man appeals when he openly and deliberately embarks upon a mutiny—when he willfully breaks the laws under which his entire life is ordered? This Lt. Maryk has to face.

Second, there is a modern play by Wolf Mankowitz, "It Shouldn't Happen to a Dog," an adaptation of the Old Testament book of Jonah. This tiny biblical voice of prophecy was itself a voice of protest. Jonah typified the view of God so prevelent in Israel that it limited the sphere of God's activities to the geographical boundaries of the "Chosen People." The author of this little book raised a violent and effective protest to this concept to proclaim that the Ninevites are God's children, too, as are all people on whom we look down as beneath the dignity of our concern.

Our third protesting voice is heard through the voice of Archibald McLeish's "J. B.," a modern rendition of the book of Job. The author of the book of Job is challenging the thoughts so current in his day that God blesses the good and curses the evil. The protest is raised from wit in the life experience of a righteous sufferer.

Finally, we bid you to look at our revolutionary savi Jesus Christ is God's eternal protest to the standards success and prestige by which human life is lived. A ki born in a stable to an unmarried, illiterate peasant g was an incomprehensible king. Even the wise men h difficulty grasping the truth of this God, for they we to the palace in search of the Royal Infant. A Savio who could be put to death by man at age thirty-three a strange Savior.

In these days when conformity is the creed of millio we invite you, our readers, to consider in this Adve issue the Christian call to protest, to be a rebel for Chris sake.

"God grant that I may stand for something, lest fa ing to stand I fall for anything."

—*JSS*

The Cover

The pictures forming the cross on the cover illustrate t several parts that develop the theme of this month's issue of t Churchman.

From top to bottom:

The Caine Mutiny—"Captain—I'm sorry, sir, you're a si man. I am temporarily relieving you of this ship. . . ."

The Nativity by Fra Filippo Lippi, 1406-1469. Courtesy t National Gallery of Art, Washington, D. C., Samuel H. Kr Collection.

Job Rebuked by His Friends by Blake. Courtesy the Pierpo Morgan Library.

Job's Sons and Daughters Overwhelmed by Satan, by Bla Courtesy Pierpont Morgan Library.

A Novel Protests American Conformity

"Captain—I'm sorry sir, you're a ck man. I am temporarily relieving u of this ship under article 184 of avy Regulations."

These words were spoken by Lt. ephen Maryk in the best selling novel 1951, *The Caine Mutiny* by Herman 'ouk. This novel is the story of a nited States Navy mine-sweeper the SS Caine in the midst of the Pacific ar against Japan in the years 1943-44. It is a gripping story of action, personalities, of mutiny on the high as, of court martial, and even of love.

Yet this novel is more than just a st seller. It is a protest—a loud and ear protest against an American cul-ral standard, something we know nder the title "conformity." It is a otest against those forces in our ciety which would mold and make e free spirits of individaul persons to robots who wear the same clothes, t the same food, court the same ends, entertain in the same manner, d dedicate themselves to a success shallow as the life they live.

It is a protest against those all en-loping aspects of our society that ve us security in exchange for our edom, our self-respect, and our indi-dual responsibility. Agencies such as e federal government with its myriads social service programs and its mil-ns of faceless employees we call reaucrats; or big business with its early defined levels of authority in e "pecking order," where junior ecutives are under the burden of the ctum conform or fail.

In such a world men are forced to nform to the expected behavior of eir level of importance. Executives on the same general level must live in houses of similar cost, drive cars in the same price range, and even adopt the morality and standards of their peers. It is such a world as ours where deviation is a mark of failure, where individuality is subsumed under the authority of the organization to which our lives are committed—a world of "Willie Lomans" or "Men in Gray Flannel Suits" or "Organization Men" or "Status Seekers," that there comes the necessity for the voice of protest, legitimate protest, rebellion, even mutiny.

It is against this background that Herman Wouk wrote his novel, *The Caine Mutiny,* and a hungry America made it a best seller overnight. For this book poses a basic question for our culture, namely "when is it right to rebel?" And for Christian people it asks an even deeper question—When is a Christian called to protest? When is our loyalty to our God so great that we must violate the patterns of our society and even the values, thoughts, and laws of our culture?

This is, of course, not a new question. It was faced by men of old many times. It was faced by the early American patriots who heeded the voices of Patrick Henry and Paul Revere and became traitors and rebels against the legitimate and established government of Great Britain in 1776. It was faced by Martin Luther and John Calvin in the 16th century when loyalty to their Lord made them become heretics for Christ's sake as they rebelled against the established church in Rome.

It was faced by the disciples of our Lord when they decided that they must follow Jesus Christ even at the cost of exile and death at the hands of the temple authorities in Jerusalem. And even longer ago than this voices were raised among the Hebrew people to protest a narrow understanding of life, of God, of Israel, even of suffering.

We can still read their voices of protest today in our Holy Scriptures. We call their works by the titles Ruth, Job, Jonah, the protest books of the Old Testament. So refreshing and even contemporary are these voices that modern men are still moved by their words. Modern playwrites such as Archibald McLeish, and Wolf Mankowitz can take the stories of Job and Jonah and retell them in such a way as to prick the complacent modern mind and to stir us once more to a protest, to a rebellion against the forces of our life that would categorize our lives and reduce us from persons into things.

It is not surprising to see the Christian Church in era after era become the uncomfortable goad in its society from which arises voice after voice of protest. It is not surprising to see every great reform movement born in the womb of the Christian faith. It is not surprising because we Christians serve a Lord who was God's protest to the expectations and values of human life. Our Lord is the greatest rebel yet born on the face of the earth.

In this Advent Issue of THE NORTH CAROLINA CHURCHMAN we will look at the protest elements of our faith for looking at these elements will ultimately lead us to see the greatness of the child born in a stable some 2000 years ago. J. S. S.

Captain Queeg and Lt. Maryk (Van Johnson)
. . . "when is it right to rebel?" . . .



Queeg (Humphrey Bogart) at Yellowstain Incident
. . . "deviation is a mark of failure" . . .



. . . Jonah, free yourself . . .

The little book of Jonah contains no prophecy, only the indication of a message for the Ninevites, supposedly carried to them by Jonah. Themes of the book are the relationships between God and man and man and man. . . . These are only realized when we come to know who God is and what men are. It is perhaps incongruous to think that the theme of this book might be that God looks with great pity on the innocent masses of people and animals in the metropolitan area. . . . Jona had a good life . . . free from strai and disrepute; God makes a compre hensive demand on that good life an the results unfold in the forty-fou verses of the book. The followin article has an unidentified second per son speaking throughout in order t clarify the issues before Jonah. . . Th article is based in part on "It Shouldn Happen to a Dog" by Wolf Mankowitz Living Age Books.

By the Rev. William Spong

His name is Jonah ben Amittai. He is perhaps some kind of travelling salesman. We know this because he moves about excessively from one operation to another. We are not sure what his trade is: perhaps Top Hat, or braces for trousers, fair lady fancy buttons or Hold tight hair grips . . . regardless, only name brands, and always present in his suitcase closely by his side. We perceive from the outset that Jonah ben Amittai is a restless man . . . perhaps a salesman beyond his prime and still beneath the average . . . ready for the desk job, ready for the authority position, yet still travelling . . . still employing the world in the treasures of his hand bag. Yet for him running seems so strange . . . travelling seems such a ridiculous gesture when such a good pitch is evident . . . people buy from Amittai . . . his economic word is good . . . he is to be trusted at every turn. His busines associates have long told him: "Jonah why don't you settle down, boy?" . . "The world is just too big to involv all races in your pitch . . . settle dow here. After all, didn't you open th Tarshish territory to Archangel to bacco. Come on Jonah, give the res of us do gooders a start and relinquis some of the kingdom." . . . But Jona ben Amittai must be a restless man because he keeps moving, runnin away from the good territory . . . a though he were haunted by some driv ing, compulsive force over which h has no control. Perhaps. . . . "Aris Jonah, get on your feet . . . and go t that Great city of Nineveh . . . an cry against it." . . . Is that the reason Jonah? Who makes those demand and noises . . . come on Jonah, fre yourself, be emancipated, Who is God anyway, be a man Jonah . . . be a man

Why is he picking on you Jonah. . . . Why must he sort you out. . . . It's obviously unfair . . . like a death experience. . . . O. K., God, there he goes. . . . I hope you are satisfied . . . asking a guy to leave his pitch and take on something that only a fool would do, and then a crazy fool. (Pause) Well of course he is going by ship . . . do you expect him to fly. . . . Well, God, if you're willing to make him a sudden set of wings, he might chance it. Come off it God, people are just not like that any more . . . and anyway, if you had to send him anywhere, did you have to send him to Nineveh? I mean, after all, everyone knows. . . . (Pause)

Jonah, where are you going now? I certainly hope you did not take Him at his word and agree to go to Nineveh . . . those Ninevites are not your kind, anyway. . . . If you cry against them, they will just throw you out . . . you are an *outsider* you know. Now cut out this nonsense and come back to the shop and take the orders. You say you're going to Tarshish? O yes, I remember Tarshish. They have more people over a hundred years old than any other place. Good, secure Tarshish . . . people don't meddle there . . . that's why they live so long, Jonah . . . if you're so intent to go to Nineveh, an heaven only knows why, you could break your trip and look up a few old friends in Tarshish . . . anyway, you can build up your strength and then give a mighty shout at Nineveh and run on home. After all, Jonah, Nineveh is a rough section, and what difference could a couple of days make . . . anyway, its a beautiful day for sailing. . . .

(Aboard Ship)

Jonah, wake up for a moment and stop talking in your sleep . . . we are having a whale of a storm . . . the captain and the crew are urging everyone to pray (pause). I don't care if you said your prayers this morning . . . and I realize it is not time for the evening ones, but we are having a whale of a storm and we need every bit of help we can find (pause). All right God, let's get one thing straight, stop messing around. Didn't he say he would go to Ninevah . . . ask anyone around Tarshish; isn't Jonah's word absolutely good . . . doesn't he eventually get the job done. All right, He'll take the first boat from Tarshish to Nineveh . . . just curb those gales. . . . What's that sailor? Make a sacrifice? Jonah, he wants us to make a sacrifice . . . can you imagine that! (Pause) HERE. . . . FOR THE PURPOSES OF CURBING THIS RAVISHING STORM, I FORTHWITH SACRIFICE THIS BEAUTIFUL MEAT PIE, OF WHICH I ATE ONLY A SMALL PORTION. . . . Why certainly sailor, he made an appropriate prayer and he told that vindicator that he would catch the first boat to Nineveh. . . . There is a momentary pause (pause). . . . Well I've seen everything . . . did you see that? That pie was thrown straight back and Jonah caught it. . . . Well why are they so disturbed, its a particularly natural phenomenon. . . . Now wait a minute fellows . . . it was just a freak of nature . . . wait fellows this is heartless thing to do. . . . Well good bye Jonah (Jonah is thrown into the sea) . . . another pause. . . . Well in all of my born days, I've never seen a fellow swallowed by a whale . . . who would believe such a story. . . .

Jonah, can you hear me? Where are you? In a whale! Well Jonah, you certainly can not go to Nineveh like that. . . . Now talk about injustice . . . you wanted to go to Nineveh and cry out against it and now look at you. . . . Maybe you're dead. . . . Who would have supposed that being dead was to be in a black out in a fish shop . . . perhaps this is the end of the world. . . . Jonah you must categorically and dutifully give your word of God that this very moment if you could, (which you cannot since you're in a fish), you would go to Nineveh and cry against the Ninevites. Maybe a good promise will be the only way that God will let you out of the bad situation . . . (pause). . . . Well I must say that God certainly does go about doing things mysteriously . . . that Whale actually coughed Jonah on the edge of that shore . . . and if I'm not mistaken this is not Tarshish we are in, but the great city of Nineveh . . . for the city walls are there in the horizon. . . .

(Pause)

Well at last Jonah is having his way . . . there he is with the King. . . . Look at poor Jonah, he is scared to death. . . . It is not easy to say things to people that wish you harm. . . . The king just asked Jonah what he had to say for himself. . . . Listen: "THE LORD SAITH: CRY OUT AGAINST NINEVEH, THAT GREAT CITY, FOR THEIR WICKEDNESS IS COME UP BEFORE ME. . . . STOP. YET FORTY DAYS AND NINEVEH SHALL BE OVERTHROWN. STOP. THE END OF THE WORLD IS AT HAND. STOP. . . . REPENT LEST YE PERISH. END OF MESSAGE. and that your majesty is what I have come to say. . . . Personally, I couldn't care less whether Nineveh's destroyed or not, for my own part you can go on and be as wicked as you like, though if you were to ask me what I think, I would tell you as a good business man, that honesty was the best policy. . . . A satisfied client is better than Government consuls. Especially as, I am instructed to tell you, the Government is not going to last too long, anyway. . . ." "Anyway, O king, I don't think that God would go to all this trouble if there wasn't some way out for you. . . . Who can tell? This may be the end, King, still you can always try. . . . There's no charge for trying. . . ."

Well isn't that interesting. . . . What happened we don't know. . . . God must still feel sorry . . . for trees, cattle and people. And if you feel sorry for a dying tree or dog or other things, why shouldn't God feel sorry for Nineveh that Great city, in which there are one hundred and twenty thousand human beings on whom after all He has taken a great deal of trouble even if they still don't know the time of day, or their left hand from their right. Also much cattle. . . .

Well if God is not going to destroy Nineveh, just what does he want with Jonah. . . . What is the point of all of this expensive overhead of closed shops and whale homes, etc. . . .

Epilogue

Mankind can not see beyond the end of his nose. . . . To understand God is beyond understanding. For our part, it shouldn't happen to a dog. . . . But come to think of it whose dogs are we, but God's dogs . . . so whatever happens to a dog, must happen to us . . . and perhaps even more inconceivable to our thought is that people need to know what God thinks of the teeming masses in the stirred up cities of the world . . . men need to know something of the metropolitan densities of loneliness, men need to know what we ought to think of them, and how God judges us by our own judgement of them. . . . Poor man, that God should stand in his way of happiness, security, a good pitch, and a generally fine reputation.

Man's Rebellion Against Things that Happen

"I heard upon his dry dung heap
that man cry out who cannot sleep:
If God is God He is not good
If God is good, he is not God;
Take the even, take the odd,
I would not sleep here if I could
Except for the little green leaves in
the wood and the wind on the
water"

—From J. B.
By Archibald MacLeish

INTRODUCTION

There was a war in heaven. The infinite God meets the Satanic forces in open combat over the soul of a righteous man. Satan who had been travelling over the earth and going to and fro in it is asked of God: "Hath thou considered my servant Job, that there is none like him on all the earth, a blameless and upright man, who fears God and turns away from evil?" Satan answers that the only reason that Job fears God is that he has never had any other reason not to. . . . God has hedged his life, his house and all that he has. God has blessed the work of his hands, and his possessions have increased in the land. 'But,' Satan enjoins, 'put forth thy hand now, and touch all that he has, and he will curse thee to thy face'. . . . God is attracted by the wager and places the man Job in the power of Satan with the condition that under no circumstances may a hair on his head be broken. . . . So begins the great dialogue in heaven and upon earth regarding the reactions to God by the tormented, righteous man . . . and the eternal question present upon the lips of every person who has participated in their own private 'Job like' experience is: God, help me to understand . . . help me to accept and still know that the Lord's name is still to be blessed: in short the story of Job is a story of Man's rebellion against Things that happen. . . . Is there any understanding for a modern man . . . and if there is, can we display the same question in modern terms. . . .



"Hast thou considered my Servant Job"—Blake, Book of Job, Courtesy Pierpont Morgan Library

There is a war in heaven. . . . God and Satan loom large over the home of a family . . . a good family with community reputations . . . the father, a banker, the devoted mother of five children three boys and two girls. Their home is a proud home and they have earned the right to be proud. They have a conviction and an honest one . . . they consider this part of their right to enjoy the success of the land . . . little do they know that their hearth and home is the scene of the war that has been fought over and over and shall be yet again.

It is thanksgiving . . . the day of glad hearts, turkey, giblet gravy, and cranberry sauce. The bird could not be better prepared as the seven members of the happy family gather about the table. . . . Every meal must start with: "Our Father which are in Heaven, Give us this day our daily bread. . . . AAAAAAmennnnn" the choral response of the rest of the family make a conclusion of that part of the meal time ritual. It was a short and sweet blessing . . . a minimal grace . . . and yet all of the essentials. . . . God is in heaven . . . the table is filled with good things . . . he will bless it, we will eat it, and chorus our Amen approval . . . "for the mouth and the meat by grace amazed, God upon our lips is praised. . . ." The bird is cooked, the family is there, the children are happy, a regiment could be fed, and the general picture of this family is beautiful. . . . For after all what is today? Turkey day, Cranberry Day, Succotash Day, white meat and giblets and two kind pies day. . . . What kind of day? . . . Thanksgiving day, the day we give thanks to God; and are we really thankful? Why *of course* we are thankful and we have earned our right to be. . . . God doesn't give us all of these things for nothing: good home, good food, Father, mother, brother, sisters . . . if we do our part, he does his . . . he always has . . . if we forget him, he will forget. . . . This is what this family thinks . . . this is why they are blessed because they have acknowledged God, they have served him. . . . They know this to be true as the symbols of their blessed home are passed about the table for each person to partake. This family trusts their luck because they earned the right to trust it. . . . They got the earth for nothing, given as a gift. . . . The sun rises each morning for them, Air flows through their lungs, clean uncorrupted air. . . .They have every reason to be happy. . . . They have deserved this happiness. . . . God and Satan observe *this* as they linger above this man, his wife and their family . . . hearing their thoughts, observing their good life together.

God and Satan observe. Why is Job a good and God fearing man? Is it because he Feareth God and turns away from Evil? Is it because he has no other reason to think any other of God but righteously? Would he feel the same way if he were ravaged and diseased, if he lost those things of meaning for him, if he had cause to think that luck was not always his for the asking. . . . Would he then fear God and turn away from evil, or would he curse God to his face. In fact: does Job believe in God because he has had it good, or does he believe in God because he is the undisputed Lord and Father of us all? God says he will bless God, no matter what: Satan says he will curse God and the war is on, over the soul of a just man.

There is a messenger outside the house. . . . His knees are a bit wobbly, perhaps he has had too much to drink. . . . The mother sees him . . . perhaps they are friends of their oldest son . . . who is in the service. The son will come home soon because the war is over. . . . There is a knock on the door . . . the butler lets them in. . . . "Come in Gentlemen . . . come in . . . any friends of our boy are welcome in this house." . . . They have a message. . . . 'It was a cold hard march . . . fingers icy . . . lips blue. . . . Don't know when it happened, but it happened. . . . We fumbled among the bodies until we saw him . . . and that's why we have come . . . so we could tell you how it was with him, to tell you that we knew him. . . . How it was the war was over, the guns silent, no one knows how it happened, but it happened. . . .' The family didn't know . . . they were not told. . . . Now isn't that something. . . . There is a haunting sigh of loving members of a family as the message is heard and as the voice of the official messenger of pain and hurt tells the story: "I only am escaped alone to tell thee." . . . This is what I saw, what I believe I saw, what must have been. . . . I only am escaped alone to tell thee. . . .

This can not be true. . . . He is our son. . . . This can not be happening to us . . . God won't let it happen . . . not to our kind . . . God won't. . . . Our boy is all right I know he is. . . . The war is over . . . never in this world could it have happened. The family sobs poignantly: He is dead. . . . *God has taken him.* . . .

There is a second scene: Two messengers have come once again to perform a task. . . . Their task is to tell another story. . . . This time it was a high speeding car that smashed into the barrier careening off into the wall. . . . Traveling seventy. . . . Kid driving them was drunk . . . he had to be drunk to drive like that. . . . We saw it from the start: Job's son, his daughter four in all and all kids . . . hurtin' like kids, crying like kids. . . . The message is delivered to the Mother and the Father. . . . And who did it? Was it the drunken kid that took the life? or perhaps God. . . .? God where have you gone? Answer me . . . ANSWER ME. . . . Why did he do it to them. . . . What had they done to him . . . and we, what have we done? . . . Does it help to think about it . . . can anything help now. . . . It has happened. . . .



"And I only am escaped alone to tell thee." —Blake, Book of Job, Courtesy Pierpont Morgan Library.

Yes it has happened and what made it happen. . . . Shall we take the good things in life and not those things which are evil. . . . When evil comes does it mean that there is no good. . . . "The Lord gives, the Lord Takes away. . . . Blessed be the name of the lord??????" The obvious question has now been asked.

God and Satan, as it were, glare at each other. . . . Satan now has the family ready to curse God, ready to chuck the complete conviction out the window. . . . The righteous man at first refused to believe that it was he in the bind of fate. It couldn't happen to him. . . . Perhaps just chance? It is a childish hypothesis we make if we assume that into the life of good evil will not come and corrupt and bend . . . we learn through these experiences don't we? . . . we suffer, tears for weeping. . . . But as long as the dim faint breath of conviction remains in the heart of the righteous man, then Satan must continue his assault on the man's goodness.

Messenger number three . . . a reporter that must get the story. . . . After all the citizenry must know. . . . "How many children do you have, Mister?" "Two, the other three died. . . . Two girls. . . . Its Rebecca that's missing . . . the youngest one. . . . She's been missing for hours. . . . We didn't call because we knew she would come in. We felt that things were going to be all right, because we have learned to trust our luck in this family. . . ." And then the truth is known . . . she carried a tiny parasol, a child's umbrella, the kind that opens and closes. . . . The messenger has to tell them: It was just past midnight . . . a cop pounding his beat in the back of a lumberyard . . . someone yells and a big kid stumbles . . . kid scared to death . . . constable yanks him up . . . makes him take him to her. . . . She held a toy umbrella . . . it was with her when we found her . . . (pause) . . . Say it . . . Say it . . . THE LORD GIVETH, THE LORD TAKETH AWAY . . . FINISH IT . . . FINISH IT . . . God looking upon the family asked that it be finished. . . . Satan looking upon the family knows that it can not be finished . . . or why should it be finished when he has said it all: God gives, God takes away . . . what else can he say . . . the Devil has thus, in his mind, won the battle. . . . What else is there to say for this family. . . . The father says in his feinted righteousness: "Even desperate we can not despair. . . . We can not drown ourselves in the cold of our own despair. . . . We Can not. . . . For in that desperation, God is there. . . . I do not know why God should strike, but God is in what is stricken as well . . ." we must say it. . . . We must say it . . . over and over we must say: The Lord gives, the Lord Takes

away. . . . The Lord takes. . . . Does the Lord Kill . . . KILL KILL KILL KILL. . . . Blessed be the name of the Lord. . . . How can this man bless God: a daughter violated and murdered by an idiot, another crushed by stone, a son destroyed by some military stupidity, two children smeared on the road by a drunk driver . . . and all with God's consent. . . . It isn't decent. . . . It isn't even moral. . . . It is almost disgusting that an offended man should praise God as his wife stands beside him in trembling disgust of the infinite. . . . Satan will not and does not lose gracefully. . . .

Where then will we find God in these circumstances, when the heart of the righteous man is in despair, trembling at his loss, knowing that only one power in the universe is strong enough to off set it and does not. . . . How can a man praise the name of the almighty when his wife stands at his side and says: God is not to be blessed because God takes away. . . . God kills . . . destroys . . . destroys love. But what can a man do when he suffers . . . when his body hurts . . . when pain has penned him in so that he can not endure. . . . Will praise come from his suffering? Must not the great decisions of human destiny come from within the valley of the shadow . . . when there is no hope, where there is no strong thing to hold. Can others bring us comfort here. . . . We long to know if there is guilt involved with the price we must pay. . . . If we are to repent . . . then tell us our sins. . . . Oh if we knew where to find thee, we would order up our cause before thee and fill our lips with arguments. . . . Does our answer lie in history, in analysis, in guilt? . . . Show us our sins O God, that we might atone for them. . . . There is no answer for his sufferings . . . no calculated formulae for his understanding. . . . It is not in history, it is not in people, it is not in preacher, etc.

Then how can we know . . . where can we turn . . . what is our answer to the most dreadful questions asked by the human heart. . . . Why God have you done this to me. . . . Why have you allowed this torment to a child of yours who has served you and honored you for all the length of his days? . . . There is no reasoning on earth, no calculated logic, no self justification that can give peace to the questioning human heart. . . . He'll curse God for lack of better understanding. . . . He'll never lift his voice again to such a dumb, unintelligible heaven . . . but yet he does, and yet he will. . . . For God's voice will ever answer the problem of the lonely man looking for the glimmer of hope in these present times. And in that day when God asks us to compare our torment with his torment, to compare our suffering with that which he has given to his creation, then who are we that dare to raise up our complaints to that throne of grace. . . . The words of God in his mercy do not answer us, they merely silence us. . . . Then what is our answer. . . . What is the only satisfaction that every Job that has ever walked human history into his destiny can find if answer is a proper word. . . . All we know is that we live, that we are . . . and because we live and because we are, then it is rightly possible that we shall suffer . . . but what suffers loves . . . and that which loves will live its sufferings again . . . be defeated again . . . be hurt again . . . be destroyed again . . . and again . . . and again . . . with the knowledge of the past that is ours with the confusion of the present that we observe . . . and the unknown destiny of the future . . . and yet we must still live . . . and still love.

GOD'S PROTEST AGAINST MAN

"He was a flop at 33. His whol career was one of failure and of loss But the thing that's so distressful i that he could have been successful bu instead of climbing up he climbe a cross.

He spent his time with fisher foll when there were more important con tacts to be made. He just never wa adjusted and he spent his whole lif busted, and he never was promote on the job.

So the thing that puzzles me is wh that flop at 33 is called the one success ful man to live on earth."*

These lyrics from a little ditty called "Some Career" described in jazz-time God's protest against man. We constantly read and hear of man's rejection of God's will and God's standards. In the violently defeated, totally fulfilled life of Christ, we are confronted with God's rejection of our standards, our values and our motivation. Any thoughtful essay on how to succeed in the 20th century would be based upon a rejection of the principles of Jesus' career. By the same token, Christ's life—his intention—his so called career—is the ultimate protest by God against our society which has commited itself to what Bishop Pike calls "This-World-Is-All-There-Is—ism."

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* From the musical revue *For Heaven's Sake!*



"Thus did Job continually (a perfect and upright man)"—Blake, Book of Job, Courtesy Pierpont Morgan Library.

Summing Up:

The Redeeming Life Of Christ is a Protest

In this issue of THE CHURCHMAN rious contemporary expressions of e protest elements of our faith have en used to delineate for us the fact at our Religion has never and can ver be one which conforms to the e wherein it lives. The agonizing y of Job is reflected in the pain of ery soul who loses what he values ough no fault of his own. Every n sent to go beyond his own vision his responsibility knows the revolt the heart of Jonah when he was dered by God to preach to the des- ed Ninevites. In many another ample we can find man goaded by d protesting injustice . . . man's umanity to man. In Jesus Christ come head on, with God's protest ainst man. Man's inhumanity to n is exposed as man's inhumanity to d.

He protested in His very birth. He ected the way of the world which ught its leaders in King's houses. He se to be born in a stable with ani- ls. The whole setting at Bethlehem an embarrassment. We know per- tly well that if Joseph had possessed ittle more commanding presence he ld have persuaded some inn-keeper produce that little room which they ays hold back for the V. I. P.'s o arrive late. His early days as a penter's apprentice are further wit- s to his protest against the current ion of what a man should be in order to qualify as "The man born to be king."

He protested the standards of a world which made his dialogue with the devil truly a dialogue of temptation. What more could the devil offer a man of the world than the power to produce bread with which to satisfy his own hunger and to buy men to follow him. Jesus was not willing for men to sell their souls . . . not even to God. So he did not sell his soul to the devil. The devil, sure of his wares, produced magic . . . "Fling yourself down from the pinnacle and the angels will bear you up." Jesus had no wish to tempt God. He protested loudly in his refusal. He protested the safety of the devil's assumption that man will trade off God's holy mystery for magic. Magic gets results. Magic we can see. Mystery must always leave us in awe, must always be beyond our control. Jesus protested our willingness to satisfy our desires and repress our needs.

The devil's final shot brought forth perhaps the most significant protest of all. "Be king of the world," he said. "Have ultimate worldly power. You can make them be good if you want to." Jesus protested in a way that few of us care to hear. The only total obedience man owes is to God. He may serve many men, his fighting arm may be conscripted for his king; but his person must be freely given to the service of God. Jesus rejects the world's concept of power over the person of man, and rejects manipulation and exploitation. In short, he rejects the normal everyday use of power in our times.

On the cross, he rejected and he protested the pathetic misunderstanding of man when He said, "Forgive them Father, for they know not what they do." He was protesting the fact that we abuse each other, dehumanize man, without knowing that what we do to each other we do to God. Forgive them is the only answer. We cannot be taught it with words . . . we have tried this. We cannot be shown it with pictures . . . history has done this. Forgiveness is all that's left.

The redeeming life of Christ is a protest. It is a protest against our efforts to make man into God . . . the absolute ruler of his own universe. It is protest against our steadfast desire to make God into man, an inflated projection of our own desires. He is a protest against all that is separating and evil in this world.

The world was not prepared for Jesus. It had simply reached a point where there were a small handful who had despaired of all else. They finally heard his voice. It is our hope that during the coming season we shall examine all that we use as a substitute for Him and listen when He speaks anew.

New Life in an Old Churc

How many congregations in the Diocese of North Carolina baptize in one year's time a number of people equal to 15% of its communicant membership? How many confirm into the lives of their congregation a number of candidates equal to 19% of their communicant membership?

Very few indeed and yet percentage-wise this is what was accomplished in 1961 by St. Michael's Church in Tarboro under the leadership of the Rev. Earle H. Fisher, priest in charge.

This statistical miracle is only one indication that marks the new surge of life present in this church. In the past month they have purchased a new six-room rectory, which will be the first rectory ever owned by St. Michael's. Mr. Fisher and his family will have moved in by the time this article is read. Seven thousand dollars of the money to pay for the rectory was raised by the members of St. Michael's over a period of many years and it represents sacrificial giving and hard work of a loyal and faithful congregation.

As soon as the rectory question is completed this congregation plans to begin a renovation of their church to make it possible to accommodate the expanded congregation on Sunday. They will seek to add additional rooms for the use of Church School children.

A loan from the N. C. Episcopal Foundation will help these plans to be fulfilled. This loan is in the process of being negotiated.

St. Michael's Church was founded in 1910 as a parochial mission of C vary Parish in Tarboro. As a paroch mission it was served by the rect assistant rector and lay people of C vary parish. Two lay people still vit interested in that church who h been active in its life for many ye are Miss Irma Parker and Mr. Jar E. Simmons, Jr.

As the mission grew so also did leadership within the congrega grow. This leadership expressed it in 1948 when St. Michael's petitio the Diocese to become a diocesan r sion and the Rev. F. Nugent Cox came the first residence priest in cha Since Mr. Cox's retirement the chu has been served by the Rev. H. H Comer, the Rev. Joseph P. Burrou the Rev. Curtis T. Allen and in J 1961, the Rev. Mr. Fisher began tenure.

Mr. Fisher is quick to point out the entire congregation has particip in the reawakening of the church. congregation has begun a progran visitation in the community aime reactivating formerly inactive mem and bringing non-church people their Christian fellowship. This congregation that has caught a vi of its purpose and is now laborin realize that vision.

Few churches there are that point to a similar record or of pro in the past 18 months.

THE NORTH CAROLINA CHURCH joins with church members throug this Diocese in saluting this fine gregation and its minister.



The Rev. Earle Fisher

Some Important Changes Made in Council Meeting

ly dear people:

I had the privilege of presiding at a eeting of the Executive Council of e Diocese on Friday, October 19, at hich time decisions were made that feel are of truly historic significance r each member of our Church. For is reason, upon the advice of the xecutive Council, I am writing you of ese matters, with the request that ur Rector or Priest in Charge shall ad this letter to you within a month its delivery.

As you know, the Executive Council made up of twenty-two represent- ves, ten in the clerical order, and elve in the lay order. These persons e elected by the Convention of the ocese, and given full authority over tain areas of our Diocesan life.

On Friday, October the 19, this uncil, after due deliberation, took following actions:

It was decided that a full time Epis- pal Chaplain should be employed to ve at Duke Hospital in Durham. is is a significant step in our minis- since surveys show us that more n 1,500 Episcopalians are hospital- d in this area annually. These peo- are often in crisis situations, and opportunities for Christian minis- are tremendous, and completely ond the scope of the local clergy, o are already fully occupied in their n parishes. The Rev. William Spong been appointed to fill this impor- t post, and we are deeply gratified is acceptance. Mr. Spong is a native Charlotte, grew up in St. Peter's urch, graduated from the University North Carolina and the Theological inary in Virginia. Since ordination has been the minister in charge of ist Church, Rocky Mount. The . Mr. Spong will serve as Priest in rge of St. Andrew's Mission in ham, and his salary will be supple- ted by the Department of Christian ial Relations.

ollowing this action, the Executive ncil considered and accepted a lution from the newly organized partment of Long Range Planning. s resolution contained a request



BISHOP BAKER

that a new position be created in the Diocesan staff, and that this position be known as Director of Program, the salary not to exceed that already budgeted for the Director of Religious Education, a position left vacant by The Rev. Ed Jeffress' resignation last summer. The Director of Program will work with all departments of the Diocese, and help to create and coordinate a unified diocesan program. The Rev. Charles Greene, of St. Bartholomew's Church, Pittsboro, was appointed to fill this position. Mr. Greene graduated from Wake Forest College, Union Theological Seminary, and attended General Theological Seminary for special study.

The third action which we consider of primary significance was the adoption of a time schedule for the total desegregation of Vade Mecum. As you know, our young boys' camp has been operated without regard to race for two sessions. These camps have been successful and well attended by young boys from throughout the Diocese. The following schedule was prepared at the request of the Executive Council:

1963 Desegregate Senior Boys Camp and Junior Girls

1964 Desegregate Senior Girls Camp and Junior Choir Conference

1965 Desegregate Junior High School Conference

1966 Desegregate Senior High School Conference.

The plan is based on the belief that a Negro child who has attended one camp should be allowed to continue as he grows older. This schedule allows for such continuance.

It is our earnest conviction that these three decisions have been made after prayerful consideration, and that they will benefit the work of the Church in this Diocese for generations to come.

Wishing God's richest blessing on you in your life in the Church, I am

Faithfully yours,
RICHARD H. BAKER
Bishop of North Carolina

The Coadjutor and Offerings for Christmas

This is a good time of the year to talk about Christmas Offerings.

In the year 1961, four of our large parishes in our Diocese gave to the Bishop Coadjutor to use at his discretion for Missions their Christmas offerings which totalled approximately $3,500.00. The clergy, vestry and members of these three congregations are aware of the fact that one of the greatest needs we have in the Mission program of our Diocese is money for capital funds. On their own and without consultation with one another, they undertook this project. This money does not count toward any quota or any other responsibility. This is giving over and above and beyond current expenses, Episcopal Maintenance, and Quota to the extension of Missions in our Diocese.

I pass this information on so that other congregations in the Diocese may know what is being done by their fellow churchmen. The churches have not been named because they do not want credit for what they have done but I am sure would want to invite others to join them in this enterprise. This is one method of giving by which the work of the Church can be substantially strengthened.

You will remember at the last Diocesan Convention the Department of Missions was instructed to come up with some kind of a plan to raise capital funds for Church Extension. The Department of Missions has worked hard on this meeting with disappointments and obstacles on many occasions. It is the hope of the Department of Missions nevertheless to be able to present a plan to the Diocese at the next Convention which will be acceptable to all. However, the example set by these

Continued on page 15

Report of the Diocesan Treasurer for Parishes and Missions

January 1 through September 30, 1962

	(1) Episcopal Maintenance		(2) Church's Program		
	Assess.	*Pd. to Date*	*Quota*	*Accept.*	*Pd. to Da*
Albemarle, Christ	$ 550.76	$ 137.64	$ 1,626.56	$ 1,626.56	$ —0
Ansonville, All Souls	147.90	147.90	467.64	467.64	467.
Asheboro, Good Shepherd	736.00	496.00	2,469.26	2,469.26	1,269.
Battleboro, St. John's	144.45	144.85	508.83	508.83	208.
Burlington, Calvary	170.87	20.00	593.86	—0—	—0
Burlington, Holy Comforter	1,430.76	725.28	5,564.34	5,564.34	2,782.
St. Athanasius	—0—	12.55	—0—	—0—	55.
Cary, St. Paul's	194.75	146.63	479.90	479.90	359.
Chapel Hill, Chapel of The Cross	2,348.75	1,848.75	8,111.58	8,111.58	7,240.
Church of The Holy Family	935.88	546.00	3,268.47	3,300.00	1,925.
Charlotte, Chapel of Hope	553.30	404.10	1,806.72	1,806.72	1,409.
Christ	6,705.16	2,796.70	21,957.53	21,957.53	9,151.
Holy Comforter	2,450.54	1,837.80	8,705.32	8,705.32	6,528.
St. Andrew's	1,262.58	992.61	3,700.38	3,700.38	2,775.
St. Christopher's	131.11	98.34	337.72	337.72	253.
St. John's	1,584.16	1,201.81	4,564.74	4,564.74	2,649.
St. Mark's	581.68	436.26	2,119.87	—0—	500.
St. Martin's	4,088.87	3,066.68	14,692.43	14,692.43	11,369.
St. Michael's and All Angels (A)	1,320.41	—0—	1,726.85	1,726.85	—0
St. Peter's	3,687.23	2,765.43	12,664.72	12,664.72	9,498.
Cleveland, Christ	321.92	241.44	1,472.48	1,472.48	1,104.
Concord, All Saints	890.78	397.28	2,965.93	2,965.93	1,235.
Cooleemee, Good Shepherd	206.73	120.63	726.96	726.96	424.
Davidson, St. Alban's	85.28	43.50	272.75	272.75	136.
Durham, Ephaphatha (A)	239.36	—0—	200.47	200.47	—0
St. Andrew's	207.97	100.00	658.27	658.27	200.
St. Joseph's	599.38	600.00	2,145.06	—0—	—0
St. Luke's	868.60	651.45	2,362.65	2,362.65	1,771.
St. Phillip's	2,802.90	2,102.17	10,252.14	10,252.14	7,689.
St. Stephen's	621.66	621.66	1,650.31	1,650.31	1,650.
St. Titus	251.33	167.57	879.77	879.77	586.
Elkin, Galloway Memorial	398.30	314.88	886.79	886.79	927.
Enfield, Advent	398.08	—0—	1,424.53	1,050.00	—0
Erwin, St. Stephen's	640.43	480.30	2,189.75	1,200.00	900.
Fork, Ascension	76.09	76.09	282.05	282.05	282.
Fuquay Springs, Holy Trinity	258.66	129.33	664.98	664.98	332.
Garner, St. Christopher	103.99	103.99	253.91	253.91	253.
Germanton, St. Phillip's	14.93	14.93	47.53	47.53	47.
Greensboro, All Saints	297.66	223.26	747.01	747.01	560.
Holy Trinity	4,529.61	3,397.29	16,089.10	16,089.10	12,066.
Redeemer	212.74	106.38	758.82	758.82	379
St. Andrew's	2,576.76	2,576.76	9,189.39	9,189.39	7,389
St. Francis'	1,357.14	339.28	4,316.19	4,316.19	1,079
Halifax, St. Mark's	196.48	196.48	679.76	654.76	654
Hamlet, All Saints	262.21	225.00	896.71	896.71	675
Haw River, St. Andrew's	177.76	177.76	616.00	616.00	359
Henderson, Holy Innocents	1,776.05	1184.05	6,156.48	6,156.48	4,104
Resurrection (A)	221.11	—0—	72.80	24.00	12
St. John's (AI)	567.34	75.00	826.38	500.00	41
High Point, St. Mary's	2,415.54	1,610.36	8,218.44	8,218.44	3,553
Hillsboro, St. Matthew's	532.29	532.29	1,883.66	1,367.71	683
Iredell, St. James'	81.46	81.46	301.83	301.83	301
Jackson, Church of Saviour	168.09	84.04	616.56	616.56	308
Kannapolis, St. James'(A)	452.79	102.39	1,318.53	1,318.53	109
Kittrell, St. James'	23.41	23.41	76.92	76.92	76
Laurinburg, St. David's	144.35	114.35	493.23	493.23	373
Lawrence, Grace (AI)	119.89	57.69	113.69	113.69	100
Leaksville, Epiphany	600.99	450.75	2,018.19	2,018.19	1,513
St. Mary's	134.99	134.99	477.20	477.20	477
Lexington, Grace	658.87	549.10	2,388.96	2,388.96	1,990
Littleton, St. Alban's	126.49	126.49	438.32	438.32	238
St. Anna's (AI)	494.93	—0—	56.08	56.08	—
Louisburg, St. Matthews (A)	35.63	—0—	145.31	90.00	—
St. Paul's	448.30	310.00	1,600.98	1,600.98	1,196
Mayodan, Messiah	241.40	241.40	790.81	790.81	790
Milton, Christ	23.01	23.01	93.49	93.49	93
Monroe, St. Paul's	735.40	310.00	2,491.61	2,491.61	1,040
Mooresville, St. Matthew's	86.89	21.73	327.95	327.95	81
Mount Airy, Trinity	675.58	675.58	2,323.68	2,323.68	1,742

	(1) Episcopal Maintenance		(2) Church's Program		
	Assess.	*Pd. to Date*	*Quota*	*Accept.*	*Pd. to Date*
orthampton, St. Luke's	$ 125.99	$ —0—	$ 60.79	$ 60.79	$ —0—
ford, St. Cyprian's	183.67	113.67	562.34	562.34	412.34
St. Stephen's	888.81	666.54	3,230.13	3,230.13	2,422.62
ttsboro, St. Bartholomew's	487.71	487.71	1,567.48	1,000.00	1,000.00
St. James'	439.93	8.45	51.40	51.40	51.40
leigh, Christ	3,119.28	2,339.46	12,180.00	12,180.00	11,165.00
Good Shepherd	3,082.55	2,055.04	11,417.09	11,417.09	7,611.36
St. Ambrose	569.67	—0—	2,104.38	1,600.00	200.00
St. Augustine's	107.39	—0—	373.58	373.58	—0—
St. Mary's	64.96	64.96	207.43	207.43	207.43
St. Michael's	2,650.68	1,900.93	9,349.57	9,349.57	6,199.32
St. Timothy's	1,495.95	499.89	3,987.34	3,987.34	520.00
idsville, St. Thomas'	701.10	—0—	2,490.11	2,490.11	—0—
dgeway, Good Shepherd (AI)	142.95	18.23	84.57	84.57	84,57
ugwood, St. Clement's	27.29	21.16	101.24	50.00	37.53
anoke Rapids, All Saints'	896.29	896.29	3,341.01	3,341.01	500.00
ckingham, Messiah	500.26	500.26	1,772.80	600.00	600.00
cky Mount, Christ	464.43	193.10	1,416.77	1,416.77	472.24
Good Shepherd	2,968.44	2,233.44	10,419.67	10,419.67	9,293.11
Epiphany	77.15	77.15	342.88	342.88	167.88
St. Andrew's	535.69	267.86	1,479.14	1,479.14	739.60
wan Co., St. Matthew's	430.23	—0—	1,409.82	1,409.82	—0—
xboro, St. Mark's	144.09	144.09	668.13	668.13	448.00
isbury, St. Luke's	2,592.97	1,947.73	9,026.13	9,026.13	6,769.62
St. Paul's	235.82	—0—	752.96	752.96	—0—
St. Peter's (AI)	130.58	—0—	108.43	—0—	—0—
St. Phillip's	82.33	82.33	257.25	257.25	257.25
nford, St. Thomas'	547.80	319.55	1,767.11	1,767.11	1,030.82
terwhite, St. Simeon's (AI)	51.36	21.12	46.23	46.23	15.40
tland Neck, Trinity	814.86	509.29	2,921.45	2,921.45	1,825.90
er City, St. Mark's (A)	99.22	—0—	194.76	30.00	—0—
ithfield, St. Paul's	668.86	668.86	2,410.82	2,410.82	1,808.28
uthern Pines, Emmanuel	1,696.26	1,413.56	5,877.58	6,000.00	5,000.00
ed, St. Mary's	75.09	75.09	292.75	292.75	292.75
ay, St. Luke's (I)	748.75	513.44	2,568.99	2,568.99	1,498.59
tesville, Holy Cross	34.94	—0—	136.94	136.94	—0—
Trinity	763.49	763.49	2,756.41	2,756.41	800.00
val, St. Peter's (I)	28.72	28.72	69.51	69.51	69.51
rboro, Calvary	2,192.71	1,644.54	7,498.14	7,498.14	5,623.62
St. Ignatius	31.72	15.86	134.96	134.96	69.10
St. Luke's	225.94	171.28	209.44	209.44	30.00
St. Michael's	250.98	167.28	993.67	993.67	662.40
omasville, St. Paul's	337.36	223.00	1,062.65	1,062.65	708.00
wnsville, Holy Trinity	66.21	66.21	230.34	230.34	230.34
desboro, Calvary	546.22	546.22	2,106.46	2,106.46	2,106.46
ke Forest, St. John's	143.06	80.48	446.08	446.08	250.91
lnut Cove, Christ	186.06	186.06	593.80	700.00	—0—
rrenton, All Saint's	81.48	—0—	271.22	271.22	264.54
Emmanuel	785.54	785.54	2,730.52	2,730.52	600.00
ldon, Grace	417.09	312.76	1,525.63	1,525.63	512.07
son, St. Mark's (AI)	1,448.31	43.00	235.34	235.34	—0—
St. Timothy's	1,662.09	1,262.09	6,182.60	6,182.60	4,182.60
nston-Salem, St. Paul's	5,468.60	4,101.39	19,801.31	19,801.31	14,850.99
St. Stephen's (AI)	319.28	282.41	761.88	761.88	380.94
St. Timothy's	1,026.15	770.26	3,703.96	3,703.96	2,742.02
odleaf, St. George (AI)	103.17	76.19	136.69	136.69	136.69
nceyville, St. Luke's (A)	75.24	75.24	113.56	113.56	25.00
TOTALS	$ 102,428.48	$ 67,582.17		$ 328,266.92	$ 212,586.81

CHALLENGE QUOTAS

	Challenge Quota	*Paid*	*Balance*		*Challenge Quota*	*Paid*	*Balance*
pel Hill, Chapel of The Cross	$ 1,528.47	$ —0—	$ 1,528.47	Henderson, Holy Innocents	$ 1,160.19	$ —0—	$ 1,160.19
rlotte, Christ	4,138.02	—0—	4,138.02	Raleigh, Christ	2,295.27	1,721.43	573.84
Holy Comforter	300.00	225.00	75.00	Rocky Mount, Good Shepherd	1,963.44	—0—	1,963.44
St. Martins	350.00	—0—	350.00	Winston-Salem, St. Pauls	3,000.00	3,000.00	—0—
				TOTAL	$14,735.39	$4,946.43	$9,788.96

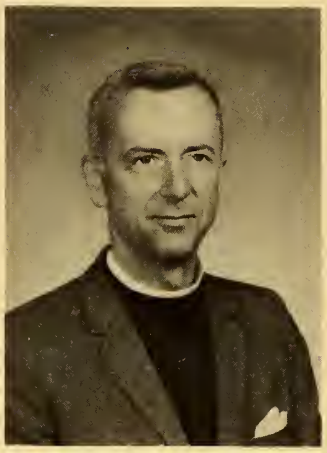
beside the name of a church means the assessment sum includes arrears—money due from past years.

The Episcopal Maintenance Fund covers the operating expenses of the Diocese. The amount assessed your church is determined by the necessary percentage of each church's operating budget to raise the total amount in the Diocesan Budget as passed by the Convention. The necessary percentage factor for 1961 is 8.48%.

The Church's Program Fund is the money you give for the spreading of the Gospel—to yourself, and to others. It is divided between the Diocese, the Province, the Nation, and Overseas Missions. The formula by which the amount of the quota for your church is determined is an average of the three amounts below:

1. For 1961—61.9% of your 1959 operating budget.
2. A per capita assessment of $5 for parishes, $2 for organized missions, and $1 for unorganized missions.
3. The average of the quotas for the immediate preceding 5 years.

In Memoriam



THE REV. H. T. EGGER

On St. Luke's Day, Oct. 18, the Diocese of North Carolina was saddened by the sudden and shocking death of Henry Tobias Egger, beloved rector of St. Peter's Church in Charlotte. Mr. Egger had been sick only a week and his death was completely unexpected. He was a victim of a brain tumor.

Mr. Egger came to this Diocese in 1956 from East Carolina, to be rector of historic St. Peter's in downtown Charlotte. He labored unceasingly for this congregation that he came to love dearly. When he was at St. Peter's the Diocesan convention met there in 1959. This you may recall was to have been Bishop Penick's last convention, but because of the Bishop's death, it became Bishop Baker's first convention.

Mr. Egger was host to the convention and became well known for his hospitality throughout the Diocese.

While Mr. Egger was in the Diocese he served as chairman of the Commission on Evangelism and twice as chairman of the Committee on New Parishes and Missions. He was instrumental in developing the noon day Lenten services for the Episcopal Church in the city of Charlotte. But he was known primarily in Charlotte as a gentle and loving pastor. He had a deep and abiding concern for people that expressed itself in every relationship. He will be sorely missed by the many who loved him.

Mr. Egger was born on March 19, 1915, in Atlanta, Ga. He received his A.B. degree from the University of Virginia in 1938 and his B.D. degree from Virginia Theological Seminary in 1941. He served churches in Niagara, N. Y., Tifton, Ga., Buffalo, N. Y., Rochester, N. Y., Lumberton, N. C. and Fayetteville, N. C.

He was married to the former Anne Rae Pattishall and they have three daughters.

May his soul rest in peace and may light perpetual shine upon him.

Keeping Track Of the Bishops

November

25 **Charlotte,** St. Andrew's 11 a (Bishop)
Chapel Hill, Church of the Ho Family 8 pm (Bishop)
Concord, All Saint's 8, 9:30 & 1 am (Coadjutor)
Charlotte, St. Michael and A Angels' 6:30 pm (Coadjutor)

26 **Charlotte,** Christ Church Mer Club 6:30 pm (Coadjutor)

27 **Raleigh,** Headquarters, Dept. Missions 11 am (Coadjutor)

28 **Southern Pines,** Emmanuel Churc Special Confirmation 5 pm ar Episcopal Churchwomen 8 p (Bishop)

29 **Raleigh,** Headquarters, Committ on Convention 11 am (both Bis ops)

December

2 **Durham,** St. Stephen's 10 a (Bishop)
Raleigh, State College Danfor Chapel 6:30 pm (Bishop)
Statesville, Trinity 11 am (Coa jutor)
Statesville, Holy Cross 3 pm (C adjutor)
Mooresville, St. Matthew's 5:30 p (Coadjutor)

6 **Raleigh,** Standing Committee (bo Bishops)

6 & 7 **Louisville, Ky.,** Gener Board National Council Churches, (Bishop)

9 **Chapel Hill,** Chapel of the Cro 9 & 11 am (Bishop)
Greensboro, St. Andrew's 8, 9: & 11 am (Coadjutor)

13 **Raleigh,** Headquarters, Episcop Foundation (both Bishops)

16 **Charlotte,** Holy Comforter 8, 9: & 11 am (Bishop)
Charlotte, St. John's 5:30 pm Sp cial Confirmation (Bishop)
Durham, St. Philip's 9:30 & 11 a (Coadjutor)
Raleigh, St. Timothy's 7:30 p (Coadjutor)

raser Picked

Bishop Thomas A. Fraser, Jr., ishop Coadjutor of North Carolina, as elected a trustee of the Episcopal adio-TV Foundation by the Synod of e Fourth Province, meeting in Pensa- la, Fla., October 23-25. The Rev. artin R. Tilson, St. John's Church, harlotte, already a trustee, is regional airman of the Foundation's fund ising committee.

Presiding Bishop Arthur C. Lichten- rger was elected an honorary trustee the Foundation. Governor LeRoy llins, president of the National As- ciation of Broadcasters, was also ected to the Board of Trustees.

The Episcopal Radio-TV Founda- n, headquartered at the Atlanta Ca- edral of St. Philip, was organized 1954 by the Province IV Synod to ovide nationwide leadership to direct work in the mass media, which had that time reached nationwide cover- e. Providing support for the radio d television work since its inception years ago, the Fourth Province Sy- d at its recent meeting voted a spe- l grant of $5,000 for the One Reach he television series and increased its nual support for the Episcopal Series the Protestant Hour from $18,000 $20,000.

Track 13, first of 13 in the One ach One television series, has been dely acclaimed. Governor Collins in first filmed endorsement calls it natter of "supreme importance to us " and urges support to finance the oduction of 12 more films.

oadjutor

Continued from page 11

ee churches is certainly not to be ored. If fifteen congregations out of r Diocese would undertake such a gram, we would be able each year buy enough land for the establish- nt of at least one new Mission urch.

What happened last Christmas was t at the request of the Department Missions nor is it submitted at this e as an answer to the request of Diocesan Convention to present a n for raising capital funds. It is t an illustration of what can be ne.

Faithfully in Christ,
THOMAS A. FRASER
Bishop Coadjutor

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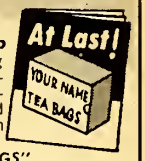
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The North Carolina DioSCENE

The Rt. Rev. and Mrs. Robert E. Gribbin have left the Diocese of North Carolina where they have lived since the Bishop's retirement in 1947.

Following attendance at the House of Bishops meeting in Columbia, S. C., in October, the retired Bishop of the Diocese of North Carolina and his wife set up their home in Charleston, S. C.

Charleston holds an attraction for the Gribbins, it being Mrs. Gribbin's birthplace, and the spot where the Bishop attended college and held his first pastorate, Grace Church.



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NORTH CAROLINA
The Churchman
December 1962

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And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. Luke 2:1-7





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All correspondence to THE NORTH CAROLINA CHURCHMAN should be addressed to 802 Hillsboro Street, Raleigh, by the 20th of the month preceding the date of publication.

Volume 52 December 1962 No. 10

Christmas Questions

All over our world today people are looking at the nations which call themselves free and to the church which calls itself Christian and they are asking — "How free?" and "How Christian?" The answer to both questions will only be answered to the satisfaction of those who raise the question by actions which demonstrate how the free nation values freedom of others and how much the Christian Church cares for the plight of others.

The birth of Christ which we are about to celebrate was the inauguration of a new age. The years of our Lord we call every year since then. In Christ God broke into a world of warfare, cruelty, hunger and fear. He gave the gift of his son to show his concern, his total and abiding concern for his people. Jesus gave and he gave appropriately. Where there was hunger for learning, he taught. Where there was hunger for food he took what was on hand and broke it into adequacy.

The world into which he was born has changed in many ways; yet there is still hunger, war, fear and pain.

Our merchants hopefully anticipate 10 per cent increase in buying during the coming Christmas season. Endless toys, mink stoles, fine whiskey and automobiles, to mention a few things, will be taken from stacks and counters and placed in the hands of a generous people who are moved at the Christmas time to share with those they love as well as those whom they owe. And there is little point in arguing this. The answer is always the same. It is a good thing to give on the anniversary of the greatest gift of God to mankind, His Son, Our Lord.

It is however, the faces that we do not see, that we forget. The brothers we do not know, the sisters and mothers and father of other lands and cultures an tongues and colors whom we can so easily overlook They have no real claim upon us except that clai which our consciences can recognize. They have little t offer us in the personal sense. They are nameless an they are faceless. As Christians we have only the as surance of Our Lord that they are also in the image c God, "Forasmuch as ye do it unto one of the least c these my brethren ye do it unto me." As citizens of free land we have only the knowledge stated so truly b Herbert Spencer that "No one can be perfectly fre till all are free."

It is not necessary that we shop with the connoisseur i mind when we purpose to feed the hungry. When a child i frustrated because he has lost his hope of educating him self, he will not worry about where his "set" is going t college. His great fear is that he will not go or that h will have to go under the guardianship of the Com munist party.

As Christians and as citizens of a free nation we ar confronted this Christmas with these questions. Ho Christian and how free? Are we Christian enough t give as Christ gave, to the right person at the right tim so that what we give counts for something in life? Or ar we only Christian enough to give "remembrances" t those who manifestly meet our needs, either emotionall professionally or socially? Are we free enough to wi freedom for strangers whose freedom might put ther ultimately in competition with us? Are we free enoug to be unwilling to indulge ourselves as long as we hav the knowledge of hunger and the means of feeding?

Christ came to a hungry frightened world. That worl has changed but hunger and fear are still with u He came into a slavery ridden world. Many have bee freed but there are still many who are unfree. They rais for us the questions today! How Christian? How free?

BULLETIN

In accordance with a resolution unanimously adopted by the Board of the Episcopal Home for the Ageing at a meeting on December 3, a contract has been signed with the W. L. Jewell Construction Company of Sanford, N. C., to construct the first unit of the Home. Work is to begin immediately and should be completed in less than a year.

This firm was low bidder on revised plans and specifications calling for accommodations for thirty guests at a contracted price of $435,680.00. Architectural plans were drawn by Louis Ashbury and Associates of Charlotte. A second resolution which the board adopted, authorized the finance and building committees to negotiate with the low bidder to add the "optimum number of rooms" consistent with economical operation to the initial construction, further authorizing the building committee to execute an appropriate second contract for this work.

The finance committee was further authorized to borrow what funds are necessary for the completion of construction under these contracts, such borrowing not to exceed $150,000.



Opportunities for Giving

It is shocking to look at the face of a child in despair. This is the face of a child in Hong Kong whose rld is in fragments if indeed she can be said to have a world at all. It is for such a child that our Lord s born in Bethlehem. She is one of the least of these with whom he identified himself. She is part of the great rld into which he came and with which he confronts each person who calls himself Christian. In this issue present the world of opportunities which lie before Christian people of good will in North Carolina at approach of the Christmas time . . . the time of giving.

Cuban Refugee—No Compromise of Ideals

Mr. Gonzales doesn't look like a refugee. He has no hang-dog look, no aimless shuffle in his walk. When I talked with him he was dressed neatly and spoke with confidence. He is a man who is looking for a job. His mind is trained, his personality is cultivated. He speaks three languages and holds two college degrees. He is prepared to make compromises.

He knows that to begin with he will not probably find the position that his background and capabilities should lead him to anticipate. He knows that he is a foreigner and will remain one for a time. He is not, however, seeking a colony of his own people. He wants to know Americans and he is confident that he can make his home here, if he is given the opportunity.

Compromise with his professional ambitions, yes, these he is prepared to make. He is not, however, prepared to compromise with his ideals. Mr. Gonzales is a refugee by choice. He could have his old job, his old prestige, his former life which he enjoyed, were he willing to compromise himself as a person.

He prefers the costly sacrifice of leaving his home, which was handsome; his influence, which was considerable, his many friends and relatives because he cannot in conscience pay the higher cost of sacrificing conviction.

"I am homesick for Cuba not as she is but as she could be. In America I will find friends because wherever you go there are friends. Now, I am anxious to get to work; I have taught, I can teach again.

"I am an engineer, I wish to be that. Of course, I would settle for any kind of job. I can do the work of a draftsman although that would be something like a doctor becoming a nurse but that is all right if it is nurse that is needed then a doctor can become a nurse and I can be a good draftsman because I am a good engineer. I will do whatever is required.

"In Miami we are happy with the climate but there are thousands for every job. We live in an apartment, efficiency, they call it which costs $85 a month. Soon when the season opens it will be much more than that and it is necessary that we move. We get $100 a month from the government, but I would like to earn my money. It is not too easy to ask because I am accustomed to give but when one and one's family needs one asks."

This is typical of interviews which are held every day with Cuban refugees who are seeking resettlemer Many of them are persons of excelle training and experience, who are a customed to being in the position helping others. Now they find ther selves in the position of seeking hel A few hundred dollars will cover t period of transition for such a fami until the first month's pay check is r ceived and the sponsoring agency h no further financial responsibility.

Each refugee family is transporte to the community in which emplo ment has been secured. They a covered by hospitalization insuranc The sponsoring agency which may b a church or an organization within church or a civic organization guara tees minimum furnishing, and food u til the head of the family receives h salary. After this the primary respo sibility becomes one of helping t family become a part of their new e vironment.

All over our nation families a being given the opportunity to live a new land with self respect and a awareness that someone cares enoug

The name of the family in the artic has been changed to protect the privacy but the story is entirely tru



lberto Accustoms Self o His New Surroundings



The day was a raw and windy one the Wake Forest campus in Win-n-Salem. Alberto Rubio, being in-viewed there by a CHURCHMAN re-ter said that it was not at all like weather he had known in Cuba. m getting used to a lot more than t the weather, though," he de-red.

Alberto is an Episcopalian. He is a lege freshman. He is a very ordi-y boy with perhaps more than the al enthusiasm for the educational ue of college life. Alberto is a refu-from Cuba.

As an only child of a mechanical gineer father and a lawyer mother, berto's greatest adjustment has come m his "solo status" as a Cuban ugee. He arrived in the United tes two years ago all alone as a h school boy who had left both his ents behind in Cuba. He came to nston-Salem to live with an uncle d his family who had found refuge re from Castro nine months before.

"I was really a senior when I left Episcopal Cathedral School in Ha-na. That's where I learned my Eng-n. But then I entered Reynolds. I d plenty credits to be a senior at



Reynolds, but no biology, and that's required," Alberto reflected. So he spent an extra year at this American high school, getting his Biology and "plenty extra credits" before graduating last spring.

These were a hard two years for Alberto. His own mind, aimed since a youngster at college, perhaps Purdue where his father had gone, was often preoccupied with desperate but hopeful thoughts of the loved ones he had left behind: his father and grandparents, but particularly his mother who yearned to come to North Carolina. The writer, who saw Alberto regularly at Church, recalls his supreme confidence at one point ("We'll all be going back to Cuba soon") dashed to the ground with the abortive invasion attempt in 1961.

Alberto learned of his mother's subsequent firm decision to join him. He sent her American currency to cover her plane fare. He had been working after school in a supermarket and during the summer at Baptist Hospital to collect the money he sent to her by money order.

For seven long months Alberto had to wait, wondering again and again if the exit permit and clearance papers for which his mother had applied would be granted.

As graduation from high school neared Alberto had to face the unpleasant fact that academic credits were not all that were necessary for college. It was going to take money, and Alberto had no money. Finally he heard that his application for a $500 Kate Bitting Reynolds scholarship at Wake Forest had been approved. During the summer this was supplemented by a promised U. S. Government loan of $500 per semester from the Cuban Loan Fund.

So this fall Alberto became a freshman living on campus. His dreams of college are being realized, "but it's hard work," he confessed. He has to retain a "C" average each semester or lose his scholarship. But somehow Alberto does not seem worried. A serious student, he will weather the freshman adjustments and continue the difficult five-year engineering curriculum he has chosen.

Best of all this September Alberto's mother arrived in Winston-Salem and lives with her in-laws, Alberto's uncle and grandparents. She is safe. She "made it out." She is glad to be near her son. At the moment, however, this ex-Cuban lady lawyer is without a job, for she is only beginning to learn English. Perhaps she will be able to find work as an interior decorator or as a seamstress. These former hobbies may soon become intensely practical.

Alberto Rubio faces the future a little more seriously, a little more personally than the average college freshman. He is concerned with grades and the engineering career they may enable him to pursue. He is concerned with his mother's ability to find work that will make some use of her substantial talents. He is particularly concerned now for his father who faces the hard choice of rejoining his family in the United States and losing the rest of what he owns, or remaining in Cuba with his aging parents to share in his homeland's uncertain future.

Alberto Rubio, product of Cuba, product of the Episcopal Cathedral School in Havana, is now being molded in the hard school of the twentieth-century refugee. He is mature before his time, for his life has been deeply marked by history. Frequently his heart is heavy. But his eyes are open to reality, and his head is high.

Meditations on a Rug: Christmas Morn at 3 a.m.

What a time it's been. Here it is Christmas Eve night again. It's been a bit worse night than usual, though. I wonder when Beth and I will learn never, but never, to buy unassembled toys for Christmas for the kids. This doll house for Libba must have 7,000 pieces, none of which fits! It must be 3 a.m. and I'm not nearly finished!

The midnight service was terrific tonight. I don't see how the choir does it. Off key for fifty-two weeks, then — Pow! They really rise up and sock you with a real service. Of course there is something about the college kids being home and the way everybody sings up anyway at that service. And I could see Louise Allston's dancing shoes on — she must have come in from the Club Dance for the service. Funny how everybody knows that Church is somehow "home" on Christmas and Christmas Eve.

Wish Beth could have stayed up with me. But she was just dead tired, and that cough didn't sound so hot. What was it she said in the car coming home from the service? "I know how that inn-keeper must have felt, Bill. I'd sure hate to have extras stop in at *my* house tonight!" I sort of laughed with her, but there's some truth to it. Sometimes I wonder if the Christ Child were to appear — would we even notice Him. If somebody knocked on my door right now, I'd have to say, "Sorry, the family is asleep, I'm broke, I'm tired, and I am trying to finish making this doll house. You'd better go somewhere else for a hand-out, buddy." I guess he'd have to come some other time. Maybe mid-summer, when things aren't quite as busy and I've got a little cash.

Something else hit me about that service tonight. The offering was for Cuban refugees, of all people. That hit me between the eyes, because *my* Christmas has been a pretty selfish thing, so far. I mean I'm going broke making a big thing of it for *my* family, *my* friends, and this was absolutely the first time it struck me that maybe that isn't the way it ought to be. I wonder how much I've spent this Christmas — I may as well wonder, because Beth isn't going to let me see the bills for a while. But it has been awfully self-centered. It means a lot to me to see Libba's face when she sees he doll house in the morning. I guess *I* get more for myself out of this kind of giving. Maybe next year we ought to take out an extra Christmas Club that we could sit down with and plan to give away. That would be a lot of fun. Beth has been mighty interested in the migrant farm problem, and Libba and Tom have brought back a lot of information about these Cuban refugees from school. And I must admit I'd love to have a chance to kick in something extra for the Thompson Orphanage scholarship fund. Boy, what an argument we'd work up over where it would go. But it would be fun, too. And I think it might help us understand what Christmas is about.

Well. I never thought I'd see the day. The last screw. And it fits! Good. I think I'll just sit down for a minute with this last cup of coffee and look it over. Boy, what a mass of stuff. Packages, packages, packages. I don't know about the "affluent society," but it looks as if we've got "affluent grandparents." There's that funny, heavy package Libba's godmother sent. Wonder what's in it. She always seems to know just what Libba is up to — last year it was a Dr. Seuss book, just when Libba had gone wild over them. Wish Tom's godfather was as conscientious.

But as I think back over the past weeks, I just don't see much we've done that was really looking forward to Christmas, or the coming of the Christ. It was just rush, rush, rush; buy, buy, buy. The rector did say tonight that Christmas is 12 days long — maybe we can use the rest of the season as a real celebration. I know I'll need the first two days of Christmas to catch up on my sleep. But this really ought to be a time for celebrating. I remember how much the kids used to like to have the birthday cake for the baby Jesus when they were younger. Maybe Beth and I can make these next 12 days something pretty special for them. A little more relaxed, perhaps. Some time to enjoy each other. She could get Libba to bake those easy Christmas cookies the way she likes to. It makes a holy mess, but they do have fun at it together. I'll even crack the nuts. And Tom and I can get his basketball goal up. Mayb I can even teach him my old faithf hook shot. Faithful, heck. Faithfull misses the backboard! Well, mayb there is hope! We can really celebrat these 12 days. Things *are* a little slac at the office, and I could get som family time.

What was it in the gospel tonight "And the Word was made flesh an dwelt among us." That's pretty hard t understand. And I have to admit, tha has not been what's been on my min the past few weeks. I've been gettin ready, OK, but not for the coming c Christ. I've been so busy getting read that I really haven't had time till righ now to think what in the world I'r getting ready *for*. The word was mad flesh. Flesh just like mine that got cu with the screw driver. Flesh like min that's plumb tuckered out. God reall came into this world. I'm afraid h may have been in the flesh in th first Christmas, but he hasn't bee much a part of my getting ready s far. Wait a minute. *They* weren't read for him either, though, *were* they? The were all mixed up with a census an tax-collecting. But he came anyway Maybe that's the point of Christmas He comes *anyway!* He doesn't sta away. He loves us enough to come o anyway, in the middle of selfish buy ing, of tinsel and fluff, of Christma trees and little children.

Lord, I haven't done very well thi year, getting ready for your arriva But I want you to know we want yo here for our Christmas. There'll b some laughing and some tears befor the day is out, and I hope next year' will be better in lots of ways. Bu right now I'm not in a mood to mak promises that I might not keep. I jus want you to know that unready as w are, we'd love to have you share ou Christmas. And thanks.

Never thought my working on a do house would lead my thoughts thi way. Time to turn in. Boy am I tired Let's see. Door locked. Lights out What's that thump.

"Tommy, for heaven's sake, b quiet. What are you doing up at thi time of night? . . . Five thirty? . . But that's no time to be getting up No. That's final. Back to bed. Oh, no Libba? I give up. Tommy, go get you mother up and tell her to throw o her robe. Libba, don't go in the livin room until mother is here. I'm goin out to the kitchen to brew up a stron black pot of coffee. This is going to b a long day."—LBM

Christmas Gift List

For Family and Friends

SOMETHING FOR MOTHER

a. Silver?
b. Jewelry?
c. Perfume?
d. A nice little trip?

SOMETHING FOR FATHER

a. Fishing equipment?
b. Golf Cart?
c. Luggage?
d. Gun?

SOMETHING FOR THE WIFE

a. Furs?
b. New Car?
c. Deepfreeze?

SOMETHING FOR THE CHILDREN

a. A bicycle?
b. A little foreign car?
c. Trip to Europe?
d. Talking doll?

For Strangers

Food

Clothing?

Shelter?

A Job?

Medicines?

Foster Care for a Homeless Child?

Education for a refugee Youth?

These two lists in juxtaposition are designed to remind us of how much we do for ourselves and our own d how great the need is throughout the world. We worry about our children's possible disappointment at e wrong brand name on a gift. Many parents throughout the world are worried that their children may not ve enough food or enough freedom to be creative citizens in their society.

You will shop at your favorite department stores for the items on the left. You may make a contribution the Presiding Bishop's Fund for World Relief if you want to give toward those needs on the right.

On the following page are agencies to which the Presiding Bishop's Funds contributes. You may ear-ark your gifts for any of the purposes which you care about particularly.

Many Groups Provide Ways to Help Unfortunate People Around World

Brought to you courtesy of the Department of Christian Social Relations' Division of Refugee Relief, The Rev. John W. S. Davis, St. Stephen's Church, Durham, Division chairman.

The Presiding Bishop's Fund for World Relief: This is the single fund through which Episcopalians can participate in *any* phase of overseas refugee relief aid. It concerns itself with helping in any overseas problem of concern to Christians: resettlement of refugees, feeding the hungry, stepping in with assistance in the case of natural calamities or war.

Checks to the Fund can be earmarked for special interests of the giver (*i.e.* organizations such as those listed below *or* specific things like Typhoon relief in Okinawa). Within a few days the help supplied by that check will be where you desire it to be, and the recipients will know that a Christian was concerned enough to act.

Church World Service: CWS is the agency by which American Churches co-ordinate their efforts and co-operate in getting aid to the needy. In addition to the great financial needs (which can be supplied through the Presiding Bishop's Fund) the CWS provides a way to directly send used but usable *clothing* to those in need of it. Clean clothing and blankets are urgently needed and can be sent to CWS, New Windsor, Maryland. It is requested that 8 cents be sent with each pound of clothing to cover handling and transportation.

World Council of Churches: The WCC provides (especially through its division on refugee relief) a world-wide co-ordinating and co-operating agency to help the needy of the world. Sometime, for example, the local parish is working with the Church in Japan to help out in Hong Kong. This aid is administered for Episcopalians through the Presiding Bishop's Fund.

Share Our Surplus: This is a program, administered through CWS, by which government surplus foods are distributed overseas by Church people. Called SOS, this program distributes over 300 pounds of food for every $1 contributed. Many gifts to the Presiding Bishop's Fund go to SOS.

Christian Rural Overseas Program: Another phase of CWS work, CROP works on the level of state committees to help individual farmers send their surplus overseas. Locally, this is operated through the N. C. Council of Churches, College Station, Durham, N. C. Contributions can be sent there or to the Presiding Bishop's Fund.

Godparent's Project: Patterned after groups such as Foster Parents Inc., this is a new program to make it possible through the Church to support an individual child overseas, and to have some contact with him. Further information can be obtained from the Presiding Bishop's Fund.

Interchurch Medical Assistance, Inc.: This is a separate organization which coordinates the need for and the giving of drugs, hospital supplies and equipment. (In 1961 alone, 3,000,000 pounds were distributed.) This may be supported through the Presiding Bishop's Fund.

HEIFER PROJECT, INC.; This interesting agency, associated with CWS, helps American people ship livestock chicks, bees, etc., to farmers of ur developed lands.



Keep: These initials refer to a exciting experiment in Christian actio in the rural area of Japan. It include experimental farming, agricultural as sistance and training of farmers, th assistance of rural communities in lift ing the productivity of community life Although this is a separate corpora tion, it is closely associated with Epis copalians, and the mission churche being established in KEEP com munities are Anglican Churches.

International Social Service: IS makes it possible for qualified person to bring refugee orphans to this coun try for adoption. Address: 345 Eas 46th Street, New York 17, N. Y.

Summer Camps for Refugee Chil dren: This program does what its titl says at a cost of from $25 to $40 pe child. Checks earmarked for this pur pose will go from the Presiding Bish op's Fund to the WCC which adminis ters it.

Note:

Two agencies, CARE and Foste Parents, Inc., are doing a great work in refugee relief overseas. The only "advantages" of giving through The Presiding Bishop's Fund are that over head expenses are virtually eliminated (the administrators, distributors, etc. are paid salaries out of other money than the contributions to the Fund) and that the aid, when received, is identified as the gift of Christian con cern.

Note Also:

Two names — United Clothing Ap peal and One Great Hour of Sharing — are simply promotional names for special appeals at particular times of year. Both are administered through the Church World Service, and for Episcopalians both are participated in most simply by giving to the Presiding Bishop's Fund for World Relief.

The Bishop's Letter

What's New About Christmas?

Iy dear people:

Sitting down to write a Christmas tter forces a question to my mind. he question is, "What's new about hristmas?" It is born out of a desire e all have. We want to be fresh and tal. We want people to say, "That's new idea"; "That's something I never ought before." We don't want them say, "Same old stuff."

Bishop Wright of East Carolina, aving both courage and a sense of umor, was on a ferry after preaching the annual commemoration service onoring the Lost Colony. He found mself by a man somewhat in his ips. Conversation revealed the fact at he had been present at the service the morning. Leading him on, ishop Wright asked for opinions about e service. The music, the setting, the eneral effect got high praise, but when was asked about the sermon, his ply was, "Same old stuff, brother."

He couldn't have said anything more sically true. If it was the Gospel, it as the "same old stuff." It was the ry stuff of Creation, the Rock of ges, the Alpha and Omega, the benning and the end. In this sense, it true that you can't say anything new out Christmas if you tell the truth out Christmas.

However, we can be sure that this ea of our thinking is inevitably inlved with paradox. The central eme of Christmas is, "The Word was ade flesh." Christ was truly God and uly Man.

So, we respond joyfully to the eteral truth, "Behold, I make all things ew." We joyfully break forth into the st Christmas music to sing with the ngels — "Glory to God in the highest, nd on earth peace to men of good ill."

Faithfully yours,

RICHARD H. BAKER





Bishop Baker

Bishop's Calendar

December

23 **Charlotte,** Christ Church 9:15 and 11:15 am (Bishop)
Durham, St Luke's 8 & 10 am (Coadjutor)

30 **Garner,** St. Christopher's 9:30 am (Bishop)

1963

January

6 **Warrenton,** Emmanuel 11 am (Bishop)
Ridgeway, Good Shepherd 3 pm (Bishop)
Warrenton, All Saint's 7:30 pm (Bishop)
Erwin, St. Stephen's 11 am (Coadjutor)
Salisbury, Catawba College 6:15 pm (Coadjutor)

7-9 **Southern Pines,** Terraces, Deacon Conference (Coadjutor)

9 **Southern Pines,** Emmanuel Church Men's Club (Coadjutor)

13 **Wadesboro,** Calvary 11 am (Bishop)
Ansonville, All Soul's 7:30 pm (Bishop)
Rockingham, Messiah 11 am (Coadjutor)

20 **Burlington,** Church of Holy Comforter, 11 am (Bishop)
Burlington, St. Athanasius' 3 pm (Bishop)
Charlotte, St. Peter's (Coadjutor)
Charlotte, Chapel of Hope Coadjutor)

22 **Raleigh,** Diocesan Headquarters, Long Range Planning Committee (both Bishops)

From the Coadjutor

A Great Need To Be Filled By New Post

There are people who say that the Church is dragging its feet. By this they mean that the Church fails to live realistically in the historical situation in which she finds herself. It is true that the Church tends to be conservative and in some respects this is one of the functions of the Church in an ever changing world. On the other hand, the Church can pervert this aspect to its function and become so self-centered in its fear of losing people who may disagree with her that she forgets those who are kept out of the Church by its failure to move with faith and with courage.

For several years the Department of Christian Social Relations and the clergy in Durham have been calling our attention to the need for a full time Hospital Chaplain in the Durham-Chapel Hill area. The appointment of the Reverend William C. Spong is the beginning of a program to meet this need.

The Reverend William C. Spong will be in residence in Durham as of the first of January. He will be Priest-in-Charge of St. Andrew's Church with, of necessity, a rather limited ministry there and will begin his course of training to prepare him to pioneer for the Diocese in the area of hospital care. Most clergy graduating from the seminaries today have some pastoral clinical training but in order to undertake the program which the Diocese has in mind and in order adequately and professionally to meet the needs of the Church on the medical scene, it is necessary that Mr. Spong have one year of specialized training at the Duke Hospital and Duke Divinity School.

He will not for the first year be available to answer calls for all the clergy in the Diocese who have patients at Duke Hospital, but at the end of his training we will be able to establish a program whereby the Episcopal Church will be able to minister to the fifteen hundred Episcopalians who are

Continued on page 10

FROM THE COADJUTOR

Continued from page 9

patients in the Durham-Chapel Hill area in the course of a year.

It is unbelievable that the Church has a captive audience of fifteen hundred people, many of whom have come many hundreds and even thousands of miles for diagnosis and treatment of their illnesses and that the Diocese has not provided a ministry for them. Our Lord commanded us to visit the sick and then told us that if we do this unto one of His little ones, we have done it unto Him.

It is, in my mind, far more important to meet the basic needs of people than that we try to expand ourselves in the terms of brick and mortar. If we are truly looking for a sense of mission, this is one area which we have neglected and are now facing. I hope that the Diocese will be prepared to give this phase of our program its whole-hearted support as it grows and develops.

There are some who have criticized the Executive Council for issuing a schedule for the desegregation of camps and conferences for young people at Vade Mecum. These people must recognize there are also those who criticize the Diocese for lagging behind industry, labor unions, colleges, and public recreational facilities in coming to grips with desegregation. Like any argument, there are always two sides and in this case it is true that the Diocese both has and has not dragged its feet. The Diocese of North Carolina has been conscious of the different but sincere opinions held by many of its communicants and has tried to minister to all persons concerned while striving to fulfill the teachings of the Church and her Lord. It is my prayer that in our loyalty to the Church and the Diocese we will at the same time strive to be understanding of one another as well as obedient to our Lord.

Faithfully in Christ,
THOMAS A. FRASER

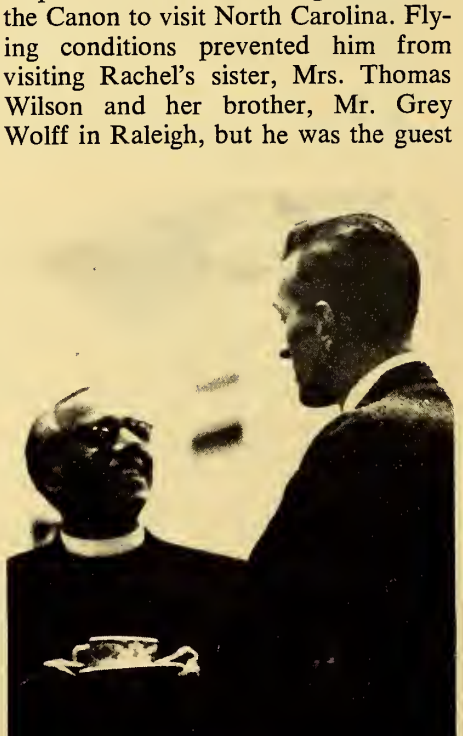


The North Carolina DioSCENE

The Rev. Canon Emani Sambayya, principal of Bishop's College, a Seminary in Calcutta, India, visited Winston-Salem, Nov. 23-25. He shared in the three services on the Sunday next before Advent and spoke at two of these services.

Canon Sambayya was not a stranger in Winston-Salem, having visited the city twelve years ago. It was through the influence of **Miss Rachel Wolff,** our missionary to Women's Christian College, Madras, India, that Canon Sambayya was first invited to visit St. Paul's. Rachel had become acquainted with him while she was studying at Windham House, New York. At that time Canon Sambayya was lecturing and studying in New York. Knowing of Rachel's plans to work in India he took a great interest in helping to prepare her for her future work. Through the years he and his family have remained Rachel's dearest friends and staunch supporters and she has often been a guest in their home.

By remote control Rachel again helped to make the arrangements for the Canon to visit North Carolina. Flying conditions prevented him from visiting Rachel's sister, Mrs. Thomas Wilson and her brother, Mr. Grey Wolff in Raleigh, but he was the guest



Canon Sambayya (left) in conversation with a parishioner at St. Paul's Church in Winston-Salem.



of two sisters, Mrs. Charles Veitch an Mrs. Jack Hilton while in Winsto Salem. This visit afforded him the o portunity of bringing news of Rachel splendid accomplishments at the Co lege and of her plans for the futur

While on a year's leave of absen from the Seminary, Canon Sambay is studying at the General Tehologic Seminary, New York, and also wor ing on a book dealing with mor theology which he is writing.

Many may recall the story of Can Sambayya's conversion to Christiani found in the book **Modern Cante bury Pilgrims.**

Canon Sambayya has a radia Christian spirit which draws men him. Those who heard his sermon w long remember his interpretation of t parable describing the pearl of gre price. Humanity is the pearl for whi our Lord gave all — even his Li "Who, when he had found one pe of great price, went and sold all th he had and bought it."

The Rt. Rev. Thomas A. Fraser h received an invitation to participate a National Conference on Religion a Race to be held in Chicago Janua 14-17.

The Rev. Earl Fisher, featured the November issue of THE CHURC MAN as bringing new life to an c church presented last year 27 conf mands and has recently done it aga but this time with 30 confirmands p sented on November 4.

Continued on page 12

Two Important Posts Are Filled



The Rev. Charles Greene

rogram Head Appointed

Acting on a recommendation of the partment of Long Range Planning, Executive Council at its October eting, authorized the creation of the cesan position entitled Director of gram and the Rev. Charles R. ene, rector of St. Bartholomew's urch in Pittsboro was called to fill position. He has accepted as of uary 1, 1963.

This position will in some sense re- ce the position held by the Rev. B. Jeffress until his resignation this t summer, but will also be much re inclusive.

Mr. Greene will have the responsi- ty of working with all the depart- nts, committees, and commissions of Diocese. He will co-ordinate the gram of the Diocese into a unified ble, making long range plans for the elopment of that program. He will assisted in this undertaking by the . William A. Yon, who in addition ssisting Mr. Greene, will have spe- responsibility for Youth Work and Vade Mecum Program.

Mr. Greene has been in the Diocese North Carolina only since 1959 but s a native of the city of Charlotte. was educated in the public schools Charlotte. He received his A.B. de- from Wake Forest College in 1, his master of Sacred Music de- from Union Theological Seminary in 1953, his B.D. degree from Union in 1956, and did one year of graduate study at The General Theological Seminary in New York. From 1956-1959 he was assistant rector at The Church of St. James the Less in Scarsdale, N. Y., coming from that position to St. Bartholomew's in Pittsboro.

In 1953 Mr. Greene married the former Gloria Jane Iacone of Reading, Pennsylvania, and he is the father of two children, Claire Anderson and Melisa Boshian.

The North Carolina CHURCHMAN on behalf of the Diocese welcomes Mr. Greene to his new staff position.

Chaplaincy Set At Med Center

A new and vital position in the Diocese of North Carolina will be filled on January 1, 1963 by the Rev. William C. Spong of Rocky Mount. On that date Mr. Spong will become Chaplain to Episcopal patients in the medical centers in the Research Triangle area. He will live in the city of Durham.

The filling of this position was announced by the Executive Council at its October meeting. Mr. Spong's acceptance was announced shortly thereafter.

The work of this position will center at first in Duke Hospital and it will move ultimately to include a ministry at Memorial Hospital in Chapel Hill, Veterans Hospital in Durham, the medical center at Butner and the Dorothea Dix Hospital in Raleigh.

However, during the first year of his work, Mr. Spong will return to Duke University to qualify for a Master's Degree in Clinical Pastoral Theology while working at Duke Hospital. In that initial year he will also serve as Priest - in - charge of St. Andrew's Church in Durham.

Mr. Spong was born in Charlotte and was educated in the Charlotte public schools. He received his A.B. degree from The University of North Carolina in 1956 and his B.D. degree from Virginia Theological Seminary in 1959. Since his ordination he has served as Priest-in-charge of Christ Church and the Church of the Epiphany in Rocky Mount.



The Rev. Will C. Spong

During these last three years both congregations have undergone significant progress under his leadership. Christ Church added a new educational wing to its building, and the Epiphany relocated its church in a suburban development with a handsome new building.

In the community of Rocky Mount, Mr. Spong has been active in civic affairs being the first president of the new Rocky Mount Mental Health Association, which is now an affiliate of the Rocky Mount United Fund. He has been active in the Recreation department of the City of Rocky Mount coaching both basketball and baseball in that program. It was through his interest in the baseball program that he was involved in an accident at the Junior League field that resulted in the loss of his left eye.

Mr. Spong is the elected Diocesan advisor to the Episcopal Young People and was the keynoter at their convention this past fall. He is also on the Youth Division, the Department of Christian Education, and the Department of Christian Social Relations of the Diocese.

He is married to the former Sharlene Pauley of Kansas, who is herself a registered nurse. They met when Mr. Spong was a Chaplain intern at Bethany General Hospital in Kansas City and Mrs. Spong was a nurse on the staff.

DioSCENE

Continued from page 10

The Board of Editors of THE NORTH CAROLINA CHURCHMAN presented **The Rev. John A. Gray** with a small token of their gratitude for his excellent leadership as Acting Chairman of the Board during the absence of the Chairman, The Rev. Huntington Williams during the Fall.

The Rt. Rev. Richard Baker has been invited to direct the Adult Conference at Kanuga in 1964.

The Rev. Thomas R. Thrasher was the speaker at a preaching mission at St. Paul's Church, Monroe, during the week of November 25-30.

Henry C. Bourne spoke to a congregational meeting at Monroe on the Constitutional Canons of the Episcopal Church.

The Rev. Thomas J. C. Smyth was recently elected to the Board of Directors of the Rocky Mount Mental Health Association.

Bishop Richard Baker, when he visited the Church of the Holy Family for confirmation also dedicated a new Young Men's Bible Classroom, a memorial to James Small McNider.

Cuban Relief in the Diocese: The Durham - Orange County Episcopal Council designated the offering at its Duke Chapel All Saint's Missionary Service for Cuban Relief. The Rt. Rev. Henry Louttit, who presided has been notified that $512 representing the offering has been sent for that purpose through the Presiding Bishop's Fund for World Relief.

The Thompson Orphanage was recently the recipient of a $5,000 bequest from the estate of the late **Miss Nan G. Clark** of Tarboro.

The annual Thanksgiving offering at Ravenscroft School (Christ Church, Raleigh) was in excess of $180 and was given to the Presiding Bishop's Fund for Cuban Relief.

Two January weekends at the Terraces will be devoted to the Commitment of the Christian. The joint conferences of clergy and laymen will be held on Jan. 18-19 and Jan. 25-26.

The conferences are sponsored by the laymen of the Diocese. **Edwin F. Schnedl,** vice president of the laymen, has been in charge of arrangements. On his committee are **the Rev. Dan Sapp, the Rev. Herb Tucker** and **the Rev. Moultrie Moore.**

Both bishops will take part in the conferences, intended to be the beginning of a sustained training program for committed laymen and committed clergy.

Mr. Tom M. Evins, communicant of St. Stephen's, Oxford, and former diocesan leader, died suddenly on December 11th following a heart attack that struck him shortly after leaving church two days before. Several years ago Mr. Evins served as a member of the Department of Finance on the Executive Council. While a resident of Durham he played a significant role in the establishment of St. Stephen's Church in that city before he returned to live in Oxford. He was forty-eight years old. He had just finished an Every Member Canvass talk at Church on the Sunday he became ill. During this talk he is reported to have remarked: "Some people think of the Church as a comfort to the afflicted, but it is sometimes necessary for the Church to afflict the comfortable."

The following is taken from an editorial in the Rocky Mount *Evening Telegram* of Oct. 31, 1962.

While the host of friends the Rev. William C. Spong has made in the relatively short time he has been in Rocky Mount naturally regret to learn of his impending departure, one and all rejoice in the fine recognition that has come to him.

Significant is the Episcopal Diocesan announcement that through the kind of work assigned to Mr. Spong the church hopes to develop a more vital ministry to the ill and those in crisis condition.

During the three years that Mr. Spong has been in Rocky Mount he has made himself almost indispensable. First there was his assignment to Christ Church, then to the Church of the Epiphany, which recently dedicated a handsome new church for colored citizens. Christ Church also has been expanded during his tenure.

But that isn't all by any means. Mr. Spong has been the guiding light in the establishment of the Rocky Mount Mental Health Clinic Association, which he has developed to the point where the officials of the United Community Services this year recognize it as a full-fledged participating agenc in the United Fund. Mr. Spong als has been extremely active in youn people's work, ranging all the wa from the spiritual side to the recrea tional side.

In short, Mr. Spong has mad Rocky Mount an extremely useful an popular citizen. Of course, he will b hard to replace and there will b many who hate to see him go. Yet, a his friends and admirers have the fu knowledge that this fine young minis ter will be extending his influence an usefullness to an ever expanding fiel

N. C. Parish Is Microcosm

In one medium-sized parish of thi diocese, we find two young men sta tioned for awhile with the armed force in Japan; a young married woman wh has just left to join her husband i Germany; another man who serves a a diplomatic courier in the Near Eas and in Africa; still another college bo who is spending a year serving wit Bishop Gordon in the Missionary Dis trict of Alaska; and another family — mother, father, and three sons — under the State Department of our gov ernment located in Ghana. All of thes people are part of the parish, wher the strength of the church is located Neither the bishop, nor the rector, no the vestry planned that members o this parish would be in so many part of the world. Rather, history, the cir cumstances of life, the adventure o youth, the desire to serve, and the de fense of our country, have brough these things about. Here we have microcosm of the Anglican Com munion, for the historians tell us tha the Anglican Communion did not com into being by carefully laid plans We know that the church has been i England at least since 314 A.D. whe bishops from the British Isles repre sented the Church at the Council o Arles and again in 325 A.D. at th Council of Nicaea. We know too tha the Church continued even after th Great Schism of 1054 that divided th church into east and west.

Again in the 16th century when tha movement that threw Christianity int

convulsion, out of which came great od and great harm, swept across the ntinent and finally landed in Eng- d itself. But, the Reformation ered a strange course in England the Church there could not be man, and yet She was part of the e, holy, catholic and apostolic teach- and She could not deny this. Yet, e accepted some of the principles of Reformation so, as someone has d, "There She stood like the islands which She was a part — separated, ne, isolated — a catholic Church, reformed and free." With the age exploration the Church of England nd her people going to new and ange places — America, China, rica, the Isles of the Pacific. These re her children, and because of them had a "built-in" pastoral and mis- nary concern. The great missionary ieties were born — The Society the Propagation of the Gospel and e Society for the Propagation of ristian Knowledge and The Church ssionary Society. We should be most teful for these societies for they are ones who are responsible for nging the Church here and else- ere. Obviously, the problems the urch has faced are as numerous as locations: England with her Es- lishment, India with the minority sition of Christians and the need reunion, South Africa and the ex- siveness of racial division, America d the church-state controversy.

We were impressed by what Arch- hop Clark, Primate of All Canada, ote in that excellent little book *The urch in the Sixties*. Speaking of the 63 Anglican Congress, he said, "We ll meet a man from the Middle st, whom we shall soon realize ares the feelings of Arab national- n . . . , the Christian from India, ply committed to neutralism and th a real horror of war, will meet right-wing American . . . , an Eng- n bishop worried about families with few children, will meet an Asian hop worried about families with too ny children . . . , the North Ameri- n concerned about the difficulty that estern man has in holding on to one fe will meet the African who is con- rned about the success with which African chief holds on to many ves. . . ." Yet all of these are brought gether in what we might call the llowship of Anglicans.

Christmas Message From the Presiding Bishop

The story of Christmas is the story of God in action. "God loved the world so much that He gave His only Son, that everyone who has faith in Him may not die but have eternal life." This is what God did in Jesus of Nazareth. He came into the world and was laid gently in a crib; He gave His life for us and was nailed to a cross.

But why do our thoughts go so quickly from the gaiety of Christmas to the sorrow of Good Friday? Because the cross also is part of God's action for us. And if we would know the joy of Christmas, we must see where it leads: past Bethlehem to Calvary, and then to Easter morning, and to the Day of Pentecost, and to the presence with us now of the Holy Spirit. This is God's action, His ceaseless love at work in us and in His world, opening the way for His love which heals and restores.

When we think at Christmas in this way, then we can celebrate it merrily even in these uncheerful days. Christmas has its own tone and color and warmth, and whatever helps us keep this time with joy is good. Although we are perplexed and anxious and afraid, we can know both the joy and the hope of Christmas.

We see where Christ went from Bethlehem and where we are led in response to God's action, from our worship at the manger. Seeing this we understand that God speaks and we answer; God acts and we respond. We know that if we are Christ's followers, we are to be people of good will: open-hearted, loving, forgiving, makers of peace. The road to Bethlehem leads home again, that we may show there what great things God has done for us.

ARTHUR LICHTENBERGER



What Are Rules For Preaching?

By ROBERT L. GREEN, JR.

Part of the clergyman's job is to preach the Gospel. This involves proclaiming the Lordship of Christ over the whole of God's world, including the life of our country and of our neighbourhood.

The preacher's authority to do this rests on the Bible. God makes this abundantly clear, as He used prophet after prophet in the Old Testament to speak on the current economic, political and social problems of those days.

What kind of questions should a parson preach on? Are there any basic principles to guide him? Are there times to speak and times to be silent?

There are two things which should have little or no bearing on what social issues he takes up.

(1) He should not be scared away from an issue because of its controversial nature. He must absolutely reject that point of view which holds controversy to be "un-Christian, unkind, contrary to Christian love."

(2) The parson should not be influenced by those who resent his interfering in worldly matters. Their threats of not continuing to support his church, or even a suggestion that they will leave it altogether, do not deserve consideration. The freedom of the pulpit from this kind of blackmail must be preserved at all costs.

(It is essential that a preacher try to take his directions from the Lord. When a parson avoids social questions because he wants to please people and is afraid of upsetting them, he is lost.)

Are there any guideposts as to what kinds of social issues the preacher should tackle? I don't think it is possible to set forth some basic principles that will cover everything. For myself the following questions help me to decide.

(1) Am I expressing just an opinion I have or does the Bible have a direct bearing on this particular issue? Am I speaking out of my own personal need or am I seeking to relate the Gospel to the needs of human beings in some social problem? For example, I might have strong opinions that a conservative local council does not best serve the welfare of my town. But I doubt if I could ground this opinion in the Gospel. On the other hand, the issue of the colour bar is easily placed in a Christian context and needs to be preached on. It *is* sometimes difficult to distinguish opinion from conviction based on the Bible. There's a risk, but it's more risky to keep silent.

(2) Do I know what I am talking about? Have I made an honest and thorough effort to understand the facts of the case?

How He Says It.

How the preacher speaks out is of very great importance. The how (the spirit in which he has his say) may determine more than anything else whether or not the Lord will be served

The

JOHN OSGOOD BLANCHARD and

ELIZABETH AMIS CAMERON BLANCHARD SCHOLARSHIPS

for use in

The University of North Carolina at Chapel Hill

"Mrs. Elizabeth Amis Cameron Blanchard, a descendant of William Amis, one of the founders of the University of North Carolina, made a gift of approximately $300,000 to the University at Chapel Hill, the income of which is to provide funds for scholarships for the following: (1) worthy divinity students of the Episcopal faith, or (2) for scholarships for worthy sons of daughters of Episcopal ministers or (3) worthy Episcopal descendants of Colonial ancestors, as the Trustees of said University in their determine, such scholarships to be known as the John Osgood Blanchard and Elizabeth Amis Cameron Blanchard Scholarships." To applicants:

1. The number of Blanchard Scholarship awards for 1960-61 and each year thereafter will be determined by available funds and the number of worthy, deserving applicants. Applicants' parents will, of course, be expected to pay what they reasonably can toward the necessary expenses for attending the University; hence, individual awards will vary from $150 to $1,250, the amount of each award and award renewals to be determined in the discretion of the Scholarship Committee on the basis of information furnished in the *Parents' Confidential Statement.*

2. High school graduates and students already enrolled in a college or university may apply. A good academic record, established seriousness of purpose, good citizenship, and need for some assistance in meeting the necessary expenses for attending the University, will be carefully considered by the Scholarship Committee in making awards and award renewals. No award will be made to a student who has not been approved for admission to the University by the University's Director of Admissions.

3. It is very important to the individual applicant that his/her Application for a Blanchard Scholarship be prepared carefully and completely, and that the Application be submitted between February 15 and April 15 to the address below. Awards will be announced on or about May 15 of each year.

4. Requests for application blanks and for further information should be directed to:

University Committee on Scholarships
c/o Student Aid Office
Chapel Hill, North Carolina

his words. I think the following fac-
s should influence the how.

First, he must not place too great
portance on what *he* says, for he
st know that the main work of re-
ng the Gospel to everyday life is
the hands of *lay people*. It is pos-
e for the parson to make some
tribution to the thinking and the
ing of the lay people in all this, but
must remember that they are the
ding players and he has a small part
aybe like a prompter).

Second, preacher and lay people
st not equate "church" with clergy-
n. This is disastrous. The clergy-
n is not himself the Church. Indeed
s often better for a parson to con-
with his lay people first, *before*
speaks out on a social question.
en the whole local Church may be
resented in what he says in the pul-

Thirdly, the preacher must try to
ak out as a forgiven sinner who may
all wrong in the judgements he
kes. While he must believe deeply
he position he takes, he must grant
t he may be mistaken. (The preach-
freedom to preach on controver-
social questions is matched by the
edom of people to disagree with him
to tell him where he is wrong.
en there is a real mutual respect
ween parson and lay people, then
parson will be helped "how to say
and the people will be helped "how
respond" to what they have heard.)

HURCH BULLETINS

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No Christmas—What Would It Be Like?

(The following thoughts were expressed originally and more fully in a meditation by the late G. A. Studdert-Kennedy)

What would the world be like had Jesus not lived? A cynic might sneer, "No worse than it is now!" He would be wrong. To accept the good in life and to complain of the evil in it is man's divinely given right. Perhaps, it is inevitable. In his discontent is rooted man's divinity. Even if life had been different, to what purpose would we ask what might it have been?

Somewhere it is written upon authority that it was during the bitter Glacial Ages, in the snows of those long universal winters, when the first man-like creatures appeared in our world, and fled in fright from the monstrous beasts who shared with them this planet. What was it like to live when the Glacial Ages crept in wintry death ever southward, when the Musk Ox and the Reindeer roamed the Boston Common, when for centuries there was no spring? In shuddering awe, we contemplate, "Suppose there had been no spring, the ice had never melted, and the white snow had not stopped piling silently layer upon layer?"

Ridiculous? The past is gone, to be sure, and our concern is for the future. Still, an appreciation of today may result from wondering about what might have been. Imagining that ceaseless winter may open our eyes to the glory of God's spring. The relevance of Xmas to the death of that universal winter is pointed. Why is Xmas observed in the depth of winter on Dec. 25? Not because we know Christ was born then; His birthday wasn't celebrated until 300 years after His death. Even so, it was selected, not because of known facts about His birth but because the heathen had a mid-winter festival then, traces of which we still keep. The ancients lived in terror lest in the depth of some bleak winter day, the sun would actually die, "Bleeding its life out in the flames of one last awful sunset across the western sky." The Yule logs were burned to warm up the sun lest one sunset be the last dying embers of a burnt out solar life.

The coming of Christ into the world was like the rebirth of the sun, and like Spring had come to end the winter of the world's spirit. The contrast between the darkness which His Light disspelled was the more vividly stunning because they had just emerged from that darkness. Christ has now been at work many centuries; that horrible darkness long ago faded from memory's storehouse.

We can only vaguely at best conceive of the darkness from which early Christians felt Christ had rescued them, but by reading history's record, it is best conveyed perhaps by the word "devilry." A bottomless pit of sinister cruel evil was the common and powerful habitat of the ancient world. The ancient lived in superstition, a horror ridden and frightful existence. Our minds would ree and cringe before the foul and vicious things men believed and did to please their devilish spirit world.

The world is *not* better than it was? Christ is assumed, and we all live without fear in a world ruled by reason, no longer terror-stricken by capricious demons. Superstitious fear has been partial vanguished by centuries of Christian warfare. Christianity and common sense have become synonomous; of course, the world is a friendly place and death is our major fear, but only because for 2000 years we've been taught God is Love.

Our inner freedom from fear can be lost; superstition can reign again in a different garb. Should Christ be cast aside in favor of the belief that our world is a soulless and vast irrational machine, controlled by a mechanical fate, then hideous wars are inevitable and peace is a vain dream. If nothing exists better and greater than man, and man is fundamentally only an animal with a more intricate brain, then the former darkness and fear are crouching at our doorstep. If the soul be only sense, religion mostly sex, and the hope of heaven only a residual primitive wish, then a worse than childish superstition is silently rolling over us in a chill fog.

An impersonal and unloving science is the ultimate of sinister and deceiving gods. When scientific truth is unfolded and controlled by God the Holy Ghost, we may be led closer to the Kingdom of God; but when it is the tool of a cynical and scoffing intelligence, man's destiny sinks to primeval darkness.

Out of the fearsome darkness man was led, and back to the Stygian night we can return if He Who is the Light be repudiated. Each generation must pass beyond the expression of truth which it received, but the Truth Himself must light the way or the darkening doom of winter's hand reaches out to enshroud us.

Had there been no Christmas, ours would have been as different a life as would have been our world had those Pleistocene icy aeons never melted and the silent snowy white never retreated. Had there ben no Christmas . . . what would it be like? Ancient devils might well reign unchallenged in a night of superstition rather than being dispersed by the brilliant and cleansing Light of the Son of God Who came as the angelic hosts sang "Glory to God in the highest, and on Earth peace to men of good will."

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The Churchman

January 1963

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Evangelism and Epiphany

NORTH CAROLINA
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What Is Evangelism?

When we think of evangelism we hark back to our childhood and the heat and the flies and the sweet, sweet smell of lilac scented dusting powder on the crinkled bosoms of elderly ladies. We remember the sweating red neck of the man in front and the slobbery noise of the sleeping child in the pew behind. We remember the songs . . . those songs of Jesus. They had words which leaped high; way high in the clouds — beyond the clouds, where nobody cries anymore, works anymore or worries anymore. They had those songs, tunes that went low enough to be sung by the men, and low enough in their feeling to catch you in your heart. If you had a heart they'd catch you and make you want to do better. The smells, the songs and the funny feeling that after this I'll be better, that was evangelism. The preachers always said the same things, it seemed to us. They waved their arms and they talked loud and then they talked soft. They talked so loud sometimes you wanted to run. They talked so soft sometimes you felt as though a snake was hissing at you and that made us want to run too.

They always talked about how sweet Jesus was, always talked about how we needed him to save us and that he was strong enough to save us and even if we didn't know what it was he was going to save us from it always seemed to us that Jesus came out of it pretty much ahead and somebody you could count on.

Dr. Billy Graham has learned how to do this on a grand scale. He can take thousands of people and take them back to the country where most of them either came from or think they'd like to be.

Billy Sunday used to do it in a somewhat different way. He'd tell dirty stories in the name of illustrations but he made them listen.

Before America was a nation, Johnathan Edwards was reading two hour sermons without looking up from the pages to congregations who were being lifted out of their pews and themselves by the very power of his words.

And before him was St. Peter who spoke in Jerusalem and struck the people in their hearts. It all has something in common. They're all evangelists because they all brought a message. That's what is required of an evangelist that he deliver a message.

Not very many people like the word anymore . . . at least in the Episcopal Church. We're afraid our emotions will get the better of us and we might fall in love with God perhaps and do something foolish for his sake the way we fall in love and do something foolish for some little old girl or boy when we're young . . . or worse when we're not so young.

In a large parish in our Diocese some years back a questionaire was sent out asking people to volunteer for church work. On the list were calling on newcomers,

See EDITORIAL, page 12

. . . In This Issue

In this Epiphany-Evangelism issue of the CHURCHMAN the Editors have chosen to pay special attention to the many facets of the church's life which show forth in deed if not in word the Glory that has come among us and is offered all mankind.

That the Son of God is present in all of life is the subject of an article on the Holy Communion by **the Rev John S. Spong** on page 10. In it he shows how this saving fact feeds those who faithfully receive this Gift.

How Christians may show forth their active concern for the welfare of those with whom they share God's world is the subject of articles on the diocese's Church and Legislation Committee, written by **June Long** and **A. A. Zollicoffer, Jr.** on page 3.

In a specifically evangelical vein, the implications of the Christian Gospel for lay people's service are the subject of a series of Preaching Missions being conducted in the diocese this Epiphany. The preachers, and where their four-night stands are being held are outlined on page 4.

Vestrymen and their special opportunities for ministry and evangelism are the subject of an article on page 6 by **the Rev. T. Eugene Bollinger,** who points to a vestry's proper role beneath and beyond that of being merely a congregation's Board of Directors.

Theological Education, the concern of special offerings in late January, is brought home to us in a report on our own men who are now preparing for the ordained ministry. **The Rev. Loren B. Mead,** one of our Examining Chaplains, writes on page 14 of a recent meeting with these men and shows us something of the personal process through which our diocese procures its "men in round collars."

These are a few of the ways the Diocese of North Carolina is engaged in the evangelism that makes manifest the Light of The World.

Legislation and the Personal Touch

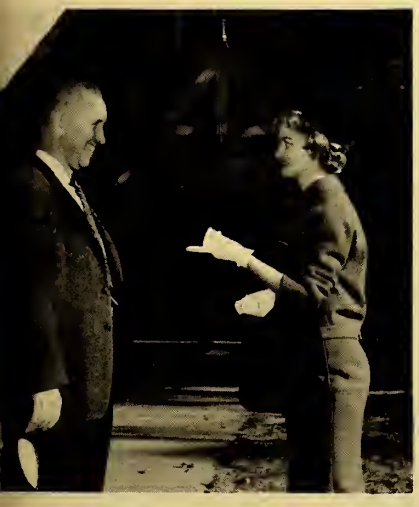
A Church Committee Begins Work

The Committee of Church and Legis-ion of the Diocesan Department of ristian-Social Relations held its tial meeting on November 28, 1962. embers of the committee include: s. Matt Wall of High Point, Dr. eston Edsall of State College, Ra-gh, Mrs. Chadwick Smith of Char-te, and Mrs. W. J. Long, Jr., of anoke Rapids who is chairman. Mr. A. Zollicoffer, Jr., of Henderson ended the meeting in an advisory pacity.

The Committee's purpose: To make urch men and women more aware of d responsive to their obligations in rming and carrying out the laws of state and nation.

The Committee's procedures: To in-m people on coming legislation, to courage them to study and be ex-sed to expert speakers at meetings coming legislation and to help them lize the importance of expressing ir personal opinions on coming leg-tion to their representatives.

The committee plans to have articles THE NORTH CAROLINA CHURCHMAN *en. It hopes these articles will be great interest to its readers. Look them in the coming issues!*



te Senator Lunsford Crew of Halifax unty hears an opinion from constituent s. Robert Musgrove of Roanoke Rapids.

Your Letters ARE Read

It was very gratifying for me to learn the significant purpose of the Diocesan Committee on Church and Legislation. I understand the Committee will, through the NORTH CAROLINA CHURCHMAN, present to the men and women of the church certain issues or proposed changes in existing laws giving views both for and against these proposals in hope of encouraging discussion on these issues by the people of the church. It is then hoped that the individuals will write or personally contact their representatives expressing their views on the proposals.

Mrs. Willie J. Long, Jr., Chairman of the Committee on Church and Legislation asked me to discuss the means of making effective contact with representatives in our government.

Having served in the North Carolina General Assembly, I personally would prefer having one individual letter or conversation instead of a dozen mimeographed resolutions or form letters. It has been my experience that a great majority of the resolutions and form letters represent only the feelings of a small percentage of the group backing the resolution or forwarding the form letter. Those responsible for the resolution or form letter often speak for their own specific interest, favoring one small point in an overall proposal. They, of course, have the right to foster these. However, if I receive a personal letter I know the person has considered the overall proposal. Most likely it has been a topic of conversation between him and his friends and his expressed view reflects a strong feeling about what he says. Further, he is convinced that the proposal is either good or bad and will result in either a hardship or a benefit to certain groups of people. He may personally belong to one of these groups or may feel strongly as a Christian for his fellow men who may be in the affected group.

None of the representatives, either in Raleigh or in Washington, are completely infallible and able to understand how each of the many proposals will affect various people. I am confident they welcome letter or personal visits pointing up possible benefits or possible inequities resulting from certain proposals. Your representatives may not always agree with your opinions, but unless you advise them of the fallacies or benefits that you foresee, you can hardly expect them always to come up with the best possible solution.

Nowadays it is often said that our government is moving away from the people and is no longer a government "of the people and for the people" which it was originally constituted to be. Rather it has become a government greatly influenced by strong lobbying groups which often times are responsible for the many mimeographed resolutions and form letters. Are these groups not doing exactly what the individual citizens have a right to do and should do, but are failing to do?

Your opinions on proposed legislation before Congress should be expressed to Senators Ervin and Jordan, or your Congressman in Washington — how can they better represent the people of North Carolina, or of their district, than by knowing their personal feelings and convictions? Your State Legislature will be in session in Raleigh for approximately four months, starting in a week or two, and you should write to your State Senator or Representative. I can assure you they will welcome your opinions and a personal letter or contact will not go unanswered.

Your representatives in Raleigh and in Washington are your voice in our democratic government, and I urge you to make your voice heard.

—A. A. ZOLLICOFFER, JR.

Preaching Mission Is Underway

A series of preaching missions on the subject of the Lay Ministry, planned by the Division on Evangelism of the Department of Christian Social Relations, is now under way in parishes throughout the Diocese of North Carolina. Ten specially selected clergymen are participating in the 19 missions.

This group is divided into two "teams" of four each, and two alternates. The Missions are being conducted in participating parishes during the course of four consecutive evenings, with a different minister presenting a particular aspect of the ministry of the laity each evening. Topics being discussed, in the order of their presentation, are (1) awareness, (2) responsibility, (3) suffering, and (4) discipline.

Ministers involved in the preaching missions include, on Team One, The Reverend Messrs: B. Daniel Sapp, of Raleigh; Thomas Thrasher, of Chapel Hill; John A. Gray, of Wilson; Martin Caldwell, Jr., of Southern Pines.

Team Two is composed of: The Reverend Messers: Thomas J. C. Smyth, of Rocky Mount; O'Kelley Whitaker, of Salisbury; Thom Blair, of Charlotte, and Bartine Sherman, of Durham. Alternates are The Rev. Charles R. Greene, of Raleigh, and The Rev. Eugene Bollinger, of Burlington.

Approval of the series and the initial planning were concluded at a meeting of the Division on Evangelism at St. Bartholomew's, Pittsboro, early this fall. More formal plans were concluded and ideas exchanged at a conference of the clergymen preaching for the mission in Chapel Hill on October 8, 1962. During the intervening weeks, members of the Division on Evangelism undertook to advertise the program of the proposed preaching mission and to schedule appearances in those parishes which specifically requested such a mission to their members and communities.

The response from parishes throughout the Diocese has been enthusiastic. The full schedule of these missions and their preachers has been arranged (see box).

The mission of the laity is perhaps the most talked-about subject of the day among Christian peoples everywhere. As they gather insight into man's relationship with God, more and more our people find that they must also grow in their "out-sight" into the spiritual and material needs of a civilization undergoing increasingly rapid change. If the people of the Church, its "Laos," are truly to become "very members incorporate" in the Body of Christ, then a sterile and secluded parish community, spiritually and emotionally isolated from the vicissitudes of a chaotic civilization, will not suffice. The might of God's redeeming love and the magnificence of His eternal sacrifice must become realities for those outside of the parish community.

The extent to which the Church propogates its faith and carries on our Lord's work, bringing the light of God's love into the darkness of man's contemporary civilization, is, in the final analysis, the truest measure of its maturity.

It is the objective of the preaching



SAPP



GREENE



SMYTH



CALDWELL



BOLLINGER



WHITAKER



SHERMAN



BLAIR

ssion to impress upon the parishes mmitted to this program the im- ensity of their divine calling and the gency of Christian responsibility for e world in an age of nuclear peril.

The preaching mission itself is being esented in four parts, the presen- ion made each evening by a dif- ent minister. With ample time al- ed for questions and discussion, no gle evening's program is lasting ch more than one hour.

The enthusiastic response of con- egations throughout the Diocese in- cates both the need and the desire the part of our people more fully prepare themselves for the work the lay apostolate (in a militant, if t military sense) to become realisti- lly trained and equipped as "soldiers the Cross." The capacity of our rgy to convey the message of God's spiration is unquestioned. The ca- city of our people to respond indi- dually, and to translate this response o effective Christian discipleship tside the parish community is all at remains to be tested.

Members of the Division on Evan- lism, Department of Christian So- l Relations for the Diocese of North rolina, are: The Rev. Charles R. reene of Raleigh, Chairman; Dr. bert Miller of Chapel Hill; David enderson of Sanford; Mrs. George sser of Chapel Hill; Don P. Blanton Lexington; The Rev. Philip Craig Garner; The Rev. William Morris Davidson; Captain Osborne Mauck, Charlotte; the Rev. Eugene Bol- ger of Burlington, and Clyde C. andolph, Jr., of Winston-Salem.

PREACHING TEAMS

Team I:

The Rev. B. Daniel Sapp
The Rev. Thomas Thrasher
The Rev. John A. Gray
The Rev. Martin Caldwell, Jr.
The Rev. Charles Greene (sub.)

Team II:

The Rev. Thomas J. C. Smyth
The Rev. O'Kelley Whitaker
The Rev. Thom Blair
The Rev. L. Bartine Sherman
The Rev. Eugene Bollinger (sub.)

Each preacher is assigned one evening's preaching at each mission and is listed in the order of his "appearance." A few changes in assignment have been made but are not cited here.

SCHEDULE OF MISSIONS:

St. John's, Henderson	Team II	Jan. 13-16
All Saints, Concord	Team I	Jan. 14-17
St. Mary's, High Point	Team II	Jan. 14-17
Trinity, Mt. Airy	Team I	Jan. 15-18
St. David's, Laurinburg	Team I	Jan. 20-23
St. Thomas, Reidsville	Team II	Jan. 20-23
Calvary, Wadesboro	Team I	Jan. 21-24
St. Thomas, Sanford	Team II	Jan. 21-24
Messiah, Rockingham	Team I	Jan. 28-31
St. Andrew's, Rocky Mount	Team II	Jan. 28-31
Holy Family, Chapel Hill	Team II	Feb. 3- 6
Holy Comforter, Burlington	Team I	Feb. 4- 7
Grace, Lexington	Team II	Feb. 4- 7
St. Paul's, Salisbury	Team I	Feb. 10-13
St. Paul's, Thomasville	Team II	Feb. 10-13
St. John's, Charlotte	Team I	Feb. 11-14
All Saints, Hamlet	Team I	Feb. 17-20
St. Luke's, Salisbury	Team II	Feb. 17-20
St. Philips, Durham	Team I	Feb. 18-21

Especially for Vestrymen

By THOMAS E. BOLLINGER



. . . and those who elect them

The Episcopal Church has as a basic part of its life and structure a force which has yet to be used to its fullest potential toward the fulfillment of the Church's mission — the parish vestry. Though the history of the American Church is filled with the work and concerns of vestries, there is still lacking a general sense of mission in being a vestryman, and the place of that responsibility in the overall mission of the Church.

Part of the problem seems to be the human tendency to look at the letter of the law, and thus limit ourselves. The Canons of the Episcopal Church and of the Diocese of North Carolina are very sparse in defining the purpose of a Vestry. National Canon 13, section 2, simply states that "the Vestry shall be agents and legal representatives of the Parish in all matters concerning its corporate property and the relations of the Parish to its clergy." Other canons, both National and Diocesan, give directions for the number of vestrymen (Diocesan Canon 21, Section 1), appointment and election of officers (Diocesan Canon 21, Section 2), and procedures for vestries to follow when a cure becomes vacant (National Canon 47, Diocesan Canon 22). With the only official definitions regarding vestries couched in legal terms for legal purposes, it is not surprising that these important groups in our parishes have often remained confused as to their proper role, and limited in their outlook.

Canons do not intend to define the entire scope of the Church's life and work, and by no means intend to give a complete statement about the function and potential of a parish vestry. Normally the canons merely state the limits of authority, and point out certain basic standards. They do not intend at any time to say all there is to say. For example: no one is supposed to be content with persons who commune only three times a year. They may qualify as communicants, to be sure, but the Church remains concerned that they grow into more than occasional communicants. Actually, the broad area "beyond the canons" is the area of the relationship of the parish vestry to the total mission of the Church. "Ministry" is the key word giving a broad description of the thought world underlying the work and planning of a vestry. Though operating within the Canons, the Vestry must be committed enough to work in the vast area of the Church's mission which no canon attempts to define.

The work of the Church, therefore, is *ministry,* and the vestry as the leaders of the laity in a parish church, must point the way to their fellow laymen so all may take a creative part in that ministry. In our time the stress on the work of the laity in the ministry of the Church is receiving great emphasis, and promises an impact of revolutionary proportions. No longer can the parish vestry afford to be that group which discusses the proper type of grass seed, a leaky faucet or un paid pledges, and refuses to face up t the true needs of their people and com munity in the light of the Gospel.

What can a vestryman do to hel lead his parish into a deeper commit ment to the great mission of th Church? FIRST, he must be a layma and make full use of the fact! The lay man is the churchman who daily con tinues his struggle in the world outsid the walls of the parish church, an comes into contact with certain bruta realities which often never reach ear within those walls. Due to his experi ences in this situation, the layma knows how people feel, what they don understand, and what they long fo Whenever he brings these realities int his parish vestry meetings and insist something be done about them, he i helping to make the Church relevan and, therefore, meaningful. Politician and public relations men often kno more about how people really feel an think than do those who plan and di rect the program of the church. Th vestryman who takes his "laymanship seriously will make certain this doe not remain the case. In that way a ves try exercises real spiritual leadershi among its fellow parishioners, alon with the parish priest.

SECOND, the vestry as a consciou unit must exist more than one meet ing a month. Unfortunately vestrie sometimes allow themselves to becom a once-a-month board of director watchdogs of the treasury, or Sta

Chamber, and do not carry a consciousness of leadership and responsibility through the other days of the month. Occasionally parishes elect vestrymen who seldom attend worship, never attend parish organizations, but come to the vestry meeting once a month to complain about what is going on. It is dangerous to elect a man to the vestry to "get him active in the church." This not only downgrades the standards which a parish places on its lay leadership, but tends to discourage seriously creative Christians from wanting to serve on the Vestry. The proper image of a vestryman is that of a man who is a regular communicant, and who takes an intelligent leadership in the life and work of the parish church.

THIRD, the vestry, along with the parish priest, must see that the parish's program is lived on a highly creative level. Compared to the standards of art, business, public education and industry, many of the things which take place under the heading of "church work" often are mediocrity personified. The man who would be extremely upset over a poor high school curriculum and facilities in his town, which make it difficult for his son to get into college, may not even raise an eyebrow at a mediocre and poorly-equipped church school in his parish, which will probably fail to give his son the inner strength to cope with the basic issues of life. The businessman who would refuse to hire an untrained worker in his firm, is totally undisturbed by the fact that those who teach, and plan the parish work are often harried people pressed into service without training or support.

Look at some of the areas where the vestry can see that it gives creative leadership to a parish:

Administration: It is surprising how many well-trained businessmen fail to bring their creative business "know-how" into play when they serve as vestrymen. They may be all for efficiency in their businesses, but fail to take the time or the interest on the vestry to analyze the soundness of the administration of their property and finances. Often they equate efficiency with cutting down expenditures, and merely starve the program to death. Efficiency means getting rid of the superfluous things so the REAL job can be done. The REAL job of the church is the ministry of reconciliation to the world in Christ's name. Anything that hinders this mission, no matter how important, must be placed in its proper perspective or eliminated. Sometimes parishes have drained the creative energy of their priest by not providing him with at least part-time secretarial assistance and good equipment to take care of such things as bulletins and other necessary materials. Poor records on communicants, and other persons for whom the parish is responsible, means that a parish cares only about those persons whom it can remember offhand. The parish church seldom takes advantage of up-to-date filing and card systems which business long ago found time-saving and efficient. Good administration to the businessman means getting details out of the way so he can get down to the business of selling his product. The same is true of the parish church — only the business is relating the Gospel to people.

Pastoral care: The vestry bears much more responsibility here than simply letting the priest know when someone is sick or mad. Whether one may have experienced it yet or not, the Church is called to be the "community of concern," meaning it is that body of people who, because of the love of God shown to them through Christ, react in love and responsibility toward each other. Everyone is responsible for the whole and the whole is responsible for the individual. The vestry which does not see part of its function as the nurture and the comforting of its people is doomed to plan forever in unreality.

Worship: Adoration is the dynamic center of the Church's life — in sacrament, prayer, and praise. A vestry which lives apart from this fact cannot possibly lead its parish toward its mission. One good trend in the church today is the "vestrymen's retreat." At the beginning of the new year the vestry goes off together with the parish priest for a day or two of prayer, Sacrament, and serious consideration of their call as lay leaders in Christ's mission. This, along with greater use of prayer at the time of vestry meetings, would transform most vestries. Imagine a vestry facing a troublesome decision taking time to stop and pray about it! A few vestries even hold Evening Prayer and sometimes Corporate Communions regularly just before their business meetings. A priest who fails to pray soon finds his ministry withering; the vestry which does not seriously worship cannot possibly be relevant.

Education: Christianity too often has been mediocre in its education when the times called for greatness. The tragedy of poor education is well known to the whole Church, and calls for some humble examination on the part of all vestrymen. A concerned vestryman is acquainted with what is going on in this area of his parish's life, the philosophy and techniques behind it, and its weaknesses. He is prepared to insist that his parish provide what is needed for a truly creative job of Christian training for all its people. Few vestrymen are known to have taken the trouble to look over the curriculum, teaching aids, and classroom space in their church schools, not to mention discussing the deeper issues with the Rector or church school superintendent. The possibilities here are infinite.

Unfortunately sometimes the vestry and rector look upon each other with some suspicion. The vestry feels it must keep the rector "in hand," and the rector feels he must goad the vestry into action. There is much quoting of canons, and little serious and effective Christian action. The intent of the canons is that the rector and vestry exist in a cooperative and supportive relationship, each looking at the needs of the other, and prepared to help and defend the other. Only in this way can the rector and vestry lead a parish to discover what "community," in the Christian sense, means.

We believe in the Incarnation. This not only means that God became flesh in Jesus Christ, but implies that God does not reject any of His creation. We learn from the Incarnation that God uses the human process for the working out of His Will in time and space — through the relationships of human beings with Him, and then with each other. The Incarnation is the key to the understanding of the Sacraments, since there we learn God uses earthly things to convey His presence and Will. In the parish vestry we have another example of the implication of the Incarnation — God using men and their relationships, abilities, and concern, for the purpose of fulfilling His Will in the world. His Will is the Church's mission, and thus the vestry's mission.

The Bishop's Letter

Worldwide Responsibility

My dear friends:

There should never be a time when members of the Church cease to think about the World Mission of the Church, but we can easily understand the wisdom and appropriateness of a time for emphasis on this subject.

How natural it was for this emphasis to grow up out of the incomparably beautiful story about the Wise Men from Afar Following the Star. No public relations expert, nor copy writer in the most effective advertising, could have done a better job in producing background material for the emphasis on World Mission than did the writer of this story about the Wise Men.

One of the most encouraging signs on the horizon is the obvious trend in teaching in the Church to point out the dangers of church people thinking of the Church as a sort of club, organized by themselves for their own benefit. The other side of this same coin, of great value, is the trend to emphasize the challenge of the Church as it sends us *as* the Church out into the world to witness to our membership and commitment to our Lord.

As your Bishop, I am privileged from time to time to have special opportunities to become more deeply acquainted with aspects of the Mission of the Church. Only recently I listened to a group of carefully chosen leaders of the Christian Church who had spent three weeks in Russia, and had observed the Christian people there in their worship, in spite of the organized opposition of the totalitarian government. Another group told of a gathering of non-Roman Christians in the northeastern part of Brazil, where the depressed state of the economy makes any kind of a program similar to that enjoyed in the United States an impossibility.

Similar calls on our interests and concern, our prayers and our contributions, come from all over the world. No excuse relieves us of this worldwide responsibility.

In the Epiphany Season, Wise Men, follow the light of our best thinking, our highest courage, our deepest commitment, and our highest hopes.

Faithfully yours,
RICHARD H. BAKER



Bishop Baker

Keeping Track Of the Bishops

January

24 Raleigh, Diocesan Headquarters, Committee on Convention 11 am (both Bishops)

25 Charlotte, Thompson Orphanage Annual Bd. meeting 10 am (Bishop)

25 & 26 Southern Pines, Terraces, Laymen's Conference (Bishop)

27 Salisbury, St. Luke's 8 & 11 am and 6:45 pm (Bishop)
Wake Forest, St. John's 9 am (Coadjutor)
Louisburg, St. Paul's 11 am (Coadjutor)
Louisburg, St. Matthias 3 pm (Coadjutor)
Kittrell, St. James' 7:30 pm (Coadjutor)

29 Raleigh, Diocesan Headquarters, Executive Council (both Bishops)

February

1 Raleigh, Diocesan Headquarters, Department of Missions 11 am (Coadjutor)

3 Oxford, St. Stephen's 11 am (Bishop)
Stovall, St. Peter's 3 pm (Bishop)
Townsville, Trinity 5 pm (Bishop)
Henderson, St. John's 7:30 pm (Bishop)
Rocky Mount, St. Andrew's 8, 9:30 & 10:30 am (Coadjutor)

4-17 Bishop Fraser will be visiting in Panama in behalf of our Companion Diocese relationship.

7 & 8 Washington, D. C., College of Preachers, Joint Commission on Ecumenical Relations (Bishop)

10 Sanford, St. Thomas 11 am (Bishop)

14 Raleigh, Standing Committee (Bishop)

17 Greensboro, All Saint's 8, 10 & 11 am (Bishop)

VTS Schedules Vocation Meet

Married couples who wish to learn more about the ministry as a vocation are cordially invited to be the guests of the Virginia Theological Seminary in Alexandria, Virginia on March 22-24 at a conference planned to give maximum opportunity to get answers to questions about the ministry, and particularly those dealing with seminary life and training for married couples.

Featured speakers and their topics include: The Rev. Clifford L. Stanley, M.A., Th. D., Professor of Systematic Theology, — "The Church and the World Today"; The Rev. Richard Reid, B.D., A.M., Assistant Professor of New Testament, — "Life in the Seminary"; Mrs. H. C. Kelleran B.A., Associate Professor of Christian Education and Pastoral Theology, — "Life in the Rectory"; and The Rev. Philip A. Smith, B.D., Chaplain, — "Considerations before Seminary."

In addition, there will be the Dean's reception, a panel discussion by married seminarians and their wives, information centers (dealing with questions about housing, employment, public schools, etc.), and many opportunities for informal discussions with members of the seminary community. If desired, private meetings with faculty members or the Admissions Committee may be scheduled on Saturday afternoon.

Registration for the conference will begin at 3:00 p.m. on Friday, March 22, at which time the guests will meet their host couple in whose home they will be staying for the weekend.

Couples who wish to attend are urged to write as soon as possible giving their parish and the name of their rector to The Rev. Philip A. Smith, Chaplain, Seminary Post Office, Alexandria, Virginia.

Mollegan to Speak to Council of Churches

Albert T. Mollegen, Professor of ew Testament Language and Litera- re at Virginia Seminary, will be a tured speaker at the annual meet- of the North Carolina Council of urches January 29 and 30. The eeting will be in Winston-Salem Augsburg Lutheran Church, but me of the meetings will be at St. ul's Episcopal Church and at Cen- ary Methodist Church.

Dr. Mollegen will be on the pro- am with a number of nationally own Church figures, including Mr. Irwin Miller, industrialist and Presi- nt of the National Council of urches. Mrs. Theodore Wallace, esident of the United Church omen of America; Dr. Kenneth axwell, Executive Director of the epartment of International Affairs of



The Rev. A. T. Mollegan

the N.C.C.C.; and Dr. Edmund A. Steimle, Professor of Homiletics at Union Theological Seminary in New York, will be the other speakers.

"Molle," as he is known to his students many of whom are clergymen in the Diocese of North Carolina, is known throughout the Church for his ability to relate the modern understandings of science, psychotherapy, and sociology to the traditional truths of the Christian Faith. He has been instrumental in the work of the Washington School of Psychiatry, of which he is a member of the Board of Directors. He has lectured widely in seminaries, colleges, parish churches, and he has been featured speaker at the Kanuga Adult Conference on several occasions.

Dr. Mollegen has been outspoken on a number of vital issues, having been one of the central figures in the

Continued on page 12

he Anglican Congress

The Makeup of the Communion

The Anglican Communion was de- ibed by the Lambeth Conference 1930 in these words: "A fellow- ip, within the one, holy Catholic, d Apostolic Church, of those duly nstituted dioceses, provinces, or re- onal churches in communion with the e of Canterbury, which have the fol- wing characteristics in common:

a. They uphold and propogate the tholic and Apostolic Faith and or- r as they are generally set forth in e Book of Common Prayer as au- orized in their several churches;

b. They are particular or national urches, and as such, promote within ch of their territories a national ex- ession of Christian faith, life, and orship; and

c. They are bound together not by a ntral legislative and executive au- ority, but by mutual loyalty sus- ned through the common counsel of e Bishops in Conference."

Today there are eighteen autono- ous churches in our Anglican Com- union. The Church of England is the nother church," a church which has rne unbroken witness to the faith er since Christianity first came to ngland in the first or second cen- ry. Outside the British Isles the old- est churches are the Episcopal Church in the U. S. and the Anglican Church of Canada. In Japan and China we are called "The Holy Catholic Church" and in the newer nations we are the Church in the Province of South Africa, West Africa, Uganda, etc. Uganda, incidentally, became a Province as late as April 1961. Each of the eighteen has a separate and intriguing history, yet each is bound to all the others by "an enormous depth of loyalty and tradition of common doctrine and common life."

Their autonomy may have grown out of the accidents of history but they embody a principle which is derived from the New Testament itself. For while we have the great gatherings of the Lambeth Conference for Bishops every ten years and the Anglican Conferences for Bishops, Priests and Laymen every five years, these meetings do not and cannot legislate for the whole of the Communion.

Where then lies our final authority? I believe that it was Bishop Gore who years ago pointed out that the Bible has its authority as the word of God, but it does not stand alone in the Anglican Tradition. Tradition, the working out in history of the Christian Faith, has its authority, but neither does it stand alone. Empiricism — the living voice of today's thought in spiritual experience — has its authority, but neither does it stand alone. The past has shown that any one of these taken as the one authority leads to confusion. Each requires a constant correction from the others; in each we believe the Holy Spirit speaks to us and yet always our interpretation may be misinterpreted by the fallibility of men. But what has been called the Fellowship of the Holy Spirit speaking to us through scriptures and tradition and new learning will bring us that light which leads unto Him by Whom all mankind has been rescued.

It should mean a great deal to us to be part of this great body of more than forty million souls in all parts of the world. It is to be hoped that we recognize ourselves as members of the Anglican Communion, not with hearts filled with pride but rather in deep humility, grateful that God has done great things for all our faults, in us and through us, and that we are even more conscious that He may have even greater things for us to do for His redeeming purpose.

—Thomas J. C. Smyth

The Son of God Is Ever Present

By the Rev. J. S. Spong

The purpose of the church is to prepare its people to meet the real battles that every life faces in the real world; to provide Christian people with the resources, the skills, the knowledge, the dedication, and the esprit de corps necessary to enable them to face the competitive struggle of life victoriously as befits a child of God. The church does not exist to make super churchgoers, people who excel in formal worship. It rather exists to create a people who excel in living — people for whom worship is a primary resource for life.

If we can accept this introductory distinction, perhaps we can look with new eyes and understanding upon the primary worship experience in the program offered by the Christian Training Camp — the service we call the Holy Communion.

The Holy Communion Service is an activity of the Christian Training Camp aimed at communicating the Christian message, indwelling the Christian lives with a new Presence, and then sending those lives forth into the world where the game is played for keeps. It is a moving, rhythmic, thrilling activity of worship — yet, more often than not we fear people look at this service as an end in itself and when it is thus viewed it is experienced primarily as being long, tedious, and slow moving.

Such however, was far from the experience of the early disciples who found the strength for life in the breaking of bread. As they "did this in remembrance of Him," the disciples discovered that their Lord was present with them. In this context of this worship service the risen Lord was known to be eternally alive. He filled their lives full of his love so that St. Paul could exclaim "It is no longer I that live but Christ Jesus who lives in me." The power of this sacrament of bread and wine was known not just while they were engaged in this service but rather when they had departed from the brotherhood and alone they were called on to face the pain of persecution, hatred, violence and even death for the sake of their Lord. From the altar into life and from life back to the altar. This became the rhythm of the people of God.

When one analyzes the service of Holy Communion it falls quickly into its classical four parts known liturgically as the Ante-Communion, The Offertory, the Communion, and the Post Communion but we might better understand the service if we avoid these technical terms and refer to these various parts of the service by what happens within each one. For in the Ante-Communion we hear the Gospel, in the offertory we respond to the Gospel, in the Cannon we are filled with the Gospel and finally in the Post-communion we take the Gospel out into life.

WE HEAR THE GOSPEL— The Ante Communion

The service begins with a prayer which makes us aware of the nature of the God we worship — the high and holy God unto whom all hearts are open, all desires known and from whom no secrets are hid. In the presence of this God we must be radically honest for he knows us as we really are. Then we hear what he requires. The Ten Commandments or the Summary of the Law is read. God demands that we love him with all our hearts, minds, souls and that we love our neighbour as ourselves. But we cannot do this — our imperfect selves constantly block the love of God out of our lives. We are not nor can we be what God wants us to be. We are failures, even the best of us when we look at the standard of God. What then do we do? Is it enough to do our best? To try harder? Can anyone expect more of us than is possible for us? Can't we lower the demands of the law so that we can make a passing grade? This is our eternal temptation but to do so is to fail to comprehend the meaning of the Gospel. We have but one response which we can make in honesty and that is a plea for mer Lord have mercy upon us, we b But your standards — I cannot su ceed, I cannot deliver myself. Ha mercy upon me and help me.

Then having brought us to this ho est realization, God unfolds his a tion to help us. We Pray the Colle for the Day which brings into foc some aspect of the life of Jesus Chri We hear the Epistle which spells out response to the Gospel made by o of the early disciples; then we hear t gospel, the story of God's love in t person of Jesus Christ who came us "while we were yet sinners" to lo us when we were unlovable, acce us when we were unacceptable, fo give us when we judged ourselves unforgivable. Jesus Christ, the Lo of God in human flesh, was not God reward to man for his good work He was rather God's graceful gift man in response to the human c "Lord have mercy upon me." In t reading of the Gospel we hear t story of God's love invading the liv of undeserving men. Then we reci these acts of God in the life of Jesu Christ in the words we know as t Nicene Creed. The Sermon amplifie the life of this Lord so that we migh know him better and at the point th first movement of this service ends.

THE OFFERTORY— We respond to the Gospel

Once we hear the Gospel there i the inevitable necessity to make a re sponse to God's pure act of love. Thi we do in the portion of the servic known as the Offertory. We offer wha we have — our money. The element of the physical world — our prayer and finally our sinful selves.

Our money is gained by the talent time, experience, and training that w give to our world. The world attache a value to our services and reimburse us for these services in terms of th medium of exchange we know a money. So that when we offer a por tion of our money to the church w are offering a portion of our time, ou

ent, our knowledge, our experience d our training. This is part of our sponse to the God of Love. But we dge not only that portion of our in- me which we give in a service of rship to the work of our Lord. ther that small portion we give ves as a symbol of our commitment administer every cent we receive a trust from God and every ex- nditure we make, we make to the ory of God as befits a disciple of sus Christ.

Then we offer bread and wine — nple physical commodities of the eryday world. Bread and wine are nbolic of man's Lordship over the ole creation. We take the wheat of field, and the grapes of the vine d turn them into products to relieve necessities of human life. When offer to God the elements of bread d wine we are also commiting our- ves to be faithful stewards over the ation using every physical thing in d's world to the glory of God. For erything that is good for the God of e made it.

Then we offer our prayers for the ole state of Christ's Church, bring- our concern for the whole body of rist's flock, both living and dead into present of God.

Then we offer to God what we are our sinful selves. We who have ne what we ought not to have done d who have failed to do what we ght to have done we say to God — ther here I am weak, selfish, un- ing — only You have the Grace to e me as I am a sinner. And God cepts this offering. The words of solution convey the truth that God n and does love sinful people like rselves—and the comfortable words sure us over and over that it was the purpose of loving the unlovely at Jesus Christ was born among men. We have heard the Gospel and our fering of alms, elements, prayers, d ourselves is our response to the spel — a response which God ac- pts. We are now ready to experience at Gospel and be filled with God's e.

HE COMMUNION — e are filled with the Gospel

"It is a fearful thing to come into e presence of God. No man can see od and live." These words from the d Testament express accurately the ith Christians experience in the Holy Communion. We come into God's presence. God's presence comes into us and this fearful experience brings upon us a death to all that separates us from God's love. No man is unchanged if he enters into the Communion experience, for in it we die and are raised to life again. When we enter God's presence the only possible response is first, one of unending praise and secondly, an overwhelming awareness of our unworthiness to be in that presence. Both of these responses we meet in this portion of the service of Holy Communion.

The Cannon begins with the words of praise "Lift up your hearts." It moves through the majestic words of the Sanctus — the angelic hymn of praise Holy-Holy-Holy. It re-enacts the night in which he was betrayed pouring the presence of God into the physical elements of bread and wine. It recounts the mighty acts of God through which His Love for his creatures was made known. "His blessed passion and precious death — his mighty resurrection and glorious as-

Continued next page

The Feast of the Holy Epiphany

11:00 A.M. January 6, 1962

The Service of Holy Communion

Prelude—Choral Prelude ..... J. S. Bach
Processional Hymn 49

The Ante-Communion WE HEAR THE GOSPEL
- Collect for Purity ..... p. 67
- Decalogue ..... p. 68, 69
- Summary of The Law ..... p. 69
- Kyrie Eleison ..... p. 70
- Collect for the Day ..... p. 107
- Epistle—Ephesians 3:1 ..... p. 108
- The Holy Gospel—St. Matthew 2:1 ..... p. 108
- Nicene Creed ..... p. 71
- Sermon Hymn 51
- Sermon—The Rector

The Offertory WE RESPOND TO THE GOSPEL
- Offertory Anthem
- Presentation of Alms and Elements ..... The Doxology
- Prayer for the Whole State of Christ's Church ..... p. 74
- Invitation to Confession ..... p. 75
- General Confession ..... p. 75
- Absolution ..... p. 76
- Comfortable words ..... p. 76

The Communion WE ARE FILLED WITH THE GOSPEL
- Sursom Corda ..... p. 76
- Epiphany Proper Preface ..... p. 77
- Santus ..... p. 77
- Canon of Consecration ..... p. 80, 81
- Lord's Prayer ..... p. 82
- Prayer of Humble Access ..... p. 82
- Communion Hymn 189
- Communion of the People ..... p. 82 83

The Post Communion WE CARRY THE GOSPEL INTO LIFE
- Prayer of Thanksgiving ..... p. 83
- Gloria in Excelsis ..... p. 84
- Benediction ..... p. 84
- Benediction Hymn 211
- Recessional Hymn 52

Postlude—Trumpet Voluntary ..... Purcell

HOLY COMMUNION—continued

cension." It reminds us of our unworthiness to offer any sacrifice. We come because God weighs not our merits but pardons our offenses. Emboldened by the love of God we say the prayer he taught us to pray and then we confess again our honest appraisal of ourselves who receive this bounty of love. "We are not worthy to gather the crumbs under Thy table" but we who are not thus worthy to gather crumbs come forward to be the honored guests of the Gracious Host. We come empty handed to receive His life and His love. We are filled and in silent gratitude we offer our Thanksgiving.

THE POST COMMUNION—We Carry the Gospel Forth

But the Communion is not over, indeed it has only just begun. We say prayers of thanksgiving. We praise God for this moment of joy. We are blessed and dismissed and then we rise to go out into the world where decisions are made, issues are faced and life is lived. And it is here that the Communion has its real climax. For we who have heard the Gospel, responded to the Gospel and been filled with the Gospel are now commissioned to be agents of that Gospel. We are called to be the body through which the living Lord continues to live. To bring His love into our lives as husbands, wives, children, employers, customers, club members, citizens and so on down the list of daily relationships. We are the Church. We are the Body of Christ. We are the lives through which God lives and loves in this day and age in our several communities. If we understand the Gospel of Jesus Christ we will know that there can never be a wedge driven between religion and life. For all life is holy to Christians — family life — business life — social life — religious life — all life is holy because we the people in whom the Holy God continues to live and love carry His holy presence into every activity. We go to the altar to renew His living presence within us so that we might take that presence into the hopes and hurts of life. The kind of life that drives us back over and over again to that altar to meet again and be filled again with the life of our Lord.

It might be said that the Holy Communion in the deepest sense is the most worldly service of worship in the life of the church for it is not complete until we go forth to live and to love that through our lives and our love Jesus Christ might be known among men.

Mollegan

Continued from page 9

Church's battle against Communism for three decades. He received his degrees from Mississippi State College, Virginia Theological Seminary, and Union Theological Seminary.

Dr. Mollegen will be speaking to the 26th annual meeting of the North Carolina Council of Churches. The North Carolina Council has similarities to the organization of the Diocese, in that its official business is transacted at this annual meeting. One of the annual meeting's most important tasks will be to elect new officers and new members to the Executive Board, which, like the Executive Council of our Convention, transacts the interim business and administers the program of the North Carolina Council of Churches. The Rt. Rev. Richard H. Baker, Bishop of this Diocese, is chairman of the Nominating Committee this year. Serving at present on the Executive Board of the North Carolina Council are the Rt. Rev. George Henry, of the Diocese of Western North Carolina, The Rev. Heath Light of the Diocese of East Carolina, and the Rev. Loren B. Mead and the Rev. William P. Price of the Diocese of North Carolina.

The first day of the two day meeting has traditionally been known as the "Pastor's Conference." It is at this part of the meeting that Dr. Mollegen will speak. The theme will be "The Christ — His Church — The Changing World." Dr. Mollegen will speak during the morning and will participate on a panel with Dr. Steimle and Dr. Maxwell that afternoon.

Wednesday, January 30, the morning meeting will consist of the business of the North Carolina Council of Churches. Representing the Diocese of North Carolina at this meeting will be its six delegates, who were elected in May, 1962, at the Convention of the diocese. The six del gates are the Rev. Messrs. James Beckwith, Joseph N. Green, J Loren B. Mead, John C. Mott, Thom C. J. Smythe, and William C. Spon

Editorial

Continued from page 2

secretarial work, teaching Sund school, cooking, sewing and oth maintenance work. On the list w evangelism. Every item on the list ceived at least one taker except eva gelism. Some people said, "If you thi I'm going to hand out pamphlets the corner, or embarrass people by a proaching them directly about joini the Church, you're crazy!" There we others who called up and said, "wh pray, is evangelism?"

Evangelism is delivering God's me sage to the world. By world we me those people who have not received t news that God loves them enough to c for them that like a father with ma children each one of us is special him, cared for and forgiven, and th he expects much, because he offe much.

Evangelism can mean, allowing t holy Spirit through the preacher to cr ate a heavily charged emotional atmo phere. Some people have to be reach through the emotions. We all know th if we stop to think.

Evangelism can mean straightfo ward talks on the practical applicati of the Christian Gospel to the curre dilemmas of life.

Evangelism can be a well thought answer to a flip question.

If you deliver God's Message you an evangelist. During the season Epiphany we think of Christ bei shown to the Gentiles, the kings of t East. This was a foreshadowing of t fact that this Christ Child, the Son God could not be confined within t boundaries of Judaism. The empha upon lights is a symbolic way of sayi that Christ was the light shed upon world which was lost and groping wit out light. Epiphany, then is the seas of Evangelism, the messenger. In th issue of THE CHURCHMAN we explo the ramifications of this understandi of Epiphany and present the challen of Evangelism to our Diocese.

—B. DANIEL SAPP

The North Carolina DioSCENE



he Rev. Fred Hoyt is leaving
ity Church, Mount Airy and will
me rector of St. Bartholomew's
ittsboro.

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liss Rachael Wolff who has served
missionary from St. Paul's Epis-
l Church, Winston-Salem, and
etary for the National Council as
ar at Woman's Christian College,
ras, India, plans to return to this
try in early 1963, terminating
ten years service at that institu-
She will visit with relatives in
igh before entering a new field of
ce.

---

he Rev. James E. Cox has left
leboro for Pine Bluff, Arkansas.

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second daughter and fourth child
born last month to **the Rev. and**
E. Dudley Calhoun of St. Paul's
rch, Winston-Salem.

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r. & Mrs. William Fleming of
pel Hill have been in San Paulo,
il for the last six months. Dr. Flem-
taught in the medical school on a
kefeller Exchange Program.
e will be replaced in the program
Dr. W. G. Wysor also of Chapel
Both of these families are mem-
of the Church of the Holy
ily, Chapel Hill.

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llowing are excerpts from a letter
e Diocese from **Barbee and Lewis**
gkins, in Anchorage, Alaska.
ur Christmas letter has usually been a review of the year's activities; however, we are so full of plans for the future that it's hard to look back. The Miners left in June and the Elliotts arrived in August. It was a lovely summer and time flew by. We treasure our chances to see the rest of Alaska and were fortunate this year to spend several days in the Matanuska Valley exploring old mines and new homesteads. Lewis finally caught his first salmon after ten years in Alaska.

Mary Faye started kindergarten in September. She has a wonderful teacher and is learning the give and take of a group.

The hardest thing about this year has been the departure of so many friends. Military people whom we met when we first arrived have completed their three years, and are rotating. We accept this for the military, though it doesn't make it easier to see them leave. However, this was small compared to the many promotions and transfers among people we considered permanent. On the other side of the coin are the wonderful new people who have arrived in Anchorage and All Saints'. One of them is a college classmate of Lew's and another is a high school friend of Barbee's. It's a small world and maybe we'll see each of you again some day.

May our Lord be your strength and comfort, as He is ours. Glory and Honor be unto Him, as He is shown in the work of all of us.

With love,
BARBEE and LEWIS HODGKINS

The address for the Presiding Bishop's Relief Fund was omitted from the article in the December issue of THE CHURCHMAN dealing with the fund. Here is the address:

281 Park Avenue
New York 10, N. Y.

KANUGA CAMPS AND CONFERENCE SCHEDULE FOR 1963

For Boys

Session I	June 17-29
Session II	July 1-13
Session III	July 15-27
Session IV	July 29-August 10

For Girls

Session I	June 17-29
Session II	July 1-13
Session III	July 15-27
Session IV	July 29-August 10
Young Peoples Conference	June 12-21
Family Conference I	June 22-28
Kanuga Schools Asso.	June 22-28
EYC Leaders I	June 21-28
Family Conference II	June 29-July 5
Conf. on Christian Education	June 29-July 5
EYC Leaders II	June 28-July 5
Adult Conference I	July 6-12
Pre-College I	July 5-12
Adult Conference II	July 13-19
Pre-College II	July 12-19
Guest Period	July 22-August 27

For further information about any of these conferences, please write Kanuga Conferences, Hendersonville, N. C.

Preparation for the Ministry

A Call is tested

What happens to a man when he decides to go into the ordained ministry of the Church?

This question has been brought to the fore in the Diocese of North Carolina by two events: the examination of men by the Board of Examining Chaplains on December 27 and 28 and the coming Theological Education Sunday, January 27. The relevance of the question is attested by the fact that the most recent Journal of the diocese lists 16 men as in various stages of preparation for the ordained ministry from the diocese of North Carolina. These men are laymen from parishes and missions all over the diocese. Some are men with wide business experience who have decided to enter the ministry, some have gone directly from college into seminary.

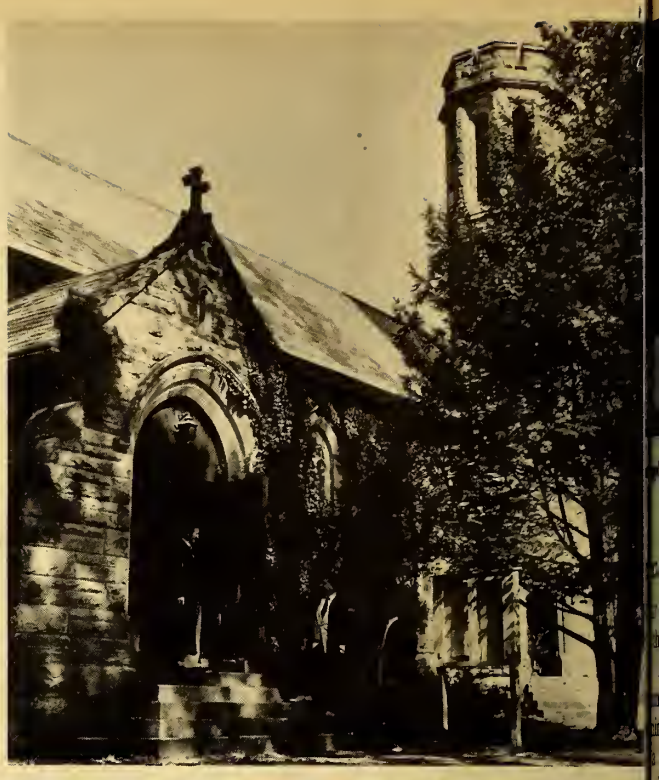
What is a "call"?

The "call" of the ordained clergyman is subject to much misunderstanding. George M. Alexander, Dean of St. Luke's Theological Seminary at Sewanee, defines a call as follows: "A Call is a strong sense of vocation. There are very few men who can say they had one like St. Paul on Damascus Road. But most are convinced that God has led them." Lawrence Rose, Dean of General Seminary in New York, points out that the call of the ordained minister is not different in kind from the call of other Christians. "Every Christian is called — whether he is called to be a priest, a doctor, a lawyer, housewife, or other kind of person."

Men who find themselves called into the ministry of the Church soon find themselves involved in an intricate series of steps, each one of which tests his call, his vocation. At each step along the way the one who feels himself to be called is challenged and tested by the Church. In this way the "call" that one may come to individually has to be approved by the Church, operating through its examining bodies. (For an exact list of the steps in this testing, see the column on this page.)

Three years of testing take place at a seminary of the Church. Formal disciplined studies are undertaken, together with the informal disciplines of life together as a worshipping community. During the three years of Seminary life, the student and often his family too, face challenges of new thought and understanding, of hard study, economic hardship. These can be years for the married student of living in World War II barracks with World War income. The curriculum of the seminary involves graduate level study in history, theology, scripture, worship, counselling, educational techniques, and a half dozen other varied specialties. The seminary student finds the demands of his academic career often in conflict with the "Sunday work," usually in a nearby church where he teaches Church School, assists at services, does parish calling, and advises the youth group—all for $25 a month.

But the testing of seminary is not all. The bishop is required by canon law to examine each man before his ordination to see if he has attained reasonable competence in a number of fields: holy scripture (in most cases the New Testament in Greek), church history, theology, Christian ethics and moral theology, liturgics, and "practical theology" (which covers the use of the Prayer Book, homiletics, pastoral care, Christian education, canon law, etc.). These final examinations represent to the seminary student what bar examinations represent to the law student. No matter how well or how poorly the student's academic record, he must pass the canonicals before he can be ordained.



St. Luke's Chapel, Sewanee. Seminary life centers in worsh



Christian Ethics written exa nation takes two hours. Her seminarian works to compl his exam.

More and more seminary students are married with families. Here Dean Alexander of Sewanee visits a seminary family in their barracks home.





ain Robert Ladehof questions one seminarian as three others listen in during Liturgics oral exam.

mining Chaplains

the diocese of North Carolina, under the leadership e chairman of the board of Examining Chaplains, Rev. Moultrie Guerry of Raleigh, the canonical inations have been scheduled in such a way that narians can begin to clear off their subjects as much full year before they are to be ordained. This new lule permits men to discover areas of weakness long e the deadline, and gives them opportunity to re- such deficiencies while still at seminary. It also s possible a concentrated effort on the part of the narians to take one or two examinations at a time, r than the entire bulk at once.

x seminary men from the diocese gathered at nscroft on December 27 and 28 to take some of xaminations. During these two days they were tested ergymen of the diocese in several areas.

all That is Tested

eparation for the ministry, then, is a call that is d by the whole church. Tested by the man himself. d by the man's rector. Tested by the bishops. Tested ree years discipline at seminary. Tested by examining ains.

e call of a man to the ordained ministry does not en as an individual experience. It is participated in e whole Church. It is tested and authenticated by hole Church.

The Whole Church is Active

The whole Church, however, is called upon to take an active part in bringing men to the ordained ministry in another way. Just as the Church actively tests the call of a man, the Church should be consciously involved in placing the challenge of the ordained ministry before its promising young men. Parishes in the Diocese of North Carolina have consistently sent man after man into the ordained ministry while other parishes have simply been unconcerned. Each parish must raise up one man for the ordained ministry each fourteen years in order for the Church to be well enough supplied to hold the line. There are parishes in the diocese who have existed for more than 50 years without sending one man to seminary, and without actually challenging one man to consider this possibility.



Examiners and examinees take a break from the exams. "What was it you really wanted me to say on that second question?"

Just as the Church tests the vocation of a man, just as the Church is to challenge men to go into the ministry, even so the Church is called to stand behind the men while they undergo their training.

In most seminaries, student fees pay about one third the expense of seminary education, endowment income pays about one third, leaving another large third to give seminary trustees nightmares. This final third is usually met by voluntary gifts in churches throughout the country on Theological Education Sunday, the Sunday nearest St. Paul's Day. This year Theological Education Sunday is January 27.

Is Your Parish doing its part?

Each parish, then, has a direct part in the preparation of men for the ordained ministry of the Church. Each parish provides the environment for the nurture of persons, some of whom should be challenged to enter the ordained ministry. Each parish is a part of the greater Church that will help the challenged, called individual authenticate his call in hard work. Each parish is an important source of the financial support needed to give adequate training through our seminaries.

8 Steps Towards the Ministry

Consultation of your "immediate pastor or some other clergyman whom you know."
After that, if he counsels you to persevere in your intention, you should make your desire known personally to your Bishop.
After you talk with the Bishop, a physical, psychological and psychiatric examination will be required.
You are then admitted as a "postulant."
You must present satisfactory evidence that you are a graduate of some college or university together with evidence of the work done there.
Now comes the application to the Standing Committee for recommendation to the Bishop to be admitted as a Candidate for Holy Orders.
You take your Canonical exams the spring before graduation from seminary and ordination to the Diaconate. Approval by the Standing Committee.
Ordination as a Deacon.

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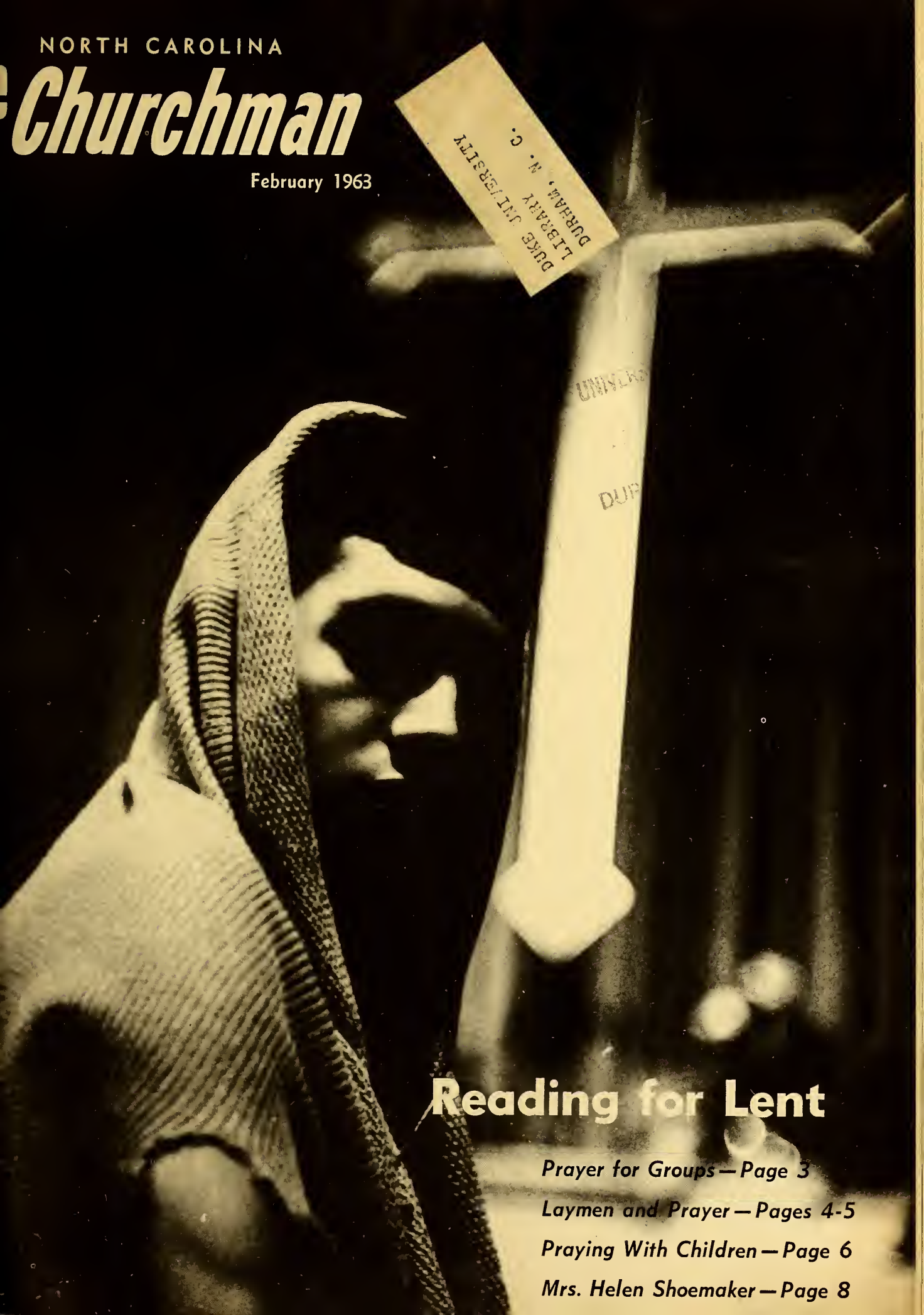
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Why Go to Church?

Recently a weekly Church discussion group had gotten on the subject of why each member went to church services. A concerned Churchman exploded as the class concluded, "One would think we are a bunch of spiritual hermits who go each week to the same spiritual supermarket to stock up on the week's spiritual provisions, selecting those which appeal the most to his taste at the least cost. After complaining to each other about the quality of what is offered and the poor service provided them, each returns home to consume his spiritual food all alone!" It was an overstatement, but it did articulate a partially true judgment on what corporate church worship means to many professing Christians.

That which brought the first Christians together, in spite of threats and cruel persecution, was a driving urgency arising from the very nature of the Christian faith itself. The grace, power, and love which bound them together was the newly found gift of God in Jesus Christ, and it was inifinitely more precious than any earthly security. Moreover, it was continuously imparted to them, never as isolated individuals, but as "very members incorporate in the Body of Christ," His Church. They were individual persons united in one organic unity through which they received life from their Lord. Worship together was the foundation of their new life. Without each one's participation in worship, the Body was dismembered of necessary limbs, it's spiritual health became defective, its vital powers were dissipated, and every absent member was cut off from its source of life. There was an indispensable interdependence of the individual members and the united Bod of which they each were a living part.

The Holy Communion, so far from being a rite pe formed by the clergy for such individual Christians as sa fit to attend, was carefully taken to any member unab to come to the common gathering, lest both the membe and the Body be deprived of what was necessary to eac

It is difficult for American Christians to conceive of tl significance of corporate worship in such terms. Attendir church involves no threat to reputation, let alone to lif No law compells or hinders it, but rather legally assists i liberty of conscience, many religious festivals made leg holidays, the protection from peace disturbers, the e emption from certain taxes, and the freedom to teach ar practice religious convictions largely without interferenc Further, the Western belief in the freedom of political sel determinancy and the philosophical belief in man's inhere right to achieve the highest fulfillment of his capabiliti have combined to formulate the doctrine of religious ind vidualism. Both of these found their life blood in a Christi culture which provided their nourishment. Now each b trays its heritage, counselling a man's religion is his ov affair and he is spiritually fed directly and individually l God. From this basis is propounded the greatest heresy our day, namely, that Christianity deals *only* with spiritu matters, life after death, and the salvation of souls. Th a man's Christianity becomes divorced from his daily lif work, and recreation; and his Church . . . if he cares to u it . . . tends to become a means to various personal en and its teaching a matter of merely personal opinion.

Why do people attend Church worship? Despite sor snobbery that corrupts the social fellowship for which th yearn, many seek in the Church a loving acceptance a gratifying appreciation. Others, intellectually confused perplexed by life's inconsistencies, find in the Chur guidance, anchorage, and principles which provide mea ingful goals for which to live. Others yet, with pyschologic needs for security within that which is ancient and abidir are protected from challenged convictions and tenuo loyalties by the Church's authority under which they e joy emotional serenity and mental peace. Then there is t religious need of those whose consciences condemn a who hunger for the Church as the place where God's pr ence cleanses, restores and empowers. Finally, duty tu many to attend Church: duty to provide society with t benefits of the Church; duty to God in gratitude and cc fession for His loving care in spite of their rebellio failures; duty to the Church Herself because it is eve Christian's "Bounden duty to worship God every Sund in His Church" and to "remember to keep holy the Sa bath Day."

Beyond any question, a mighty host attend to worsl because of love; they prefer the total impact of church tendance above and beyond a host of competitive appeali choices. In spite of a dull sermon, a poor anthem, an u prepossessing building, a squirming child, worship bri them inspiration, illumination, hallowed memories, the couragement of temptations overcome, new ties born a cherished, and the week started off dedicated to God in service of others . . . in short, a need to express love God and men.

At its purest and best, the Christian faith is a passion conviction which compromises with no other loyalty. C Lord expressed it in undistortable words: "Thou shalt w

the Lord Thy God, and Him only thou serve." This transcends every an allegiance, including family and try. Corporate worship is *the* es- al act and resource of every Chris- Herein is manifested his living with his Lord and his neighbor both of whom he is unreservedly ndent for his very life; and herein ndividuality, so far from being erged, is freed of bondage to self liberated to fullness of personal rity.

nited in worship, the concentra- of all one's faculties on God, each one source of meaningful life one rule of individual relation- . All confession at corporate wor- becomes, through admission of idual pretense to self-sovereignty, ssion of corporate failure and sin h has shut off the free flow of s love and power so necessary to member. Every individual con- on is shared in by all corporate hippers because they have failed upport, assist, and love as the ators of Our Lord.

he forgiveness of God is always ntly available, but it is in cor- e worship that His forgiveness is eyed and made effective in our your own forgiveness is medi- to you through the lives of those hipping, and each of them re- d His forgiveness through you. answers every prayer, not by ng a dial, but through the agency ther people's understanding, atti- s, and loving concern. In cor- e worship, we are made ready, vated, and empowered so to serve and each other. Every activity of or pleasure is in His sight and so utmost important to the worship- community of which we are parts; weakened or strengthened in pro- on as our lives and ourselves stand r God's judgment or blessing. In orate worship, offering the totality ur selves in all the multiplicity eir involvements . . . commercial, ical, pleasurable, or personal . . . od that as we go forth from wor- on our knees we continue to hip in our living.

ound together in the unity of One ng Lord by the graceful offering Christ, we worship together One venly Father Who then enables o live and love together through ce to Him. Corporate worship is this imperative to you and you

Prayer at the Meeting

By ROSE FLANNAGAN

From clergy and lay people alike we are constantly hearing the church criticized for becoming over - organized and for failing to place Jesus Christ at the center of our society. We find it increasingly difficult to distinguish between our church activity and that of the Woman's Club, Rotary Club or PTA.

To WORSHIP GOD is the first business of every parish and its organizations. It is not enough that we do good work, give liberally, study well, or conduct our meetings in a good business-like manner. Opening and closing these meetings with prayer, if done mechanically or routinely, will not do. Prayer and worship must be integral, vital parts of them, parts of their reason for being. Worship must be the central act that gives meaning to all other activities of service and fellowship. We come together to find inspiration, power and direction to do not our work, but God's work. Therefore, this part of our meeting must be planned thoughtfully and prayerfully.

First of all I must say there is no guide or blueprint to offer you that would do for every occasion where we are called upon to lead devotions. We all face very different circumstances. Some of us are from large city parishes, others from very small country parishes. Many of us will be working with young people; some of us will be dealing with laymen; some with young mothers, some with working women, and still others with our senior citizens, widows, etc. Each of these groups faces vastly different problems that must be met with a worship relevant to its needs. This does not say we cannot have some worship relevant to all, but it does say that each of us must be creative in our plans.

Those of us who are chosen to lead others in corporate worship and prayer must be constantly seeking to deepen our own devotional life. Each of us must make our own specific commitments for our daily periods of prayer and devotional reading. Through this discipline and regular, whole-hearted participation in corporate worship in church, especially the Holy Communion, we will find inspiration, power and guidance. It is not by what we say, or by what we do, but by what we are that we draw others into the life of prayer. It is only when we offer our whole lives to God that we can become the kind of people through whom He can reach others.

Here are some techniques and a bibliography which may help you in planning worship programs.

Techniques

1. Let us remember that in all our prayer we seek first of all to be STILL in God's presence. In our meetings let us fence off our prayer from our talk and busyness by a few moments of silence when we can think together humbly and quietly of God's love. This pause could be preceded by a line from a Psalm or by one of the opening sentences from Morning or Evening Prayer.

2. In general remember that the classic aspects of prayer include: Adoration & Praise, Confession & Absolution, Thanksgiving, Intercession & Petition, Listening & Dedication.

3. Allow plenty of time to prepare a service.

4. Always be prepared to open or close a meeting with a prayer upon request, even if this has not been in the original planning.

5. Do not become stereotyped. Remember that the material and methods to be used are limited only by your imagination. (Consider using a recording such as Mahalia Jackson singing "He's Got the Whole World In His Hands" or "Were You There" as a basis for a meditation.)

6. When leading, pray thoughtfully — slowly — and pause between prayers.

7. Do not be afraid to use informality or contemporary language.

8. Keep services and prayers pertinent. (Consider subject matter of program.)

9. It is sometimes helpful to have devotions in the middle or at the end of the meeting; or at the time of discussion of a special problem or project.

10. Enlist attention and group participation by means of litanies, prayers in unison, and by having others take the service or assist you. (Provide copies of the material for everyone).

11. When a minister is present, ask him to pronounce the Benediction.

Continued on page 4

A Layman Writes on Personal Prayer

These words are to be about personal prayer, related to my prayer life. As such, you are not called on to copy my prayer life or to communicate with Our Heavenly Father in just this manner.

After some years, I have let God become very, very real to me. I continue to interfere with Him regularly, but He has changed my situation and attitude towards life so remarkably that I'm willing to put some of it down here so that perhaps you can profit from my experience in your own way.

Basic Assumption of Prayer Life

I cannot know all about life and everything I do is founded on some assumptions. This is true of my prayer life, with its main assumption being that God is concerned about me and my affairs as Jesus Christ was with people in New Testament days. The Church has taught this for centuries and it is an assumption that can't be regarded lightly. Still, I have to know God personally before I can be sure it is true.

By accepting this assumption we run the risk of self-deception. However, my own experience has taught me that if God isn't real, then nothing is real. Like many others, I deal with people all day, so I have some confidence in my ability to recognize a personal relationship. My prayer life is a personal relationship with God. I don't know how God does it. Nor am I under any illusions that He provides it because of my virtue. I do know that if I don't foul up the relationship, He fulfills his promise to enter into communication with me.

Prayer Works, But Rests on Faith

Admittedly, prayer life is always a matter of faith. But then I make a lot of everyday decisions which must be based on prior assumptions. For instance, many of the decisions are based on the assumption that people are generally trustworthy — that nature is fairly constant. These illustrate what faith means to me. I act on the reliable testimony of others and on my own supporting experience. I have no trouble transferring this sort of fai reasoning to God.

This faith in God has led me to c cover two important facts. First, G has never, repeat never, broken fa with me. Second, I have found t the more I consciously refer aspirations, hopes, plans, joys a problems to Him, the more glad I that I did. Conversely, when I for to do so, I regret it, often deeply am convinced that I have no busin or pleasure in life in which he is interested — even more so than At first, this idea of God breathi down my neck was considera burdensome, but He solved that, t

Prayers: To Whom?

It has never been a real problem me to which of the Holy Trinity should pray. God is God and the m tiplicity of the Divine takes care itself. When I deal with a good frie whose yard adjoins mine I don't thi about whether my dealings are w him or the son of his father, or t husband of his wife. He functions several capacities, but he's always t same person.

I suppose I actually pray to G the Father, but then Jesus is alwa there because I know about G through what Jesus has told me. I depend on God's character being t which I've read was Jesus', then I not far out of line. From time to tim my prayers have been directed to C Lord or to the Holy Spirit. But any event, the other Two have ne made me feel as though they were fended by being left out. In fact, t weren't.

When to Pray

When is it time to pray? The a swer, "Anytime," doesn't seem he ful to anyone who would ask the qu tion in the first place. The time pray is when you have something communicate. My problem is to member to turn to Him more f quently than I do. He wants me be conscious of the fact that ev moment of life is spent in His presen This presence is like that existing tween long and devotedly marr people. They go through each knowing and depending on e other's love, even though they may

---

Prayer at the Meeting

Continued from page 3

Otherwise change the wording from direct to indirect. Example: "May the Lord bless us and keep us," rather than "Bless you and keep you."

12. A suggested brief form of Worship at meetings could be:

(a) A short reading from the Bible or a devotional book to lift our hearts and minds to God.

(b) Special prayers for work at hand and timely concerns.

(c) Prayers in which all join, such as the Lord's Prayer or General Thanksgiving.

(d) Benediction.

Books for Study and Inspiration

Revised Standard Version of the Bible, The New English Bible.

The Gospels, Letters to Young Churches, The Young Church In Action, Revelations By J. B. Phillips

Christianity and Modern Man, Albert T. Mollegen

Grace and the Searching of Our Hearts, Charles R. Stinnette, Jr.

Herein Is Love, Reuel L. Howe

God, Our Contemporary, J. B. Phillips

The New Life, Theodore Parker Ferris

Fear, Love, and Worship, C. Fitzsimmons Allison

The Collected Works of W. H. Auden

The Complete Works of T. S. Eliot

Books for Prayer and Meditation

The Imitation of Christ, Thomas A. Kempis

Christian Perfection, Francois Fenevon

The Confessions, St. Augustine

A Testament of Devotion, Thomas Kelly

I Bring You Joy, Alice and Albert Kramer

The Practice of the Presence of God, Brother Lawrence

Prayer and Personal Religion, John B. Coburn

The Wonder of Prayer, Shelton H. Bishop

The Christian Way, Frank D. Gifford

Martha's Meditation Book

Book of Prayer for Everyman, Theodore Parker Ferris

lengthy periods without conscious
ught of each other.
Through our own experiences, and
se of others, we learn what is re-
red of us in the various circum-
ces. We learn not only the right
g to do, but what attitude and
ivation should move us to do it.
sn't necessary to ask God's advice
each matter. Having taught us, He
ects us to use what we learn. Of-
though, I find myself going for
rs when I mistakenly believe that
ning occurs that I cannot handle
out God. Invariably during such
ods I show resentment, hostility
agression. I only remember God
r having spoken hastily, even an-
y.
ollowing my own inclinations with-
reference to God always has re-
s that are humiliating. This is good
me . . . including the pain. I've
ned to thank him for it; eventually,
ot immediately. This humiliation
ot humility. The former is the threat
my self-esteem because I failed.
nility is seeing myself as the kind
erson who can, and does, fail or
nd, but yet who is loved by God.
r such an episode I always promise
tay a little closer to God. But I
't, and the whole cycle repeats it-
. . . independence, failure, hu-
ation, appeal to God, resolution
to drift away again.

Giving Credit to God

he biggest help to living in God's
t is giving Him credit rather than
elf. I know the saints have found
ration the most exalted kind of
er and I hope to know more about
omeday. The thanksgiving is in
s of awareness that all the great
little good things in life come from
hands, not by luck or fortune. If
ple compliment me, it would be
eningly pious to blurt out, "Thanks
o God!" But I find it can be done
momentary thought-prayer. Sur-
ingly, the more I do this, the less
ed for others to praise me. His
of me becomes all the reward I
d — and this is what is meant by
"joy of serving God." Actually,
life is far from being joyous all
time and the reason lies in the
yer-less part of my life.

Time in Prayer and Meditation

low long does one pray? That de-
ds on how much you have to say
how much God has to tell us.
When I am active, my prayers are usually short thoughts. But this doesn't suffice for the day's beginning or ending. Before arising, the day is briefly (and drowsily) committed to Him. But I find I soon forget this intention. I therefore try to spend some time quietly reading a short section from one of the many devotional books or the Bible. Sometimes this reading is more meaningful than at other times. But something specific always comes through to me regarding the character of God — and myself. This new specific that I learn about Him is His way of drawing me closer to Him. Providentially my plans for the day as outlined before Him are always affected by these new insights of Him. The day is never old before my hopefully confident presentation of the day to Him is challenged or tested. When I turn to Him, He brings about something far better than I could have done alone. When I forget Him, another occasion for penitence and painful learning is forthcoming.

At night I try to review the day briefly, but honestly, asking Him to confirm any good that He wrought and to redeem the offensive, self-centered parts, being as specific as possible.

Too Cozy With God

Reflecting on what I have written so far, I see grounds for someone getting the impression that my prayer life is so familiar as to be presumptuous, if not blasphemous. Trying to correct this impression puts me in a dilemma. The more I am aware of God's ever present nearness and accessibility, the more I am overwhelmed with the holiness, the utter removal of God from human, self-centered concerns. He is immune to guile and involvement in selfish uses. It is impossible, in the light of this to become self-assured or to have any illusions of favoritism. I am equally aware that He is instantly accessible to those who turn their attention to Him and the best way for me to do this is in my own way, according to my personality. God seems to have established human relationships with Himself in such a way that my closeness to Him, instead of breeding familiarity, gives me an even stronger feeling that He is God and I am but human, needing only a glad dependency on His love.

One more word. I know that God is always near, but often when He doesn't seem to be there my way of knowing must be with my mind. I have to tell myself that He always has been near, that He has never failed me when I've gone as far as I can go on my own while trusting Him. His apparent absence is due, if not to my stubborn willfullness that shuts Him out, to the fact that He is absenting Himself for a good reason. I must trust Him to come back when He sees fit. Meanwhile I must be a little more careful to do my best, turning to Him just as often because I am in His presence.

He has promised to be always with us all. Whenever I have trusted Him to keep this promise I always discover later that he has. Therefore, even when I feel most apart from Him I know I am not. When my experience is based on God's trustworthiness, I can be trusted.

I cannot be sure, but I hope he has had a major part in these words. To the extent that he has not, I trust Him to protect you from their influence.

Personally Speaking . . .

This is written in the vein of a Biblical epistle, as St. Paul would've written. Only you will soon find a rather vast difference between St. Paul and me. I've never persecuted any Christians as did Saul of Tarsus, but I am very clever at turning the knife in the wound in the best, most subtle, socially acceptable way. This shocking truth I keep finding out over and over again, and it tears me up. It's awful to know these ugly things. But, and this is the punch line of this whole thing, somehow or other along the way the idea that despite all this awful stuff I discover, I am forgiven anyway, once and for all. It's astounding and perfectly marvelous. By now you must be thinking I'm a real nut. You could be right. So what's wrong with being sort of a nut if Jesus Christ loves you?

Well, to get a little saner, the impact of the Lord's forgiveness is mighty powerful business and enough to make you drunk with the Spirit — enough to really get down on your knees in earnest, not just because it's the Episcopal style on Sundays but because you can't do anything else in front of

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Praying With Children and Youth

By CATHERINE ADAMS

When their first child is born Christian parents sometimes ask: How old should our child be before we begin his education in the Christian faith? What age should he be when we begin having family prayer? At the moment of his first breath, a child's Christian education has begun. Everything that is done for him or to him contributes to his becoming a person, and determines what his response as a person is to the world around him, and eventually to God. This is the reason for and the very great responsibility of the family, which being founded on love is the very best school of love. "We believe that God is love. Love is meaningless apart from persons in relationship. We owe our existence, therefore, to the nature of God as love. Furthermore, when He created man He created a structure of persons in relationship with Himself and with one another. Only as a man is part of that structure is he distinctively man; separated from it he ceases to exist as man. Finally, when God wants to speak or act personally to man he does so through other persons." In his first years, his parents are the child's measure of all he knows of reliability and trustworthiness, of safety and security, of justice, mercy, and forgiveness. These are what he will come to know as the attributes of God, therefore his parents are to him the first measure of God. Sir James Barrie has said that "the God to whom small boys say their prayers has a face very much like their mother's." (This applies, of course, equally well to small girls.)

Any conscientious parent will try, however falteringly, to give his child the emotional security which will enable him to grow into a whole person; the Christian parent will soon want to go beyond this to see that the ch becomes aware of God as the ultim source of his security and therefore his personhood. How is this to be do "Our first duty is to make our child f at home in the world as a child God; and just as in any situation are happy more quickly if there someone with us who has been th before, so, from the beginning, child must know that God matt much to the people who matter m to him." Long before a child can or even understand words, he sense attitudes. This is why a ba should be given opportunities to come aware of his parents at pray ideally together, but if self-sonscio ness and lack pf practice makes t difficult, at least individually, bef he can understand what they are s ing. Helpful in this connection is small book entitled *Parents' Praye* by Muriel Streibert Curtis. Christ parents should also try to develop ability to speak unselfconsciou about God in the child's presence, a to let him be aware that they striving to order their lives, and so their problems, in the light of Go will for them. This is not easy, in t age when religion is almost a tab subject, and it becomes enormou difficult when the two parents are in full agreement in their commitm to the Christian faith.

Another way to make the child aw of God is to make him aware of Church. Even an infant in arms sho be taken into the church building, a to a church service, occasionally. soon as a child can walk and talk should be shown the font from time time, and told how he became a me ber of the Church in baptism, and ceived his Christian name. This is of the few things about the Christ faith which the pre-school child sho be *told*. Most of his learning tal place not through words, of which has very few and those few not o which express theological ideas, through his emotions and his sens

Parents should be aware of a sm child's joy in the use of his sens and alert to share this joy and to po it toward God, — again, not prima through words but through the p ents' own attitude. In this connect see the prayer "For Joy in God's Cr tion," page 596 in *The Book of Co mon Prayer,* an excellent prayer to again and again in family worship

A book which contains many f

Personally Speaking . . .

Continued from page 5

the Lord when He sees right through you and loves you and loves you. On my knees, or more accurately, on my face, that's the way it is with me, — on my face — how I do goof up my life under the guise of being good and holy and Christian. And the surer I am that I'm doing something fine and exemplary the surer and harder I fall. Bingo! It's humiliating. I hope it's like that with someone besides me, but the more aware I get of what goes on inside me more discouraging and glorious it gets! It makes a pretty big bang when you find how deep and how far Jesus Christ will go with you when you really are sorry.

But the toughest times are when you say to the Lord: Lord, I know the ten commandments were fine in their day, but "time makes ancient good uncouth." (And I hope you think I'm a pretty admirable church-goer from that quote. It's from a hymn in the hymnal, if you didn't know.)

But let us return to the realm of conformity and dead seriousness, because this is about Almighty God who made heaven and earth and everything else. And this is about the wonder that He really did love us enough to enter our life then and now and hurt so terribly for our sins. And I've come to know that the sins that hurt Him most are the ones I do under the guise of respectability and even sanctity. That is to say, I'm an old-fashioned Pharisee and usually very normal-acting and proper. And I'll jump through a hoop to be liked and attractive and balanced. (You've just got to be emotionally balanced these days). That's what you call selling yourself to a false God in case your minister hasn't already told you from the pulpit. Well, I'd just give up and curl up somewhere or load up on tranquilizers or martinis if I hadn't gotten hit in the head by the grace of God.

But the rub is this, Grace is great, but discipline's got to be part of it. Real Grace doesn't abound when you let your children go hungry and don't do your God-ordained job of being a loving wife. Diapers and cranky babies are all a part of living our prayers and thanks of Jesus Christ.

Forgive me for sounding rather flippant in spots about all this. I suppose I'm trying to be witty because I'm so embarrassed to be broadcasting in a publication what is so intimate and the most important thing there is—but what so few of us can really tell to one another. As Paul would say—Grace be with you.

A wobbly, devoted follower of Him.

ıggestions for using a small child's
y in the use of his senses as a means
worship is *Growing Up in Worship,*
Kathleen Sladen. These suggestions
e made in terms of the Church
hool kindergarten but could easily
adapted for use in the home. Many
the suggestions given below were
spired by this practical and helpful
ok.

Though a child's ability to under-
and the words of family prayer and
participate in it are limited in his
e-school years, it is very important
at the habit of some form of family
orship be established before he starts
hool, for from that time on his life
ll become increasingly complex, and
the habit has not already been estab-
hed, the difficulty of making a be-
nning will increase by geometric pro-
ession!

To the pre-school child's delight in
e use of his five senses the child in
e primary grades adds an immense
pacity for wonder. "For this, a child
ust be six, seven, or eight. Then he
old enough to have values and in-
ghts, and a basis for comparison so
at his wonder may be directed God-
ard by the process of three steps,
nder — awe — worship. Obviously
e young child has not the equipment
this. However, concerning the child
six, seven, or eight, we know—

the child walks with God in wonder
will soon stand still with God in
awe—
ıd if he stands still, he must soon
kneel down to pray."

Mrs. Sladen suggests that among the
ngs we can use to arouse wonder
d lead to worship with the primary
ild are the wonder of color, the won-
r of food, the wonder of big things,
d the wonder of little things. She
s very specific and practical sugges-
ns for materials and methods for
veloping worship for primary chil-
en around these themes. Gathering
d preparing the materials she sug-
sts would require some time and ef-
t, but the children could help with
s and thus make a definite con-
bution to the family worship. (A
od project for a rainy day!) An-
ner way children of this age can
ake a contribution to family prayer
through expressing their wonder and
anksgiving in their own words, thus
aking up their own prayers.

The junior child, in contrast to the primary child, is a practical person. If he tries something and it does not seem to work, he is inclined to conclude that there is nothing in it. Too often the information we have given him about prayer leads to just this conclusion. What he needs most is an understanding of what prayer is and how God answers prayer. Many parents act on the assumption that this is something the child will be taught in Church School, but this is a dangerous assumption to make. The subject may come up at a time when it makes no impact on the child, or it may never come up at all. The ideal place and time for this teaching, as for so much else, is in the home, and at family prayers.

What the child needs to understand about prayer is really very simple. For two people to have any kind of relationship there must be communication between them. This communication, or conversation, must involve the ability to say four things; "Thank you," "Please," "I'm sorry," "I like you." These are the elements of prayer (thanksgiving, petition and intercession, confession, praise and adoration). The child, being concrete-minded and self-centered, thinks of prayer primarily in terms of "Please" (or put less politely, "Gimme"!). He needs help in understanding and experiencing the other kinds of prayer. He also needs help in understanding that more than one type of answer is possible when he says "Please." "No" is an answer, as well as "Yes," and God's reasons for answering "No," though sometimes beyond our comprehension, are always valid. And there are other answers besides "Yes" or "No," such as "After awhile," or "You can do that for yourself." *Growing Up In Worship* has many fine suggestions for making these points clear to children.

As children enter adolescence, a new factor enters into family prayers.

The child is now in the process of becoming an adult and as such must draw away from his family for a time and develop his own style of life. This applies to his religious life as much as to any other aspect of his life. The concrete form this is likely to take in regard to family prayer is that he seemingly no longer has time for it, being endlessly involved in his own concerns and activities outside of the family circle. This is a surface manifestation of a far deeper reality. The developing adult must now put on an adult faith which is his own. If he does not do so, his spiritual life will be as inadequate and even grotesque as his physical life would be if he continued to wear the clothing of his childhood, or his parents' discarded garments, after he had become an adult. It is far more important for him to have a religious faith which is suited to him and fits his needs than it is for him to wear suitable clothes. Unfortunately, acquiring a faith of his own may sometimes involve completely rejecting that of his parents, at least for a time. This can be very painful, both for the parents and for the child. Even when there is not complete rejection, it is probably inevitable that there should be some, as the child moves into his own understanding of the faith. One of the central problems of adolescence is to make this transition as easy and painless as possible. If it is too painful the task may not be accomplished, or it may leave wounds which will never completely heal. It helps a great deal if both child and parents understand that this is a natural and even desirable process. If a child does not understand that as he becomes a man he can and should put away childish concepts in regard to religion, he may feel that because he can no longer hold the childish concepts he must reject religion entirely. Not all young people have this problem, but far too many do. Parents should never lose an opportunity to make their children understand that they must grow up in faith, just as they must grow up in body and mind.

As far as possible parents should try to see that children do not acquire concepts which will later have to be discarded, but this is possible only to a limited extent. Children acquire their ideas on all subjects from many different sources, and it is impossible to protect them from all misconceptions. Also, their experience and vocabulary are so limited that in many areas if they are to have any concepts at all they must be to some extent childish ones. It is probably inevitable that as they grow up they will acquire many concepts which will later have to be discarded. And as has already been suggested, concepts which are perfectly valid for his parents may be among the ones which the child will have to discard or modify.

Should family prayer be abandoned in families where there are adolescent

Continued next page

The Importance and Power of United Prayer

By MRS. S. M. SHOEMAKER

The recent spread of Prayer Study Groups is a striking phenomena of the religious life of our time. The Right Reverend Austin Pardue, Bishop of Pittsburgh, tells us, "A prayer group movement is spreading throughout the world, there are all kinds of groups within the movement. I have found them in Korea and Japan, in England and in West Germany, in North Africa and in France. Although encouraged and supported by many clergy, these Prayer Groups are generally made up of lay people, seeking a faith that is more intimate and personal than can be found in formal Sunday services. The value of the lay Prayer Group is summed up in the phrase of a familiar Psalm — "I will give thanks unto the Lord, with my whole heart, secretly, among the faithful, and in the congregation."

The small community or fellowship of Christians has an honorable lineage. It is a descendent of the informal fellowship of the ancient Jewish Chabburah. Far back in the midst of history, the Jewish people began forming small groups which met on a Sabbath eve for spiritual conversation, supper and prayer. These groups were called "Chabburah." Jesus and his disciples would, possibly have formed such a company with very close bonds of love and fellowship. It was quite natura that the early Christian church in cluded both the Ecclesia, the organize Church, with worship centered largel in the Holy Communion, and th Chabburah, the informal fellowship c those who loved one another and wh prayed together.

The Right Reverend Stephen Nei of the Church of England, has this t say of the need for small fellowship — "The gospel must be brought bac where people live in simple forms an in terms of small and manageable fel lowships." The Bishop of Polynesia, i a recent letter, after making inquirie about the activity of the Anglica Fellowship of Prayer, has this to sa about the Prayer Study Groups move ment in his own Diocese. "Beginnin next year, we are planning a three year program of spiritual advance i the Diocese here, and I have grea hopes that one of the things which wil happen will be a growth of Praye and Bible Study Groups in th Diocese."

Some of this Prayer Groups activit has focused in the Diocese of Pitts burgh, where an annual Prayer Group Conference has been held, which ha resulted in the formation of what i now known as The Anglican Fellow ship of Prayer. The purpose, of whic is stated in a small pamphlet, whic the Anglican Fellowship of Praye sends to any who are interested.

In response to a widely felt need we have held since 1958, an annua Prayer Groups Conference in th Diocese of Pittsburgh. Emminent An glicans, both Bishops and Priests, hav been conductors. We are seeking t learn how to use the Bible and boo of Common Prayer and the Study o the Great Laws of Prayer as well a other Devotional books in this sam field. In order to implement this em phasis, we are in the process of form ing a world-wide clearing house o information on Prayer Groups through out the Anglican Communion, to as sist Bishops, clergy, and laity, who ar desirous to know more about Praye Groups. We plan to invite to futur Conferences, the Bishops, clergy an people of every Diocese who are seek ing to place stronger emphasis o Prayer Groups. These Conference through their conductors and informa group discussions, will seek to give co

Praying With Children

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children? Certainly not. But the adolescent should be made to feel no sense of guilt if he is not able or willing to participate. It should be something which is there for his support and nourishment when he needs and wants it, like his parents' love and understanding, but it should make no demands on him which will limit his development as an independent person. In families where there are younger children of course family prayer should be continued for them, and even without younger children the parents may find it a great resource for themselves as they face the inevitable loss of some of the richness of their family life, as their children become adults. Some adolescents may find regular family prayer a wonderfully stabilizing force in these turbulent years, others may wish to participate occasionally, as a means of "touching home base," and still others may not be able to participate at all.

The usual family contains children of several different ages. How can family prayer be made to fit the needs of children at different stages of development? It is probably best to aim it at the abilities and interests of the older children, and let the younger ones "reach up" to grasp what they can. However, the older ones often need help in acquiring a sympathetic understanding of the limitations and shortcomings of the younger ones. "Remember what it was like when you were that age" is a very useful phrase. (Though of course they will answer, "Well, I am sure I wasn't like *that!*") If the experiences of family prayer at a younger age have been meaningful, the older children may enjoy having a part in leading their younger sisters and brothers through these same experiences. Family traditions are wonderful things for a family to have, and developing them in family worship may mean that it becomes truly family prayer and not just another parent-directed activity.

In family prayer, as in most family activities, there is no one pattern which will fit all families, or for that matter, which will fit any one family all the time. Each family has to work out a pattern which will suit it best, and be ready to adapt to each new situation as it arises, at the same time refusing to be overwhelmed by changing situations. Probably the most important factors in being able to maintain family prayer in spite of the changes and chances of family life are adaptability, imagination, and a sense of humor. Lighthearted laughter — the laughter that laughs *with* and not *at* — goes a long way towards easing the tensions of family life and is a wonderful antidote for the adult pompousness which children instinctively abhor. Laughter is not at all incompatible with prayer, for the keynote of all worship, and especially family worship, should be joy—

O be joyful in the Lord, all ye lands:
Serve the Lord with gladness, and
come before his presence with a
song.

ence to the Prayer Groups move-
t and to act as a source of infor-
ion where we may learn from the
erience of one another. It is our
e that these Conferences may lead
similar Conferences elsewhere and
offer practical experience in this
l. Between the Conferences, rep-
ntatives from the various dioceses
foster emphasis on Prayer and
yer Groups, stressing study of the
le and the Book of Common
yer, as well as the Sacraments.
y will endeavor to make materials
any of these subjects available to
r people and encourage the prac-
l application of prayer to the daily
of the individual Christian.

As a result of these Conferences,
e have been either Prayer Group
ferences, Schools of Prayer, or
yer Seminars, held in many
eses, including the Diocese of Los
eles, Arizona, Kentucky, Southern
o, North Carolina, Toronto, West-
Massachusetts, Massachusetts, and
Eastern Ontario. And there are
y other Conferences being planned
the future, in England, in Canada,
vell as in the United States.

Why this upsurge now? There are
ral possible explanations. The con-
ing state of tension in the world
the possibility of extinction via the
rogen bomb and guided missiles
brought us to the realization that
an wisdom is not enough. We pray
know God and His ways better
we do. Many of us feel very
h like the characters in Chris-
er Fry's great play, "The Sleep of
oner," when he says, "Thank God,
time is now when wrong comes up
neet us everywhere, never to leave
'til we take the longest stride of
man ever took. Affairs are now
oul size, the enterprise is explora-
into God."

The late William Temple, Arch-
op of Canterbury, said, "The
rld will be saved by only one thing,
that is worship."

When we worship Jesus, He can
us. He is seeking for us to worship
n. He is constantly in prayer for us.
en we kneel in prayer, He kneels
n us and with Him are the angels
archangels and all the company
heaven. So if He and this mighty
pany are for us, who can be against
The world's greatest weapon, then,
not hydrogen bombs but prayer.
conquerer, Napoleon, is reported
have made this statement. "There
are only two forces in the world, material force and spiritual force, and spiritual force always wins."

Jesus demonstrated that spiritual force was the mightiest force in the world, but that power must be subordinated to love in order to be effective. This is exactly what people meeting together in small study prayer fellowships try to do. Release God's mighty power through their willingness to give up their time and energy to study His word and to pray. Jesus makes tremendous promises in regard to prayer throughout the Gospels. He says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Ask and ye shall receive, that your joy may be full."

Dr. John Southerland Bonnell, retired minister of the Fifth Avenue Presbyterian Church in New York City, and a great believer in Prayer Study Groups, states, "That prayer is repleat with mystery, it is the greatest force in the universe of God. There is a power in prayer that is undreamed of. It is the great unused potential of Christianity. Christ stripped the veil from this power and offered it to us."

Dr. Werner von Braun, the great nuclear physicist, says, "Prayer can be the hardest kind of work, but it is certainly the most important work that we can do."

It could be that the people of prayer hold the real balance of power in the world.

Jesus' world, was of course, just as menacing as our own. Into this menacing world He launched His little flock of men with His own secret orders, asking them to wait in Jerusalem until they received the Holy Spirit. These all continued with one accord in prayer and supplication with the women and Mary, the mother of Jesus and with His brethren. Act. 1-14.

It was into this small band of men and women waiting together in prayer and expectation, that the power of their living resurrected Lord rushed with such strength that it spilled over and began to transform the world around them. This same power is available now as all those enrolled in similar small fellowships can testify.

It was 10:45 Sunday morning in the suburbs of a large New England city, carloads of young families were pulling up before the open door of the church, depositing their occupants. Out of one such car, climbed a slight tired looking young women, who had three small children in tow. The minister's wife saw her come into the vestibule door looking rather strange and shy. So she went up to her and said, "good morning, aren't you a newcomer here?" The mother replied that she was and asked timidly if there was a nursery where she could leave the children while she attended church. "Of course" said the minister's wife and she led the way to the parish house.

When the children were safely stowed away in the nursery, the two women returned to the service and afterwards the minister's wife invited her to the parish house for coffee to meet the other young married newcomers to the parish. In a short while the young mother felt wanted and included. The minister's wife invited her to her home to tea the following week, the two struck up a friendship. This young woman's story was a sad one. Her husband, an air force pilot, had been killed in Korea. She had no family, very little money and three small children to raise. Her happiest years had been spent in college in this town, so she had returned to try and put down some roots and raise her children in what she thought was a cultured atmosphere. She admitted that she was very lonely and that she was very frightened. The minister's wife had been lonely and frightened too when they had first moved to this town and to this church, a much larger and more challenging one than her husband had ever had. She knew how the young widow felt, like a very small frog in a very large pond. The two met frequently and soon discovered other young married newcomers who were as lonely as they had been. These young women wanted more than the Junior League, Women's Clubs and even church work, could provide them. The congregation on Sunday, was so large, they understood so little of the full meaning of the service, that they were filled with questions and had no where to go to get them answered. They wanted to belong to something small and intimate. A group where they could compare notes about babies and home crisis and school and young married interests in general. They wanted to know more about their church, their faith, and the applications of that faith in their daily lives and problems. And so a Bible Study and Prayer Group was formed by eight

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Is God in Favor of Lent?

By ST. SCEPTICUS

Not many years ago my already sceptical mind was prodded by a series of events that ought to make the most faithful ask questions. Of course, the most faithful went ahead ignoring the most obvious omens.

It all began a few years ago on a certain Ash Wednesday. This being a specially Holy Day for many it was the occasion of many gatherings of good Episcopalians from one end of the Diocese to the other. For weeks, very many clergy and very few laity had been looking forward to this day as a sort of D-Day: the moment when Lent would begin.

The signs were good: cloudy and cold. But the weatherman, after consulting all of his instruments, promised nothing but light snow flurries. Apparently the Powers-that-Be were smiling in favor upon this opening day of The Season. But the morning had hardly begun when the snow began. It didn't look like a flurry, it looked like a blizzard. This couldn't be. After all there were services in the morning, and discussion groups to follow. There were Penitential Offices and Litanies set up for the evenings. There were visiting preachers flying from here to there. But it was a blizzard. Planes were grounded. The snow grew deeper. A few hearty souls trudged to the church doors, and felt a little kin to the martyrs of old. Some clergy had been heard to mutter . . . "Well, this will separate the sheep from the goats." Very few sheep remained after this division made made.

This Ash Wednesday stimulated my scepticism. But I kept as open a mind as was possible. Next Wednesday came. It was again a day for which many plans had been made. This Wednesday, it didn't snow. It came down as a cold, freezing rain. The streets were like a skating rink. No one had to separ sheep from goats any more. T forced me to ask the question. . Could it possibly be that the Powe that-Be were not in favor of Le Could it possibly be that they w not Episcopalians?

I refused to jump to a conclusi I would observe another week. N Wednesday, it didn't snow or ra There was a mixture of rain, snow a sleet. Perfectly miserable weather anything but an open fire and a go book, and something to guard agai the cold.

This was all the evidence I need Lent must be an abomination to tho who control the weather. Could the be any other conclusion? I watch closely for the remainder of the seas

I kept an eye on the clergy. So traveled a great deal during the s son, carrying with them a collection somewhat used sermons. The gain the clergy seemed obvious. The h Rector didn't have to preach. The gu Rector got out of his own Lenten r race for a few days. Besides, he receiv

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or ten young mothers who began to meet one evening a week for Bible study discussion, prayer, coffee and fellowship. The Korean war widow found the answer to her loneliness in this group, because she found a spiritual family, a group of girls who cared for her, who were discovering along with her, all the Church had to offer, in the way of faith for daily living.

Out of this group has grown a most remarkable prayer chain in this parish. It is a large parish so that such a prayer chain has been made possible. There are now seventy to a hundred women committed to the life of prayer and different ones of them have agreed to sign up for fifteen minute stretches in the Church, throughout the whole Christian year. This means that there are enough women to commit themselves to at least a fifteen minute time of prayer at least one day a week in the Church, besides their meeting together for Bible study and prayer in their groups. They come to praise God, to meditate, to pray for special world and national intentions, for their clergy, their bishops, for the sick and for one another.

When a group of people are together, discovering the basic Christian answers to the needs of the world, as well as to their own needs, they develop secret bonds. When their belief in the love and the power of God is being focused and strengthened by their mutual Bible study and prayer, they come to know thrillingly and tinglingly that they are being privileged to stand upon the threshold of a satisfying togetherness.

When in our prayer circles we turn our eyes on Christ, He turns our eyes to one another and we find ourselves becoming interested in, and concerned with, one another's needs. I do not mean to suggest that this concern be merely sympathetic and sentimental, for then it can become meddlesome. I mean concern like our Lord's concern for us — concern for one another's happiness and strengthening fulfillment. A concern that not one of us be left feeling like Atlas, staggering under the weight of the world on our shoulders. Some of us need help to look at our fears, our self-pity, our self-centeredness. In a loving, praying group, we should be enabled to let go of the fears and anxieties and burdens that shackle us and let God give to us His light, His hope and guidance.

In the Epistle of James, we ha the statement, "The prayer of a right ous man availeth much." To this cou righteous men, united together in the common concern, availeth still mo Jesus, Himself, said to us, "If two you are agreed as touching anythi that ye shall ask, it shall be do for them of my Father which is heaven. For where two or three a gathered together in My name, the am I in the midst."

There are nine-hundred milli Christians in the world. If all the Chri tians committed themselves to pray and worship, as the late Archbish Temple has suggested, and truly b lieves, that a new light and hope wou begin to permeate the world.

St. Paul tells us "This is the victo that overcometh the world, even o faith." The early Church demonstrat the truth of this mighty promise, carr ing into their prayers, the confide faith that His was the Kingdom a the power and the glory, forever. Wh was possible then, is possible no William Temple could be right wh he says, "The world will be saved only one thing and that is worship

"Burnside"
Stevenson, Maryland

small token of appreciaton, an added onus. But the only people who heard m were the faithful, the sheep. They ıd been saved many times before. The ats, for whom the rewarmed sermons ere intended, never had the pleasure hearing them. As Lent wore on, how-er, the clergy wore out. By Holy eek the casualties were more numer-s—lost voices, sinus trouble, weak cks, digestive upsets. Most however rvived the season, and after making through a great effort on Easter, they llapsed into a post-Easter decline. In y suspicious mind I wondered what ent through their heads as they sang The Strife is O'er, the battle won." rhaps they were spiritually refreshed om their experience during the past rty days. I am still seeking evidence convince my open mind.

But the Church is not the clergy. The urch is the people, the laity. So I also rned an eye on them as the days went . I first noted that the inactive re-ained inactive, but the active became en more so. The normal round in-uded extra services, small group dis-ssion, large group discussion, and just ain argument. Mixed in were suppers, th both covered dishes and uncov-ed dishes. The pace slowly acceler-ed until it reached a peak in the last w days. What worried me most was at it took several Sundays for the oup to recover after Easter. The im-ediate result of Lent seemed to be a astic decline in the number of per-ns attending church after Easter, and great collapse in the church school. ne long range effect must be good, but fficult to measure. The short range sult is plain for all to see. Am I too eptical?

I really hate to ask questions, but is my nature. I wondered about this sting. Some were open about it. "I n going to loose ten pounds this Lent it kills me." I will admit one good sult of this type fasting was that ey got into their Easter outfits and ring wardrobe without too many al-rations. This saves time and money. hen there were the people who just ve things up. Why, I wasn't sure. hile several gave up meat on cer-in days, they ate their lobster, or sters or shrimp with considerable easure. And while others gave up sserts, they ate plenty of bread and avy. And all the time these dis-pliners disciplined themselves chil-en died in Hong Kong from hunger, alnutrition warped the bodies of mil-lions, disease stalked dark continents far away. What did this fast have to do with this world? What did it have to do with a Lord who gave his life, not for his own sake, but that others might live? This whole thing confuses me. Or is it really confusing?

There is an outside chance that the Powers-that-Be really aren't in favor of Lent. Or at least, Lent as presently constituted. I remember hearing about a church that did a simple thing for forty days. Every afternoon at 5:00 p.m. the Rector came into the Church, and lighted the candles on the altar, and knelt in a pew and said his prayers. Some others came in too, and prayed. At 5:30 the minister put out the candles, and went home. So did the people. That was Lent in that Parish. I don't really know, but I bet it didn't even rain on any Wednesday.

At any rate, I'm pretty sceptical; maybe I can get a few of the faithful to ask a few questions. I just wonder what the Lord does think about Lent?

The Anglican Communion

The Old Order is Questioned

By
THE REV. THOMAS J. C. SMYTH

During the past two months we have been writing on the background of the Anglican Communion. So many of us who are members of the Protestant Episcopal Church, U. S. A., do not know that we are part of that great body, numbering in excess of forty million souls throughout the world, who witness to the faith in Jesus Christ called by the term Anglicanism.

The Anglican Congress will be held in Toronto, Canada, in August of this year and representatives — bishops, priests, laymen — will meet to discuss the great issues of our time and of the faith.

It startles us in the American Church to read these thoughts from a Bishop in Australia. He writes, "What about the life and thought of the Church of England in Australia? Here our colonial adolescent condition is most pronounced. We have not only depended upon Great Britain for our theological literature and thinking, but also for personal leadership. After nearly two centuries of history, about one-half our Bishops are English-born and mostly English trained. All our Archbishops are Englishmen. The English are not responsible for this. Australian synods have elected and invited these Englishmen to come over and lead them. And it is not only Bishops who have come in a continuous stream. English Priests have come and have done magnificent work ever since the founding of the colony. . . . But if the Church is to get inside Australian national sentiment, it must cease to be dominated by Englishmen or by Anglicised Australians.

This outspoken writer has given us an insight into a problem that is of major concern to many of the churches within the Anglican Communion. Their dependence upon the "Mother Church" of and in England is being questioned seriously as new nations are born and a new surge of nationalism sweeps across places such as Australia.

But there is more to it than independence alone. These new nations are giving our Communion leaders who are asking questions that older men have never asked. For example, another Australian wrote that the time had come for the Anglican Communion to "rethink her theology." Traditional theological statements have largely become unintelligible. The translation of them into language, intelligible and convincing, in a world created around us by science, technology and political revolution, is a most difficult and exacting task. But it cannot be evaded. When man learns clearly that he is not self-sufficient and not all-powerful, he will find that in the humility, of which many of the greatest scientists have been shining examples, there is the pathway that leads through knowledge beyond knowledge, to the more priceless treasures of faith and wisdom. Truth alone is not enough. The Christian enthrones both Truth and Love. It is in these he feels the Presence of God, and in these all men, theologians, scientists, artists, philosophers, and all the rest of us, can meet and be at home.

The North Carolina DioSCENE

Mrs. Nancy Wilson resigned on February 1 as secretary to the Department of Christian Education and to the Director of Programs. She left her job with the Diocese to take a secretarial position with the 1963 General Assembly, a post she has held for a number of years.

Mrs. Wilson's charm and ability will be greatly missed at 802, but we wish her well in her job with the Legislature.

Replacing Nancy will be **Mrs. Mary Davis.**

Construction news on Home for the Aging in Southern Pines: By Mid-January all excavation had been completed, footings poured, and the colorful brick emerging above ground level. December 1, 1963 is the anticipated completion date and the contractor is currently ahead of schedule.

The board and management of the Home were happily surprised at the useful gift from **Mr. and Mrs. Louis K. Luff** of Pinehurst and communicants of Emmanuel Church, Southern Pines. The gift — a two manual electric organ for use in the chapel of the Home.

The Rev. Martin Caldwell, rector of Emmanuel Church, Southern Pines, was honored by the Junior Chamber of Commerce with their distinguished service award. The presentation was made by Mayor Pro Tem James Hobbs at the Jaycees annual Bosses' Night program.

Presidents and presidents-elect of the Episcopal Churchwomen of large parishes will meet at the Chapel of the Cross, Chapel Hill, on March 13 at 10:30 a.m. Mrs. Eleanor Godfrey, in making the announcement of the meeting, said a similar meeting is planned later for smaller parishes.

The Rev. F. Nugent Cox, retired priest, has informed THE CHURCHMAN that he has returned to his home in Greensboro at 600 Fairmont St.

The Music Commission will sponsor a conference at Holy Trinity Church, Greensboro for choristers and clergymen on Oct. 18 and 19. Leaders of the conference will be Canon Edward West and Alec Wyton of the Cathedral of St. John the Divine.

A reminder — the conference for married couples at Virginia Theological Seminary will be held March 22-24 in Alexandria. Registration for the conference will be on the 22nd, beginning at 3 p.m. Couples who wish to attend are asked to contact the Rev. Philip A. Smith at Seminary Post Office, Alexandria, Va., giving their parish and the name of their rector.

At their last meeting, the Charlotte Convocation voted to assume responsibility for the traditional Lenten Noon-Day Preaching at St. Peters, Charlotte. This joint effort of all the Episcopal Churches in the Charlotte convocation will bring to Charlotte some of the outstanding preachers of our church. In addition, the effort will serve as a witness to our age in proclaiming the meaning of Christ for the times, and in fostering good will between the differing parts of Christ's body.

The Charlotte convocation extends to all the neighboring towns, and particularly to those episcopalians who are visiting and shopping in Charlotte to attend these services whenever possible. When it is completed a schedule of the preachers will appear in the N. C. CHURCHMAN.

Recently, **The Rev. Martin R. Tilson** was elected chairman of the Mecklenburg Christian Minister's Association with his term of office beginning on January 8.



The Rev. L. G. Fothergill

The Rev. L. Gurth Fothergill, Rector of St. Botolph's Church, Barton Seagrave, Kettering, England, will enter into a pulpit exchange with **the Rev. Warwick Aiken, Jr.,** Rector of St. Luke's Church, Spray, starting on Ash Wednesday of 1963, and extending for a year's time.

The Rev. Mr. Fothergill, accompanied by his wife, Eva, sailed for America on the "Queen Elizabeth," leaving Southampton on Wednesday, Jan. 30, arriving in Spray on Tuesday, Feb. 5. After a seven day visit with the Aiken's Mr. Fothergill took charge of the parish, and the Aiken's departed for New York on Wed. Feb. 13, sailed on the "America" on Thursday, Feb. 14. Both Rectors should be well settled by Ash Wednesday, Feb. 27.

This exchange is sponsored and assisted by the Church of England and by the Protestant Episcopal Church, under a program known as the Wates-Seabury Plan.

Word was received in January from the Director of Promotion of the National Council of our Church that **Ellen Tay Jackson,** of Raleigh, was one of 14 first place honor winners in the 1962 Church School Missionary Offering Creative Art Contest.

Ellens' entry was one of 1,527 received from 76 Dioceses, from which 84 were selected as Diocesan winners. From these the selection of the 14 for first place honors was made. Ellen made her entry as a 6th grade student at Ravenscroft School, the Parish Day School of Christ Church. A similar National award was won in 1961 by another Ravenscroft 6th grader, Ruth Lloyd Scott. Both girls were pupils of Mrs. L. Harris Coley, Jr., who was art teacher at Ravenscroft both years. It is believed this is the only time that a national award has been won in consecutive years by pupils of the same school. The winners have been on display at Church Missions House, our Church National headquarters in New York City. Incidentally, Mrs. Coley and her two prize pupils are not Episcopalians.

he Bishop's Letter

Lent Important To Good Easter

ly Dear People:

When we observe creation it is bvious that the principle of rhythm is sential. Unrelenting sameness is dis-aced by change.

The man with the hoe prepares his ound in the spring when the warmth the sun has melted the frost in the il. Day by day the process unfolds nder his careful scrutiny until the rtnership with God brings forth the uit that gives life to man. So it goes: bring and Fall — Winter and Sum-er — Planting and Harvest.

So the tides rise and fall. Night ves place to the constantly recurring iracle of day. Light brings out the ape of things, points the path to the owman following the furrow. Then eary with his toil, the coverlet of ght comes down to shut him in for ell deserved and much needed rest.

This does not say that light is not tter than darkness, nor honest, crea-ve work better than the momentary ath of sleep. It does point out values at could not be discerned without comparison; without the principle of rhythm.

Hence the Church year bringing us through a galaxy of great variety applies with infinite skill the same strategy to reach a predetermined and greatly longed for goal.

The Reigning Christ is made possible by Easter. The heights of spiritual perception one must have attained to get the full value of Easter, cannot be realized without the discipline of Lent.

We need a good Lent that we may truly enter into the Glory of Easter.

Faithfully yours,
RICHARD H. BAKER
Bishop of North Carolina

Keeping Track of the Bishops

February

20-22 New Haven, Conn., Berkeley Divinity School, Joint Commission for Education on Holy Orders. (Coadjutor)

24 Albemarle, Christ 11 am (Bishop)
Rocky Mount, Christ 10 am (Coadjutor)
Epiphany 11:30 am (Coadjutor)

25 & 26 Southern Pines, Terraces, Executive Council meeting (both Bishops)

March

3 Walnut Cove, Christ 9:30 am (Bishop)
Mayodan, Messiah 11 am (Bishop)
Germanton, St. Philip's 3 pm (Bishop)
Southern Pines, Emmanuel 9 & 11 am (Coadjutor)

10 Greensboro, Redeemer 11 am (Bishop)
St. Mary's House at W.C. 3 pm (Bishop)
Ringwood, St. Clement's 7:30 am (Coadjutor)
Halifax, St. Mark's 9:30 am (Coadjutor)
Enfield, Advent 11 am (Coadjutor)
Rocky Mount, Good Shepherd E.Y.C. 6 pm (Coadjutor)

12 Raleigh, St. Augustine's 10:30 am Executive Committee and Board Meeting 2 pm (both Bishops)

17 Mount Airy, Trinity 9:30 & 11 am (Bishop)
Charlotte, St. Christopher's 10 am (Coadjutor)

18-22 Nashville, Tenn., Christ Church, Lenten preaching (Coadjutor)

21 Raleigh, Diocesan Headquarters, Episcopal Foundation (Bishop)

rom the Coadjutor

An Appeal to Conscience On Racial Question

The Edgewater Beach Hotel in Chi-go was the scene of what has been lled the largest and most significant nference on Religion and Race ever nducted in America by Religious ople. This conference was sponsored the national planning groups of all e religious communities of the rotestant, Catholic and Jewish faiths our nation. You may have read bout it in the newspaper. The Pre-ding Bishop asked four Bishops and ghteen clergy and laymen of our hurch to represent the Episcopal hurch at this conference. It was my rivilege to be one of the Bishops. here were approximately eight hun-red official delegates and two hun-red observers attending the sessions hich lasted four days. The confer-nce was an appeal to the consciences f the religious people of America to abolish segregation in all of its unjust forms which find expression in health and welfare, hospital care, job opportunities, education and housing. The appeal to conscience which was adopted at this conference is as follows:

We have met as members of the great Jewish and Christian faiths held by the majority of the American people, to counsel together concerning the tragic fact of racial prejudice, discrimination and segregation in our society. Coming as we do out of various religious backgrounds, each of us has more to say than can be said here. But this statement is what we as religious people are moved to say together.

I. Racism is our most serious domestic evil. We must eradicate it with all diligence and speed. For this purpose we appeal to the consciences of the American people.

This evil has deep roots; it will not be easily eradicated. While the Declaration of Independence did declare "that all men are created equal" and "are endowed by their Creator with certain unalienable rights," slavery was permitted for almost a century. Even after the Emancipation Proclamation, compulsory racial segregation and its degrading badge of racial inequality received judicial sanction until our own time.

We rejoice in such recent evidences of greater wisdom and courage in our national life as the

Continued on page 15

Capital Punishment: Two Views

The Committee on Church and Legislation submits the following signed articles on the subject of capital punishment. The articles represent two responsible points of view on this subject.

Viewpoint #1

During the third week of the 1961 General Assembly W. C. Harris, Jr. and H. P. Taylor, Jr. introduced a bill in the House of Representatives "To abolish Capital Punishment except as to second offenses." This bill provided that punishment for first degree murder, rape, carnal knowledge of a female child under 12, first degree burglary, and arson would be life imprisonment instead of death. It, however, retained the present death penalty for a person committing one of these crimes while under a sentence of life imprisonment. This bill, designated House Bill 113, was an attempted step toward partial abolition of capital punishment in North Carolina.

In the past fifteen years North Carolina has moved slowly toward the abolition of capital punishment and the number of executions has substantially dropped. In 1949 the General Assembly gave juries trying persons for crimes carrying the death penalty the right to recommend mercy. This automatically reduced the punishment from death to life imprisonment. In 1953 a person indicted for a crime carrying the death penalty was given the right to tender a plea of guilty, thereby reducing his punishment to life imprisonment.

The 1961 General Assembly, however, was not willing to move as far toward abolition as House Bill 113 proposed. The bill was assigned to House Judiciary Committee I for consideration. This Committee was composed of some eighteen lawyers including both Mr. Harris and Mr. Taylor. It remained in this Committee for over three months. The introducers of the bill were finally able to get the Committee to send the bill back to the floor of the House on June 6 without a recommendation — that is without prejudice. Two days later it was considered on the floor of the House and despite a brilliant presentation by Mr. Harris, was defeated by an overwhelming voice vote, and laid upon the table.

When considering the pros and cons of capital punishment we must assume that the mentally disordered are not subject to it but are protected by our existing laws — if not completely protected, then these laws should be implemented to assure absolute protection.

Why, then, was the General Assembly reluctant to move a step farther toward the abolition of capital punishment? *In my opinion* there were many serious related problems which concerned the members of the General Assembly such as:

1. Should not such a step be coupled with a revision of our parole laws? General Statutes 148-58 provides that "any prisoner serving sentence for life shall be eligible for such consideration (considered for parole by Board of Paroles) when he has served ten years of his sentence." Statistics reveal only 25 per cent of the criminals actually sentenced to life imprisonment die in prison. We have apparently experienced no difficulty so far where prisoners plead guilty or the jury recommended mercy and they received life imprisonment and are now paroled or eligible for parole. However, these prisoners were confessed criminals for whom juries found reasons to grant mercy, as opposed to hardened criminals, not deserving of a recommendation of mercy in the eyes of juries.

2. Is it not inconsistent to abolish the death penalty as it relates to a crime which is undeserving of mercy commited against society at large, but retain the power for it to be invoked if the same criminal, while serving his life sentence, kills a prison guard or fellow prisoner?

3. Why did House Bill 113 retain the death penalty for such situations? Was it necessary to protect prison guards? If so, does not the original arresting officer need the same protection. Will it make law enforcement more hazardous since criminals could kill to avoid arrest knowing their punishment could be no more than two sentences of life imprisonment rather than one?

4. This, of course, brings up the question of the value of having the death penalty on our books as a deterrent to certain crimes.

5. Would its abolition give rise to another forum of lawlessness in which a community, enraged by a hideous crime and realizing the offender could only be given life imprisonment, might take the law in its own hands and resort to lynching?

Statistics indicate in countries and states which have abolished the death penalty that there has been no in-

See Viewpoint #1, next page

Viewpoint #2

Executions and reprieves from executions, death sentences and commutations; these are reported in our daily papers. They are contained in small paragraphs, or a few lines of newsprint. Between these lines are truths which have moved men to write hundreds of essays, reports and books. Within the story of any one execution there always appear most of those factors which cause such great protests against the practice of the death penalty. The story which follows, based on an editorial published in the *Greensboro Daily News* of Oct. 31, 1961, is illustrative of these conditions.

In October, 1961, Theodore Boykin was executed in Central Prison. This has been, up to date, North Carolina's last execution. It was also the first since 1958, and was one of five in the last nine years. It was, in 1961, one of fifty-seven executions in the United States, out of more than 5,000 criminal homicides.

Why, from among so many who escaped the extreme penalty, was Theodore Boykin the one condemned to die? He was born, he lived, and he committed a capital crime in North Carolina, one of forty-one states which retains capital punishment. If he had committed the crime in Maine, Michigan, Minnesota, North Dakota, Delaware, Wisconsin, Rhode Island, Alaska or Hawaii, he would have been sentenced to life imprisonment. He was without the wealth to employ lawyers; he was without the power of social

See Viewpoint #2, next page

iewpoint #1

ase in the hazards of law enforce-
nt, nor has there been an increase
crimes formerly carrying the death
alty, and further that lynchings oc-
more frequently in states with the
th penalty than without the death
alty. But can statistics be accurately
ed upon unless the countries and
es which have completely abolished
death penalty (5 states) have so-
and economical backgrounds simi-
to North Carolina? Tennessee,
ch might closely parallel North
olina in these backgrounds, abol-
d capital punishment many years
only to re-enstate it several years
r. (Seven other states have had simi-
experiences.)
. When we say abolition of capital
ishment how much territory do we
brace? As a punishment, only, or
s it go farther and include dis-
ning our law enforcement officers
saying to them under no con-
on shall you kill a criminal no
tter what he is doing or may at-
pt to do to you, the State has de-
nined it shall not take any one's
?
The intentional taking of life by the
te is a grave problem with far-
ching consequences and deserves
deep considerations of all Chris-
s. We live in what we like to refer
s a community governed by Chris-
laws, yet some members of our
mmunity do not respect these laws.
what extent should they be pun-
d for, or prevented from, violating
se laws?

—A. A. ZOLLICOFFER, JR.

iewpoint #2

stige; he belonged to no gang of
fessional gunmen; he was not sup-
ted by the power of organized
ne. He was a 31-year-old Negro
o raped and murdered a white
nan. He belonged to the dregs of
society and his crime was heinous.
Before this final and capital criminal
this man had been a convicted of-
der, once for trespass and larceny,
sequently for assault on a female.
During his years in prison, there
no evidence that he was recog-
d as a potential rapist and killer.
do not know whether any attempts

Continued on page 16

An Appeal

Continued from page 13

Supreme Court decisions against segregation and the heroic, non-violent protests of thousands of Americans. However, we mourn the fact that patterns of segregation remain entrenched everywhere — North and South, East and West. The spirit and the letter of our laws are mocked and violated.

Our primary concern is for the laws of God. We Americans of all religious faiths have been slow to recognize that racial discrimination and segregation are an insult to God, the Giver of human dignity and human rights. Even worse, we all have participated in perpetuating racial discrimination and segregation in civil, political, industrial, social and private life. And worse still, in our houses of worship, our religious schools, hospitals, welfare institutions, and fraternal organizations we have often failed our own religious commitments. With few exceptions we have evaded the mandates and rejected the promises of the faiths we represent.

We repent our failures and ask the forgiveness of God. We ask also the forgiveness of our brothers, whose rights we have ignored and whose dignity we have offended. We call for a renewed religious conscience on this basically moral evil.

II. Our appeal to the American people is this:

SEEK a reign of justice in which voting rights and equal protection of the law will everywhere be enjoyed; public facilities and private ones serving a public purpose will be accessible to all; equal education and cultural opportunities, hiring and promotion, medical and hospital care, open occupancy in housing will be available to all.

SEEK a reign of love in which the wounds of past injustices will not be used as excuses for new ones; racial barriers will be eliminated; the stranger will be sought and welcomed; any man will be received as brother — his rights, your rights; his pain, your pain; his prison, your prison.

SEEK a reign of courage in which the people of God will make their faith their binding commitment; in which men willingly suffer for justice and love; in which churches and synagogues lead, not follow.

SEEK reign of prayer in which God is praised and worshiped as the Lord of the universe, before Whom all racial idols fall, Who makes us one family and to Whom we are all responsible.

In making this appeal we affirm our common religious commitment to the essential dignity and equality of all men under God. We dedicate ourselves to work together to make this commitment a vital factor in our total life.

We call upon all the American people to work, to pray and to act courageously in the cause of human equality and dignity while there is still time, to eliminate racism permanently and decisively, to seize the historic opportunity the Lord has given us for healing an ancient rupture in the human family, to do this for the glory of God.

There are to be ten pilot projects throughout the nation — three of them being in the south at Atlanta, New Orleans and San Antonio. There were other representatives from North Carolina including Mrs. P. R. Robinson from St. Augustine's College, the Rt. Rev. Vincent S. Waters, Bishop of the Roman Catholic Diocese of Raleigh and other representatives from both the Southern Baptist and American Baptist Churches. Apart from the discussion of race, this conference was significant in that this was the first time there has been a free and open discussion of any problem across all religious lines. Bishop Waters and I flew home together and we both felt the strength of this interchange of communication among all religious people. It will be interesting to see the follow-up on this conference and to watch what other American religious people are undertaking in these ten pilot projects. We hope that this will not be another conference which will just convene and adjourn. It is our hope that all people of this nation and the world will learn to live together in love, in justice and in truth.

Faithfully in Christ,

THOMAS A. FRASER

Viewpoint #2

Continued from page 15

were made to give psychiatric treatment, or whether there were efforts to fit him into a rehabilitation program. Well on his way to capital crime, he was sent back into society; and society is not innocent of the violence to which he subjected it.

The sentences which Theodore Boykin served brought no healing to the man, and in no way acted as a deterrent to his criminality.

By our present legal sanity test this man knew the difference between right and wrong and at the time that he committed the crime he knew that he was doing wrong. But was he so driven by compulsion on the occasion of his act that no thought or fear of future punishment had any power to stop him? How was he shaped from the child of farm tenantry into the warped man who chose Christmas eve to display the passion and violence which destroyed a woman and cost him his life?

He attended a school as far as the fourth grade in a state which has had compulsory education since 1914. Why did he go no further in school? Did anyone care? Did the state of North Carolina make any attempt to enforce the compulsory school law to help that small Negro boy?

When, in due course, however, the final act of criminality was done, the state of North Carolina enforced the law. Theodore Boykin was NOT sent into a psychiatric ward but into the gas chamber.

There is a tragic footnote: "Nobody claimed his body."

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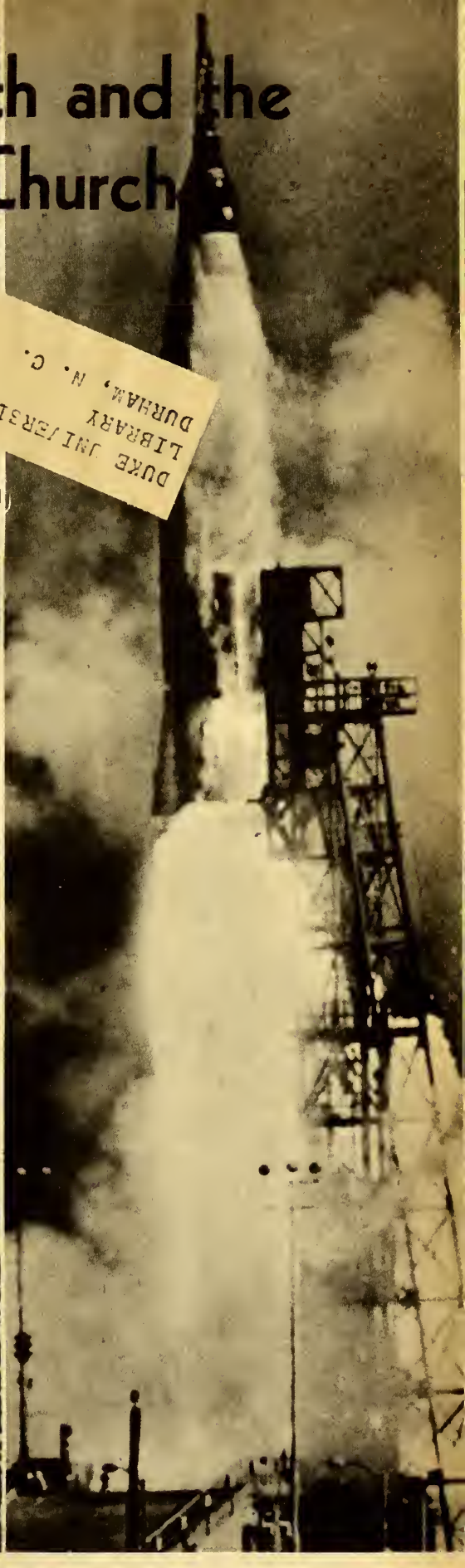






"I was telling my dad haw they say it isn't the kids that are delinquent, it's their parents. So he says then it could be it's nat the parents either—it's the grandparents!"





. . . cutting themselves a larger slice of the world . . ."

NORTH CAROLINA
The Churchman

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A Larger Slice of the World . . .

A novelist was recently quoted in a New York paper as saying that young people today seek "to cut themselves as small a slice of the world as possible . . . to be left alone . . . to avoid getting involved . . . to them life is just a happy hodgepodge of dates, drive-ins, and surf-riding."

If there is truth in the generalization — and most young people would argue the point with adults, while admitting it privately to one another — it is because American youth are confronted with the necessity of filling up time and avoiding boredom until such time as the society in which they live is ready for them to make a positive contribution.

Dr. Robert Gessert, a college teacher, has commented, "All the noise, all the activity, even the violence in youth culture, is not a way of *doing something* nearly so much as it is a way of *doing nothing*. The problem is compounded by the fact that our society no longer needs or wants the labors of young people. To be young is to have everything at stake. The meaning of life seems to hang in the decisions that are made. Energy is available for the tasks to which one may be called. But instead of calling, society says 'Wait.' Youth culture becomes an expensive libation poured out to an Age of Abundance."

Regrettably, the Church has simply mirrored this pattern. Rather than calling young people to a deeper awareness of the significance of their present lives, the Church has been largely content to make its own small contribution toward "keeping the kids busy so they will st out of trouble" — *while they wait!*

If this has been too long the style of the Church work with young people, there are promising signs th some young people are learning to resent and to resi it. One high school girl has said to her contemporarie "Everyone seems to say to us, 'You are the Church tomorrow — the leaders of the world . . . tomorrow They are really saying, 'We don't need you now. W until you grow up.' But they are wrong! We are need now! We live with people no one but us can ever reac We are on mission in areas no one else could ever ente We are the Church right now, and it is our responsibili to live our faith."

Another girl, in an address to her whole parish, sai "We are asking, 'Are we really created by God? Are v really members of the Church of Christ, who acts Gods' body on earth? Are teen-agers a part of the Bo of Christ?' To these questions we are struggling to answ YES. But the Church does not seem to respond ve well to our questions. It is hard for us to find Sund School teachers and adult advisers for our youth group. . .

The whole Church must become involved in the stru gle to see that this kind of quest by young people is n greeted by a pat on the head and the unreassuring r assurance that "they'll grow out of it." Our faith convicti must be that God had something in mind when He c dered human life in such a fashion that people ha to be teen-agers. What is God's purpose for people duri this period of life? If God knew what He was doin teen-age must be more than just something to grow out c

The struggle for this kind of understanding goes rath badly, but some of the initial clues which the Chur has found are described in the articles which follow.

What can young people do that really needs doing that won't get done if they don't do it?

OPPORTUNITY FOR SIGNIFICANT SERVICE ..... **Page 3**

How do adults in our society really see the adolescent? A sociologist's view in

THE ADULT'S IMAGE OF THE ADOLESCENT ..... **Page 4**

How can young people be trained for their roles in the mission of the Church?

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How can the wall between religion and life be broken down?

COME TO VADE MECUM THIS SUMMER ..... **Page 9**

The cartoon on the front cover is from " 'Teen-ager' Is Not a D ease" by Charles M. Schulz. Warner Press, $1.00. Copyright, 19 by Gospel Trumpet Co. Cartoons on pages 4 and 7 are fr "Young Pillars" by Charles M. Schulz. Warner Press, $1.00. Co right, 1958, by Gospel Trumpet Co. Permission requested.

Opportunities for Significant Service—1963



Don't Just Stand There

here Christ is Waiting . . .

he renewal of the Church in our ration has brought with it a re- ed understanding of and commit- t to *mission*. The Overseas Mis- Society takes as its slogan "The rch exists by mission as fire exists burning," reminding us that mis- is not simply one part of the rch's program, but rather a part the essential definition of the rch. Without mission, there is no rch.

ishop Bayne has commented, nen sensitive, thoughtful, faithful ple spend more on one dinner than average communicant gives in a to the work of our Church over- , this is not because we are in- or selfish; it is because we have understood what mission is — that what Christ is doing, first, and our following."

le then goes on to extend a call: vant 500 young men and women to r themselves for this obedience. I do not want them tomorrow; I t them six months from now, when have weighed the costs of this of their willingness to be no- y, and to go where Christ has e and where He is waiting."

The opportunities for service offered to high school and college students in the Diocese of North Carolina are only a beginning toward the kind of obedience which Bishop Bayne has called for, but they can be a significant beginning. They can be the means of weighing the costs of discipleship and testing the readiness of these young people to respond to a larger obedience. These opportunities are not "make work." This work really needs doing and if young people don't do it, it won't get done.

Further information on each of the following may be obtained from Youth Division, 802 Hillsboro Street, Raleigh, N. C.

Week-end Work Camps

During the spring and fall, EYC groups, Canterbury groups, or laymen's groups, too, may apply for a week end of work at Vade Mecum, the diocesan camp and conference center. A program of redevelopment has been undertaken at the camp, beginning with construction of three new cabins which will be heated for use nine months of the year. Money is in hand for the *materials* to build these three cabins, and they will be completed during 1963 through the use of volunteer labor. Only a skilled foreman will be employed to supervise volunteer workers.

Diocesan Summer Service Project

Twelve boys and girls in the tenth grade or above are needed to take part in a Summer Service Project at Vade Mecum from June 30 through August 17. Work will center around the construction of the new cabins, but each day will also be given to play and worship and study and just talk — about the world we live in and the Church's mission in it.

Two field trips during the project will provide some needed recreation, and may also widen some horizons. A special visitor toward the end of the project will be the Rev. Rod French, General Secretary of the Youth Department of the World Council of Churches in Geneva who has taken part in student work projects around the world. Project members will participate together in the North Carolina Ecumenical Youth Assembly Aug. 12-17.

Counselors at Vade Mecum

A select group of high school and college students have the opportunity of working as cabin counselors at Vade Mecum during July and August. A student must have completed the tenth grade to be considered. Counselors serve without pay, but those who show special aptitude in working with campers will be considered for paid permanent staff positions in future summers. (Camp sessions, their dates and directors are listed on page 9.)

World-wide Summer Service Projects

From San Francisco to New York, from Britain to Korea to Switzerland to Africa, hundreds of students are needed to offer direct, personal service during the summer of 1963. Many types of services are needed: manual labor in work camps, work with children in summer camps and in community and institutional projects.

Some projects pay a small salary, some pay room and board, and in others the participant pays the entire cost of travel, room and board. But no person should be held back from participating because of lack of finances. Information about financial assistance may be obtained by writing the diocesan office.

Overseas projects are limited to persons between the ages of 18 and 30. High school students 15 years and over may participate in a project in this country, but this experience will be valuable to those hoping to take part in an overseas project later on.

International Christian Youth Exchange

This program offers a high school year abroad to young people who are really serious about cutting themselves a larger slice of the world. The Episcopal Church works with a number of Protestant denominations in sponsoring this exchange program which is centered in a Christian home and in a Christian church.

Parishes or families which would like to cut themselves a larger slice of the world while staying at home may do so by offering to serve as host for an exchange student from overseas.

Preparation should begin now for participation in this program in the school year 1964-65.

For study and discussion by parents, teachers, clergy, advisers— all who are involved in the church's ministry with youth

The Adult's Image Of the Adolescent: A Sociologist's View

—excerpts from addresses by Dr. Edgar Z. Friedenberg To the 1962 Seabury House Consultation in Youth Work

Reported by the Rev. Phillip C. Cato

Dr. Edgar Z. Friedenberg, author of "The Vanishing Adolescent" and professor of sociology at Brooklyn College, was one of the speakers at the fourth annual Seabury House Consultation in Youth Work held at Greenwich, Connecticut, October 15-18, 1962.

Among the fifty professional and volunteer workers with youth participating, the Diocese of North Carolina had the largest representation with the Reverend Messrs. William Yon, William Spong, Downs Spitler, Lea Powell, and Phillip Cato in attendance.

Dr. Friedenberg's special field of study as a sociologist has been in the group life of American adolescents. The following excerpts are taken from his two lectures on "Teen-age Culture, and Obstacles to Adolescent Growth." Since the Church's ministry with youth must be framed against the culture within which the young person lives, these excerpts are offered for the serious consideration of all those involved in the Church's ministry with youth.

A Hot-blooded Minority

Dr. Friedenberg made it clear that he was not discussing what adolescents are, but what adults think adolescents are. He tried to identify some of the stereotyped images of adolescence which exist in the minds of adults:

"The image of the adolescent is an image in the mind of the adult, stimulated by certain characteristics of adolescents, as the images of all minority groups are. It is a form of prejudice.

"There are two varieties of minority status in our society: the 'hot-blooded minority' (the Negro or Latin) and the 'long-suffering minorities' (the Jew, but also in our society, women). In the United States, teen-agers are treated as a hot-blooded minority. The adolescent is one of our second-class citizens. The teen-ager, like other hot-blooded minorities, is seen as joyous, playful, lazy and irresponsible, with brutality lurking just below the surface and ready to break out into violence. They are seen as childish and excitable, imprudent and improp sexually aggressive and dangerou The adolescent boy is looked upon 'a threat to the virtue of our daughte and to the integrity of our cars'."



"You can tell your dad that his world globe is defective. . . . It doesn't have on it the town where I was born."

Are "juvenile" and "delinquent" interchangeable?

Question:

What kind of behaviour do you c scribe as being "typical" of a tee ager? To what extent does "typifyin anybody create problems in treati him as an individual person?

The "Delinquent" Stereotype

"In my experience it is not possi to discuss adolescence with a group American adults without being forc onto the topic of juvenile delinquen Partly this is an expression of leg mate concern, but partly it's beca only the j.d. has any emotional viv ness for the adult. Any other manif tation of adolescence, however c crete, seems to be theoretical. Whil was in Colorado last summer, th were two fairly well educated, elde ladies who had heard that I did so work about adolescents. They ca over and asked if it was true, as t had heard, that there was a trem dous rise in the rate of delinquer among second-generation America I said I didn't know whether it v true and that I didn't think it was p sible for any research process to f out whether it was true. Their qu tion illustrates the point that it

possible for them to distinguish be-
een adolescents and juvenile delin-
ency. They absolutely could not un-
rstand that I had worked with
olescents without being an expert in
enile delinquency."

uestion:

How many times have you heard address on adolescence "without" reference to juvenile delinquency? w much prejudice toward the young rson does this reveal?

aching Self-deception

"In formal and informal education child is shamed into believing that most vivid experiences of his life ver happened at all — could not ve happened — are literally un-ntionable. This applies to sexual lings to be sure, but in our society robably applies much more strongly feelings of hostility or superiority. the playground, one learns that ce what one feels for all the other ldren is called love, this must be at love is. As a consequence, the pacity to have genuine experience ophies, it is starved out with silence d misrepresentation. Experience n is replaced with its conventional nbol. All Americans love steak no tter what it tastes like —airlines re-ve it for first class passengers to ssure them that they are first class. 'I teach in a college where Hell ek in fraternities has been replaced h Help Week. It seems to me that iety should control the social dam-that may be done by hazing prac-s by forbidding it and by punishing if it exceeds limitable bounds. I'm favor of telling the kids, 'We won't up with the way you act because don't like it and we think we are ht.' But I object to following that h the insistence, 'and you do know the long run we are right, don't u?' Because I don't, and they don't, d I don't really think any others do. 'The Help Week business does nething more. It is a misrepresen-ion of the person's actual impulses. ere are a lot of genuine feelings olved in the obscenities of fraternity iations, and it is untrue and a rce of alienation to tell either the dges or the members that they don't ve these feelings and that they don't lly enjoy doing what goes on. If u want to say, 'Nevertheless there too many of us living together in a wded place for us to bear to be so unsanitary, and moreover there are more things coming up in the future that we can't have people all crippled up for, so stop it!' that's another thing. That isn't the same as saying, 'We recognize that you have all this energy and we know that you really agree with us that it would be better if it were channeled into a more construc-tive way.' That's nonsense, and I would want to avoid it because it keeps the kid from making sense to himself."

Question:

At what points is the Church guilty of teaching the young person to de-ceive himself about his true feelings and impulses? What does this do to his relationship to the Church?

The Role of the Church

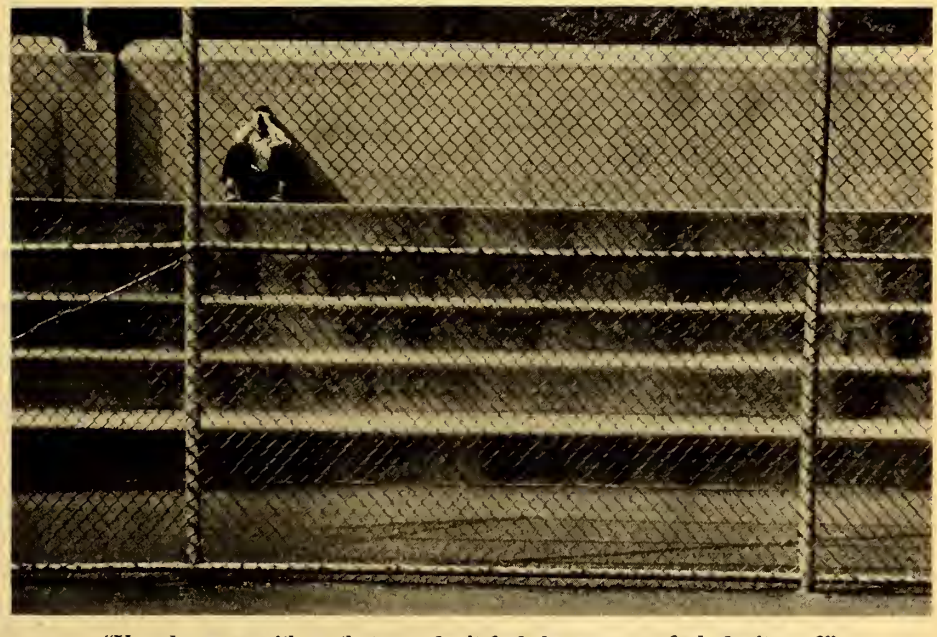
"I would like to ask what are the chief obstacles to be overcome before the Church can be of optimum service to adolescents? One major source of difficulty is the conflict between the Church as a social and as a religious agency. A Church would be most use-ful to adolescents when it was acting most as a Church, and when it was act-ing least as a social center providing services that certainly do not clarify its purpose, useful though they may be.

"The Church is functioning as a re-ligious institution when it is acting in a community context, dealing with such questions as 'what is the moral significance of the alternatives that are open to us? what pattern of be-haviour is required of us insofar as our doctrine relates to the issues that confront us?'

"The Church is acting as a social agency when it accepts moral impera-tives that derive from other sources in the community. When, for example, you have teen-age parties to get the kids off the streets because they are getting into trouble with the state, that isn't a religious function as I see it, and it certainly isn't a Christian one. Something is surely wrong historically if the Church claims to be acting on behalf of the authority of the state and in support of its mandates. That's exactly contrary to the way Chris-tianity got founded. You've got to pre-serve your moral autonomy in or-der to be active as a Church. If you pull anybody else's chestnuts out of the fire, even if they are national chest-nuts in the cold war, that is not what I would call an ecclesiastical func-tion."

Question:

In what ways does the Church sim-ply reflect the prevailing norms of our society? In what ways does it oper-ate on the basis of its own autono-mous standards? A contemporary poet speaks of "priests and other patrol-men." Does the Church address itself to the adolescent simply as another authoritarian social institution? In what ways may the Church's ministry to youth become distinguishable and distinctive?



"You do agree with us that you don't feel the way you feel, don't you?"

Youth Work "old style" makes way for Training for Mission through



What do we gather for?

The Small Group Plan

A group of adults, mostly parents of teen-agers, was meeting to discuss the possibility of organizing a parish youth group. They all seemed for it, but when the question was raised as to *why* there should be such an organization, the discussion rambled. Nobody seemed to agree with anybody, but finally one person asserted, "If we don't have a group, our kids will go to the Presbyterians down the street." That won the consensus of the group, so a youth group was formed, presumably for the purpose of "keeping up with the Presbyterians."

A youth group in another parish spent a meeting toward the end of the year evaluating its activities. They were a half dozen in number, the faithful, if somewhat dispirited remnant of more than twenty who had begun the year. The question of service projects came up. Nobody could think of anything that the group had done in the way of service during the year. Finally one lad, slumping on his spine, announced, "Well, we've kept ourselves off the streets."

Youth work "old style," as it has been called, has too often been plagued by an inadequate sense of purpose. This is not exactly anybody's fault, but an awakening is at hand, and it needs to be spread more widely.

Youth Are Laity, Too

Much has been said in our time about the "ministry of the laity." It is being widely affirmed that the primary witness of the Church ought *not* to be to itself, or to the world through itself as an institution, but to the world in the persons of individual members of the Church in their respective roles as businessmen, doctors, lawyers, housewives, etc.

To this list it must now be added that *the primary witness of the young Church is to the school and leisure world of youth in the persons of individual young Christians in their role as students.*

There is no problem about getting youth out into the world of school and leisure. They are already there. But there is a considerable problem in getting them there consciously as the *Church scattered for mission.* This requires training, and demands that structures be found within the Church that lend themselves to the logic of training.

Of Football and Mission

Training for mission is not unlike training a football team. Both involve much more than learning *about* something. Both involve being enabled to function, although most footba coaches have probably been a l clearer about this than those involve in youth work.

So how do you train a group c boys to play football? First there i recruitment and conditioning, but thes are individual matters. When the tea has been assembled, it begins wit *drill on fundamentals,* blocking an tackling, passing and kicking. (Th Episcopal Church has its own form c calesthenics, and it's not a bad ide for young people to know why an when and how to do them.)

Next comes *skull practice.* Th coach gets at the blackboard, dia grams plays, explains individual as signments, and develops overall strate gy. There is give and take betwee the "expert" and his pupils to mak sure that what he says is gettin through. There is plenty of this kin of training in the Church, and a though Church School teachers ar probably somewhat less expert on thei subject than the football coach is o his, they get paid a good deal less, too

Unfortunately the Church's trainin process usually ends with skull prac tice, but the football coach knows tha his job is not finished until his player learn how to *do* what they *know.*

So they move out to *scrimmage,* acticing what they have learned. ere the coach moves to the sidees. He may be a better football player an any man on the field, but the ea in the scrimmage is not to demstrate his expertness, but to enable players to function. This is what Y.C. groups have tried to do with visers, rather than teachers: give young people a chance to talk ck and forth to one another the ith which they have been taught (premably) in home and Church School. The next phase in training a footll team is to play the *big game.* The ore goes in the record books. There no way to re-play the game.

But training is not over. Next the m looks at the films of the game d *evaluates* its performance, and bes preparation for the next game ough more skull practice and scrimge, and then plays a second game. e first game was a part of the train process for the second game, and second for the third, and so on. aining is a continuous process which es not end until the season is over.

hat's Our Game?

Several questions suggest themselves we hook up this analogy of training football team to the Church's task training for mission. The most imrtant question is "what's our game?" it to get young people interested church activities? Knowledgeable out Church lore? Or is *life* the me for which we are in training? If, we are bound to believe, it is *life* which we are training, *is this evident from what goes on in Church, Church School, or Sunday evening youth group?*

If our job is to train the young Church to be on mission out in life, what's missing? We probably discuss life, but do we talk about life concretely: last week's life and this week's life, the way a football team discusses last week's game and this week's game — or are we satisfied to discuss life-in-general?

Your Structure Is Showing

I can talk about life-in-general, with any stranger I might chance to meet, but it is clear that I cannot talk about my own situation in life concretely except with persons whom I know and trust, and that means persons in whose lives I share on some kind of continuous and regular basis.

This is simply not the case in most Church School classes or Sunday evening groups of high school students. The same group is virtually *never* there for as many as two Sundays in a row, much less for the extended period of time required for trust and freedom to be born among the group members. (Not even Bear Bryant could train a winning football team if he had a different combination of players to work with at every practice.)

There are many reasons for this situation, but one of the most fundamental is that most of our youth work is carried on within totally undisciplined structures; what might be called a "Casual Open House" policy. Young people are free to drift in and drift out and not much notice is paid either to their presence or to their absence.

Of course, we would all like for all our young people to participate regularly, but we assume that this is an impossibility, so we do the best we can with whoever happens to turn up.

The Small Group Plan

The fact is that regular participation is *not* an impossibility, and this is a fact borne out in the experience of a growing number of parishes which have begun to experiment with a structure for youth work called "the small group plan," originally devised by Mr. Henry Tani, Youth Director of the United Church of Christ.

The plan has discipline: its purpose is clearly stated, and young people are given to understand precisely what is expected of them if this purpose is to be accomplished.

Here are some of its features:

The youth are divided into **small groups** of 8 to 12 members according to their school grades. No group larger than this can deal specifically and concretely with the life situations of its members within which mission takes place.

Each member makes an **individual commitment** to participate without fail for the duration of the group's life. No one is forced to sign up, but if a young person does sign up it is with the understanding that if he drops out it destroys the life of the group.

The life of the group is limited to a **short term** of 10 to 16 weeks, a limited commitment which young people can be expected to make and to keep.

After the commitments are made, the **group is closed** to others until the next short term begins. Each group is, however, given the assignment of bringing in two "fringe" young people during the term.

The groups meet for **90 minutes** each week, preferably **in homes,** and during the terms they pursue a course of **study** which they themselves select, engage in eight hours of direct, personal **service** to community or parish, and undertake to develop a specific **skill.**

Judged by the percentage of young people participating continuously, the plan has produced astonishing results in many instances. But more deeply it has provided a structure within which young people could be confronted with their mission as Christians.



"Wally Nelson will naw lead us in a discussian entitled, 'It Doesn't Matter What You Believe, Just So You Believe Something.'"

The dismal picture. . .



"Stronge thing with Alfred. . . . First we involved him in Yauth Fellowship, then we involved him in Men's Brotherhood, then we invalved him in Sunday School visitation. . . . Finolly we involved him right aut af the church!"

. . . of youth work "old style."

"... they recognize that they are responsible ..."

CASE HISTORY:
St. John's, Charlotte

Up until the spring of 1961, St. John's had a typical EYC Program, divided into Junior High and Senior High groups with perhaps 25 attending on Sunday evenings on the average.

During that summer we received from our National Council transcripts of lectures delivered at the Second Annual Seabury House Consultation on Youth Work. One by Henry N. Tani entitled "Extending the Church's Mission with Youth" was of particular interest, for we felt it offered a way in which our young people might become involved in a more meaningful relationship with each other.

The people of this parish are spread over a wide geographical area, attend different schools, and have little opportunity to see each other during the week. The small group plan suggested by Mr. Tani offered a chance for them really to get to know each other and to establish a sense of relationship in a trusting fellowship.

In the fall of 1961 we formed six groups. Fifty young people "signed up" and attendance held at very close to 100 per cent throughout the two terms that year. We now have 80 high school students in the parish, 65 of whom are enrolled in the small group plan. During the 1962 fall session, attendance was 75 per cent, and thus far in the spring session, attendance has been 71 per cent.

Results to date. Whereas in the past our young people had come to the Church as strangers and left as strangers, we now see real evidence of the fact that many are beginning to feel at home in a Christian fellowship through their work together in small groups. Every individual has *someone* whom he knows well.

There have been many instances where the requirements of the plan have not been followed too closely, but we continue to feel that the framework is necessary because it brings into sharp focus the discipline required of each individual. Our major concern, however, is for the development of an enriched Christian relationship.

—Mrs. Herbert A. Glensor

CASE HISTORY:
Holy Comforter, Burlington

Of 75 Junior and Senior high students in Holy Comforter parish, we had a maximum of 40 attending our two Sunday evening youth groups, with an average of 32 during 1961-62. The percentage of Senior Highs was especially low with perhaps a dozen attending regularly.

In the spring of 1962 about fifteen adults — Church School teachers, EYC advisers, and others interested — participated in a two day workshop on "The Young Church and the Long Look," lead by the diocesan Youth Director, during which the small group plan was presented. After further discussion with the young people who would be involved, the decision was reached to initiate the plan in the fall of 1962.

Five groups were formed and fifty-eight young people made the commitment to participate faithfully throughout the twelve week term. There were a few individual slips, *but not a single individual dropped out completely.*

When the second term began in January, sixty-two young people signed up, the additions being Senior High students, ninety per cent of whom are now participating regularly.

There has been no problem getting and keeping adult advisers for each of the five groups. The same five who signed on at the beginning are continuing for the second term.

Results to date. The young people are recognizing the fact that they are responsible for one another. When someone misses a meeting, they find out why. They really seem to understand that if they are absent this will fragment the group.

But more important they have begun to translate this loyalty to the total Church. There has been a remarkable increase in attendance of young people at the regular parish worship services. They catch each other up on this when some begin to miss. They apparently have begun to experience what it means to be a part of the Church.

—T. E. Bollinger

CASE HISTORY:
Christ Church, Charlotte

The youth work at Christ Chur has been a hit or miss proposition wi good attendance at certain program but on the whole only spotty intere especially among the boys. Of a p tential of 200 8th through 12th gra ers, the average attendance on Sund evenings was twenty. This made it ha to plan since a different group a peared each week.

Last fall the Rev. William A. Y led a week-end conference for all o adult workers with youth, during whi he introduced the Small Group Pl as a method of training for missio

After discussion both with the you people who were already participati in our program and some who we not, the decision was made to unde take the plan.

A committee of thirty young pe ple was enlisted to contact others attend a Youth Banquet in Januar One hundred came out to hear a gue speaker, after which the requiremer of the small group plan were explaine

The young people were given week to think about it, after whi they met again — sixty-three of the this time — for further discussion a explanations. Sixty-two signed up th night, and six have been added sinc

A letter was sent to the parents all who had signed up asking for the support and telling them of the i portant decision their young pers had made. Each group has an adult a viser who has received some trainin Most of the six groups meet in hom each week, and each has chosen course of study from a list of five po sibilities offered.

Results to date. Although we ha just begun this plan, it is evident th there is much more enthusiasm th we have had before — one you person was actually seen running his first meeting.

There has been some concern abo the "closed group" aspect of the pr gram, but we believe this will be ov come as each group moves out to ta in two disinterested young people.

—Dorothy West

COME TO Vade Mecum THIS SUMMER

The people, young and old, of the Diocese of North arolina are endowed with a center for Christian educaon and growth which is without comparison in the Caronas. Nestled in the Saura Mountains, 26 miles north of Vinston-Salem, VADE MECUM has the climate, the icturesque beauty, and the physical facilities which are ıe ordinary ingredients of a refreshing summer vacaon.

But for more than three decades Vade Mecum has ffered something quite out of the ordinary in the exerience of thousands of people. It has offered a time nd place for *discovery* — of the fact that God loves nd forgives us, and that these realities can work themelves out in the relationships of Christian people. Chilren have learned this from the adults, clergy and lay ho serve as their counselors and teachers; and children ave learned it from one another. Adults have learned from one another, and from the children to whom they ive a part of their summer.

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The Bishop's Letter

My dear People:

Each month the Editor of THE CHURCHMAN reminds me that the deadline for the next issue is coming up and that I am privileged as Bishop of the Diocese to have my say. Well, now, I certainly do welcome the opportunity to be in direct communication with the people of the Diocese of North Carolina at least each month. I am sure that you know that I am not of an opinion that I must attempt to contribute to the permanent literature of the subject dealt with in each issue. It is much more that I want you to know that I am at my desk and that I am concerned with you and your affairs.

This month we are interesting ourselves primarily in the Youth of our Diocese. I am wondering just how frequently I have heard elderly Church officials say before Youth Groups, "you are the Church of tomorrow." The frequency with which young people are confronted with this statement might make it a platitude but under no possible circumstances does it make it any less true. Therefore, your Bishop is in a very happy frame of mind over the indubitable fact that the Diocese of North Carolina has a vital Youth Organization.

I happen to have been in the Diocese through the years in which we discussed at successive Diocesan Convention the need for a full time Youth Director. How well I remember the impression made by the young laymen of the Diocese who had been giving his leadership on the parochial level and plaintively called for some professional assistance that would be on a full time basis. The result of this brought us to our present happy state. The influence of North Carolina spreads into neighboring areas. Our professional help also gives professional help in the Province. Mr. Yon has recently been in attendance as the special speaker at the Youth Convention in the Diocese of Alabama.

This is music to your Bishop's ears and it should be music to your ears, too! I hope that all the parishes and missions of the Diocese are taking full advantage of the opportunity to use the leadership that is provided by your Diocesan Organization.

Faithfully and sincerly yours,
RICHARD H. BAKER

The Anglican Congress

The Rev. Dewi Morgan, editorial and press secretary for the Society for the Propagation of the Gospel in the Church of England fascinates us when he tells the story of the Anglican Churches in the British Isles. He writes: "The Church of England. Whence is it? The only true answer is: Of God Himself. But how did it get there? History is intriguingly silent. Quite certainly it was not a do-it-yourself creation of King Henry VIII. There is a tradition that St. Paul visited Britain. Many believe Joseph of Arimithea did. What is probable is that the first seeds of the faith were dropped by a Roman soldier or a Mediterranean trader who gossiped Christ as he went about his daily business. What is certain is that there were people who called themselves Christians in Britain by about 100 A.D. So when St. Augustine came in 597, he found some centuries of church tradition in these islands."

There then began a thousand years or so of varying intimacy with Rome . . . during which Englishmen showed little inclination to resign all spiritual authority to the Pope. Then came the break with Rome but not with the Catholic (universal, historic) faith.

The great evangelical emphasis of the late 18th Century came from men who yielded to no one in their claim to be Anglicans. The fathers of the Oxford Movement (with their emphasis on the historic faith and ritual practice) who followed them shared an identical loyalty. Such history has led one of the leaders of the World Council of Churches to say, "It is no mere accident that the Anglican Churches are more active than any other churches in the movement for the reunion of Christians."

For, again as Dr. Morgan observes, this communion in her early days experienced the ecumenical travail within herself. Perhaps the Anglican Communion is the "child" God wanted to be brought forth, so that He could call it to a special ecumenical vocation.

We of the Protestant Episcopal Church are a part of this thrilling story which began so long ago.

Before the summer of this year we hope every group within the Church which has a "program" during their



regular meetings, will consider the work and worship and meaning of the Anglican Communion. We have noted as we have talked with people about these writings in the CHURCHMAN that there is a good deal of interest but it is coupled with a great deal of ignorance about the Communion of which we are members.

A new book, *Anglican Mosaic* was published on February 1 by the Seabury Press. The special character of the Anglican Churches in different parts of the world, their founding, their history, their peculiar needs and their rich contributions to our treasury of worship and work are dealt with in this small book. It is well worth presenting to any Episcopalian anywhere.

Most of you have heard by now of the book, *The Church in the 60's*. Written by some outstanding men in the Anglican Church in Canada; it gives a bird's-eye view of our Communion.

All of us who are interested in learning more about Anglicanism are awaiting the publication this Spring of Canon Howard Johnson's *Global Odyssey*. We have had the pleasure of getting to know this scholar and teacher. He is at present canon theologian of the Cathedral of St. John the Divine, New York City. He is a teacher with that great gift of saying the profound in simple terms. For two years he traveled around the world visiting every place where there was any expression of the Anglican Communion.

Most of us know too little about the people who live in Mashonaland or Natal or Zululand; yet they are our brothers, part of our Communion bound to us by acts of worship and of work.

—THOMAS J. C. SMYTH

Keeping Track Of the Bishops

arch

Oxford, St. Cyprian's 9 am; Satterwhite, St. Simeon's 1:30 pm (Bishop)
Charlotte, St. Martin's 8, 9:15 and 11:15 am (Coadjutor) Davidson College 7:30 pm (Coadjutor)
& 27 Atlanta, Ga., St. Luke's, Lenten Preaching (Coadjutor)
Elkin, Galloway 9:45 & 11 am (Bishop)
Raleigh, Church of the Good Shepherd 8 & 11 am (Coadjutor)

pril

Diocesan Headquarters, Heads of Departments 2 pm (both Bishops)
Diocesan Headquarters, Executive Council 11 am (both Bishops)
& 5 Winston-Salem, St. Paul's, Lenten Preaching (Coadjutor)
High Point, St. Mary's 8 & 11 am (Bishop)
Raleigh, Christ, 7:30, 9:15 and 11 am (Coadjutor)
Winston-Salem, St. Paul's 8 pm Lenten Preaching (Coadjutor)
Diocesan Headquarters, Dept. of Missions meeting 11 am (Coadjutor)
Raleigh, St. Augustine's 7:30 pm (Coadjutor)
Houston, Texas, Christ Cathedral, Good Friday Service (Coadjutor)
Winston-Salem, St. Paul's 5 pm Easter Eve Service (Bishop)
Charlotte, Christ 5 pm Easter Eve Service (Coadjutor)
Smithfield, St. Paul's 11 am (Bishop)
Standing Committee meeting (both Bishops)
Raleigh, St. Timothy's 11 am (Bishop)
Raleigh, St. Michael's 8, 9:15 and 11 am (Coadjutor)
& 24 Raleigh, St. Michael's, Episcopal Churchwomen Annual Convention
Episcopal Foundation meeting
-28 Charlotte, St. Martin's, Youth Convention (Bishop)
Chapel Hill, Church of the Holy Family, 8, 10 & 11:30 am (Coadjutor)

Capital Punishment:

The Committee on Church and Legislation submits the following signed articles on the subject of capital punishment. These articles represent two responsible opinions on this subject.

Should be Abolished

Efforts to abolish Capital Punishment failed in the 1955 and 1961 North Carolina General Assemblies, and two 1963 bills have already failed. Perhaps a proposal of the State Legislative Council that a study commission to investigate the whole subject wlil have been introduced by the time this article appears. Passage of even so modest a bill will require public support. I wish we as a diocese could take a stand on capital punishment; we have the precedent set by the General Convention in 1958. As it is, however, support for the study commission idea must come from individuals and relatively small groups.

The argument against capital punishment is an old one, and progress has taken various forms: the number of capital offenses has been reduced, discretionary power has been conferred on judge and jury, and, in a number of countries and states, the death penalty has been abolished.

Supporters of capital punishment argue on secular grounds that it provides appropriate punishment, protects society against convicted killers, deters others from committing capital crimes, and is economical. In my judgment none of these justifications is supportable.

First, the punishment is not appropriate in a civilized state because it allows nothing for rehabilitation; it provides some unbalanced persons with the very outlet they desire; it punishes beyond remedy some who are later proved innocent; it lacks certainty, since convictions are inordinately difficult to get against the privileged members of our society.

Second, since the death penalty is rarely applied in North Carolina, it does not safeguard society against killers who receive life sentences or lesser degree convictions. If supporters of the death penalty really believe this argument, they should work to restore the mandatory death penalty and to lessen the prosecutor's difficulties in securing convictions.

Third, the deterrent effect of capital punishment is unsubstantiated. There has been no demonstrable effect on crime where the death penalty has become disused or been abolished. Evidence indicates that those who commit capital crimes do so without considering the consequences. The testimony of those who have studied the prevention of crime most extensively shows that capital punishment is not the best solution. At all events, the burden of proof here must rest upon those who would retain legalized killing.

The argument of economy is not allowable to humane or Christian people. Actually capital prosecutions are generally costly as are subsequent appeal

Continued next page

CAPITAL PUNISHMENT—continued

procedures, and death row prison administration is disproportionately expensive. On the other hand, the criminal imprisoned for a long term or for life can add to his own and to the state's support, can frequently become rehabilitated, and can lead a useful and Christian life in prison or, in event of release, in society.

In 1949 the General Assembly provided that a jury might save a capital offender from the death penalty by recommending mercy. Since that time our State has executed 19 men and no women as opposed to 341 men and 2 women between 1910 and 1949. Of the 19, whites numbered 5 and Negroes 14; all except two of the whites were laborers. Of the 362 persons executed since 1910, 284 were Negroes and 5 were Indians. Five men, two of them white, currently occupy the death house. While these figures are inconclusive, they are suggestive of the kinds of persons on whom the death penalty is most likely to fall.

Literature on capital punishment is voluminous. Especially significant for Episcopalians is "Capital Punishment," 32 pages, published in 1961 by the National Council of the Episcopal Church.

By DR. PRESTON EDSALL
Raleigh, N. C.

Modern Trends

The problem of how to sentence a defendant in criminal court is in an unsettled but creative period. The simple retributive philosophy of "an eye for an eye" is long gone. This is no clear consensus on what should replace it, but there are a number of new procedures being used by the courts which make sentencing more scientific, and which result in greater protection and security to the public as well as greater fairness to the defendant.

First, the use of presentence reports. These reports, furnished to the judge before he sentences a defendant, give all relevant information on a defendant that it is practical to obtain. Such reports allow a judge to base a sentence on something more than hunch or intuition. Presentence reports are used in both federal and state courts in North Carolina.

Second, provisions are being used increasingly whereby the judge may order a limited commitment of the defendant for expert observation and for a report to the court prior to sentence. This procedure is used primarily in cases where the court has some question regarding the mental or emotional condition of the prisoner. The prisoner is sent to an institution, usually for a period of 60 to 90 days, where he is given psychiatric and other expert testing and analysis. At the end of the period a full report is made to the judge with recommendations as to the type of sentence that appears most advisable.

Third, in imposing the sentence a greater variety of more flexible sentencing procedures is being made available. Up until very recently the alternatives available to judges in fixing sentences were largely confined to the choice between ordering imprisonment for a fixed period or granting probation on conditions narrowly limited by statute.

A promising development is the "indeterminate sentence." Under this procedure a defendant is given a low minimum sentence and either an indeterminate maximum sentence or a high maximum sentence — for example, his sentence may be "1 year to life" (as is often the case in California). The actual time he serves in prison is then dependent on his progress in rehabilitation as determined by an expert authority other than the court.

There is an increasing trend toward making sentences, long-term at least, subject to parole of the defendant when a trained, experienced and responsible agency so determines on the basis of defendant's attitude and conduct both before and after confinement and during confinement. This is not "mollycodling" criminals; it is simply making sentences reasoned and reasonable, rather than basing them on hunch or chance. Thus, it may result in a more severe sentence: a man sentenced for car theft may be found to be an incorrigible threat to society and be made to serve a long sentence in order to protect society; conversely, a man convicted of a more serious crime may be released in a short time when found to be totally rehabilitated. Such indeterminate sentences are available in our federal courts but not in the North Carolina state courts. However, a prisoner in our state courts may be paroled by the Parole Board when he has served ⅓ of his total sentence — which makes available a limited form of indeterminate sentence.

Other variations in sentences in use today are the "split sentences," that is, part confinement, part probation, and a number of different forms of sentencing for Juvenile and Youth offenders. In our North Carolina state prison system there are available "first offender camps" where the security features of prison are minima and vocational training is emphasized. These youthful offenders are segregated by age groups to prevent their association with hardened older criminals.

Finally, the terms of probation (where a defendant is not sent to prison) are being made more flexible. An especially imaginative use of probation has been Judge Allen Gwyn's "Work, Earn, and Save Plan" in North Carolina. The philosophy of this plan is to encourage the defendant to regain his self-respect and place in society by requiring him to work and to save his earnings above his reasonably necessary personal expense by depositing such earnings weekly into court. If the defendant makes good on probation, the entire amount plus interest is returned to him when he is discharged from probation.

By JUDGE RICHARDSON PREYER
Winston-Salem, N. C.

The North Carolina DioSCENE

Mrs. M. E. Nellums, chairman of the nited Thank Offering Committee, eneral Division of Women's Work of ie National Council of the Protestant piscopal Church, gave the dedicatory ddress of the Emery Health and Fine rts Center, February 3. This exercise lminated the Saint Augustine's Col-ge Ninety-sixth Annual Founders' ay Observances.

Lindley Franklin, Treasurer of the piscopal Church's Domestic and For-gn Missionary Society was awarded n honorary Doctorate of Laws for his outstanding contributions to Christian higher education and to his community.

Mrs. Minnie Edythe Todd Gore was awarded a Citation for her untiring and unrelenting dedication to the field of nursing. Herself a Saint Augite, in 1938 she was the recipient of a Special Award for Best All-around Nurse at Saint Agnes Hospital of nursing; in 1956 Mrs. Gore received a Ten-year pin for volunteer service with the American Red Cross. She was honored by the nursing staff of the Homer G. Phillips Hospital for dedicated service.



eft to right: Mrs. M. E. Nellums, Mr. Lindley M. Franklin, and Mrs. Minnie Edyth Todd Gore.



The Chairman of the Department of Christian Education of the Episcopal Churchwomen has arranged to have Dr. Dora Chaplin from General Theological Seminary in New York lead a conference to be held at the Terraces, March 28 and 29 for the Christian Education Secretaries.

February 9, 1963 **John Edward Crane Harris** and **Judy Stallings** were married in Rocky Mount.

William C. Spong spoke during February at Calvary Parish, Tarboro, on the Ministry to the Sick.

Dr. George Penick spoke at Calvary Parish, Tarboro, on "My Christian Faith in the Practice of Medicine."

Captain Osborne Mauch of the Church Army is now living in Greensboro.

The Rev. Thomas Thrasher preached at All Saints Chapel, Sewanne, February 17.

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Bishop Fraser Visits Panama

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We have been visiting with our diocesan family south of the border. It was convocation time which means that the clergy, the Episcopal Churchwomen, the Episcopal Churchmen, and the delegates from each congregation gathered for their annual meeting. This gave Mrs. Fraser and me an opportunity to meet all the clergy and their wives from Panama, the Canal Zone, and Ecuador in a relaxed atmosphere and to talk with them in a way that otherwise might not have been possible. It was my pleasure to speak at the meeting of the men and the women and to bring greetings from the Diocese of North Carolina to the meeting of Convocation. Mrs. Lemual Shirley, who visited our Diocese was elected the new president of the Episcopal Churchwomen.



Left to right: Mr. King, Bishop's Chaplain; Major General Theodore Bogart, Com. Gen. U. S. Army of the Carribean; U. S. Ambassador Joseph Farland; Bishop Gooden; Bishop Fraser; Raul Moveno, Governor of Panama; Dr. George Westerman, former Ambassador of Panama to U. S.

On the Sunday following these annual meetings there was a great missionary service at the Balboa Stadium in the Canal Zone much like our Services of Witness. All the clergy, choirs, acolytes, representative laymen and laywomen were in a huge procession that filled the stadium. The official count was two thousand and fifty people that joined in singing the hymns of our church and listening to Evening Prayer in both English and Spanish. Music was provided by the Bomberos Band from Colon in their bright red blouses and white pants, many of whom are members of the Church.

The service was conducted by some of the most eminent churchmen of the Missionary District. The American Ambassador Joseph Farland was in charge of the service, the Commanding General of the Army of the Caribbean, General Bogart, read the psalm, the former Ambassador of Panama to the United Nations, Dr. Westerman, read the Old Testament lesson, and the Honorable Carlos Raul Moreno, Governor of Panama, read the New Testament Lesson. The Coadjutor of North Carolina was the guest Speaker and it was fun trying to preach the gospel in a ball park on a Sunday afternoon.

It was just as moving and for me probably more exciting than our Services of Witness as we sat on a trailer with a temporary altar before a congregation of many different languages, nations, and races of people. There was a real sense of the church overarching our earthly differences as high government officials and military per



Instituting office—Episcopal Churchwomen

onnel sat next to and joined in wor-
ip with people from all walks of life
d of other nations and tongues and
differing political, economic, and
cial points of view. But this all seems
be par for the course in this beauti-
l and complex land where the sun
es over the Pacific and sets over
e Atlantic. The last four days of my
ay were spent at the diocesan con-
rence center at Santa Clara where
was my privilege to spend three days
retreat leader in worship with our
llow clergy.

Of tremendous import to our diocese
this stage of our companion rela-
onship with Panama is the new stu-
nt center at the one and only uni-
rsity. On the strength of the vision
d faith and the pledge of nine thou-
nd dollars in 1963 by the Chapel of
e Cross, Bishop Gooden has pur-
ased 680 square meters of prop-
ty just ten yards from the campus, in
her words just across a narrow road,
r $7,500. It is the hope of Bishop
ooden that the cost of land and
ilding will not exceed $39,500 for
nich resources for all but $14,500
e now in sight.

It is my opinion that if nothing
se should come out of this com-
nion diocese relationship but a stu-
dent center at this University that we in North Carolina would have made a real and vital contribution to the cause of world Christianity. This campus like so many in Latin America is the scene of an active warfare between many attractive and dynamic philosophies for the hearts and souls of students. In many conversations with students I learned of scholarships, travel allowances, and other financial inducements being offered to young men to visit and study in strong communist centers and educational institutions of the world. We find on this campus a hot war between the forces of freedom and those of Marxism. It is our hope that this student center will be a refuge for those who love freedom and the God of freedom.

We are anticipating in this building a library of text books for those 5,000 day students and 5,000 night students who can not afford text books. Also a library of books which set forth in clear and compelling words the foundations of the Judeo-Christian tradition on which the freedom of man's heart, soul, and mind must be built. There will also, we hope, be rooms for study, an office, kitchenette, and a large room for meetings where visiting lecturers may prepare these students to face the competing philosophies of life as well as to be an arena for debate.

Most exciting of all is that the clergyman who has been chosen to conduct this program is a well trained Cuban Refugee — a splendid, attractive man who has not only studied the history and forces of Marxism but who has seen it delude and capture the people of his homeland and force him into exile from his parents and earthly possessions. This is one time when the Episcopal Church will be first, if we are not too late in getting started, for there is no other religious building on the campus to serve as a fortress against a small but controlling band of communists.

It is my fervent hope and prayer that we will be able to see this project to its successful conclusion by the middle of 1964. Our sister diocese of Panama holds a real challenge for us. We can have the assurance that the Bishop, clergy, and laypeople are living on the front line of life where real battles are being fought. This is a magnificent opportunity for us to work and to pray and to give for the spread of Christ's Kingdom.

Clergy—Diocese of Panama and the Coadjutor



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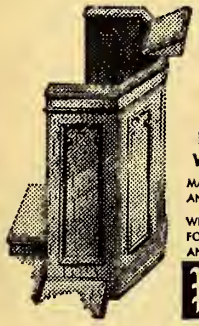
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The Convention

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All correspondence to THE NORTH CAROLINA CHURCHMAN should be addressed to 802 Hillsboro Street, Raleigh, by the 20th of the month preceding the date of publication.

Volume 53 April 1963 No. 4

Man's Third Life

By THE RT. REV. RICHARD T. LORING, D.D.

Late Bishop of Springfield

This Easter sermon, preached in 1938 when Bishop Loring was rector of St. David's Church, Roland Park, Baltimore, was privately printed and has been helpful to many. No better tribute can be paid to him than to republish the central portion of the sermon as his departing message in entering upon the "third life" he described in terms of glowing anticipation.

Man lives three times — three lives, yet one life. His first stage is when he is in the envelope placed within his mother. In this very simple life he is continually asleep. There is no light because he has no need for light. He is quite alone there because he has no need for company. And in this life he is hemmed in on every side. He is in a contracted and very small envelope, which is again within the contraction of the mother's body. He has no consciousness within because he has no use for consciousness.

When then we contemplate this first life, or stage of existence, the thinking person must needs ask a question. Why is he in this curious state at all? What can be the possible use of the first stage of our lives?

Man lives his first life for one purpose only, namely to develop a self, and the instruments which he is going to need in the next life — the life we call the world. While in the womb he knows nothing of the glory and the joy of second life. Had he the ability to think, he could not even imagine the use of another life. He is wa and comfortable and fed. To him the future life wo be an absurdity. A fine eye, a beautiful mouth, a ha a foot, lungs to breathe with, all these thing would a pear quite useless to the child within, if he thought abo it.

And—the child would be right. They are quite usele in the first life. But they are made for another wo of which at present he knows nothing. He might guess he thought. But actually he cannot even imagine.

But all the while, we on this side of life know th the only reason that child lives, as he does, is to grow a become fit for this second life. He does not know. H thinks he lives simply to be warm and fed and to r main undisturbed. It is in reality to develop the instr ments he will need in the second life.

Now comes this second life — yet the same life. A his instruments for this world become ready, he is su denly compelled, without his permission or desire, leave the warm body of his mother in a way which hard and painful, and with a moment of transition whi must seem curiously like death to him. For the envelo which was his means of nourishment, and his immed ate home, is discarded, quite useless in the new li The envelope in fact dies.

In this second life he lives differently than he did the first. He lives alternately in darkness and light, a ternately between waking and sleeping. Suddenly a immediately the nose, the ears, the mouth, the lungs ha uses he did not dream of before. The world of light a color and tone; perfume, taste and feeling opens up new realm to be used and enjoyed. The new life is different, as unimagined from the first life as darkne and light.

But now asking the same question as before, what this second life for?

Just like the first — its sole purpose is to devel the instruments which shall be of use in the third li

As in the first, so in the second we are but dim conscious of these instruments and their uses. We hard know they exist, but we are wise enough I hope, realize that lack of awareness in no way alters fact. this second life we live with companions. But we a still within a contracted body, though it is a little lar than before, so that we move quite freely compared the envelope within the womb. We can propel o selves where we will, given time. Before we could n While now we can know our companions, still we c never know them completely, for the body interven We cannot see them as they are, for we see them o through the flesh, not themselves.

We are just one step nearer reality. We now eat a sleep and play and work and worship — we make lo and weep. And what a change, what a miraculous chan from the hibernation of the first life!

In this second life the soul unfolds from its seedb and develops the spark which shall be its life in the ture. As yet with our whole consciousness bound mortal flesh, within a body, we know nothing of splendor and harmony, the radiance and freedom of third life except by partial revelation from God Father.

And it is foolishly easy to think that the dark a

Continued next page

A Shrinking World Affects the Church

By
THE REV. THOMAS J. C. SMYTH

When our friend said in a very atter-of-fact way that he was going Europe this summer, we expressed rprise by exclaiming, "Are you really ing this summer?" To this, he re-ed just as matter-of-factly, "Isn't eryone?"

We haven't yet become accustomed the fact of the shrinking of our rld and therefore of the many, many ople who go to all parts of the world business or pleasure from every wn and city of our own Diocese. is constant movement of people is ving some effect upon the realiza-n of the oneness of the Church and rticularly of our Anglican Com-nion. Recent tourists told us of their aazement at finding an Episcopal urch in the City of Rome. Incidentally, the National Council supplies free "Directories of Churches Overseas" for any who write for them.

Perhaps a word to those who are planning the trip across the oceans will be in order. Wherever you go, you are the Church. You represent the best or the worst of Christiandom. People in other lands will judge your Church by you, whether you think they ought to or not. You two-week or three-month or whatever time missionaries can be of help to us who stay at home, by spending at least a few hours seeing and talking with people in other places about the Church and Her place in the life of the people. If you are brave you might also ask what they think of the Church in the U.S.A. and then when you come back tell us what you learned.

In spite of what our friend said, not "everyone" is going overseas this year. For those of us who stay at home, there is a new monthly publication that tells the story of the Church around the world. The four page monthly news sheet is called "COMPASS—An Anglican Journal of Mission." It is published under the auspices of the Overseas Mission Society. In the latest issue the editor reminds us, "Mission is every Christian's business. The life of the Church everywhere should be the concern of the churchman anywhere. Every month COMPASS opens windows on the life and work of the Church far away." Anyone can become a subscriber to COMPASS for $1.00 a year by writing to the publication office at Mount Saint Alban, Washington 16, D. C.

As you read your copy of this new inspiring journal, you will be thrilled, saddened, inspired, penitent at the news of our Anglican Communion in places like Iran, and New Guinea, So. Korea and Mexico, in South Africa and in the Philippines. You will be compelled to blow the dust off your atlas or globe and find out where some of the places are in relation to us.

But more than anything else you will rejoice at the depth and breadth of our family in Christ. And those petty things that have been our concern at home will dissolve as our vision is lifted and our commission from Christ is heard anew.

It is true that we have been urging our readers to study the books and other publications of the Anglican Communion in almost every column. We still feel the necessity to ask this since this is the only way most of us will come to know what God is doing for us and for our brothers in other lands.

IAN'S THIRD LIFE—Continued

rrow way which leads to this glori-d life is a blind pitfall from which ere is no outlet. The words of Christ no in our minds as He said to the postles to whom He tried to ex-ain—"O fools and slow of heart to lieve."

Finally the third life. Here we must cautious about making rash assump-ns. A flat denial of its possibility is silly as for the unborn child to deny e life of the world.

We know from Revelation and from e application of common sense a v things about this life which we ve not entered. The third life is an rnal awakening. There every thing as clear as the life of the unborn to e physician who studies it. Then we all no longer be separated by useless sh from every other soul, but know, en as we are known. There separa-n ends and we realize in full what here but dimly felt by those who e sensitized. What we call death here is no more death than is the birth of a child death. Death to the envelope, yes — it is thrown away and goes back to the elements but the child is more of a child, a greater being than he was before his birth. And the soul, developed here, is the instrument, the real self which becomes all in all in the life of Paradise. We who are now but human beings will become men. Now we exist — there we shall live.

Christ is risen—death is conquered.

Life is a marvellous adventure here in which everything developed and cherished here that is unseen — love and beauty, faith and goodness, hope and trust — become the seen and the real forever and ever.

Our dead are not dead, but living. The next world is more real than this world. For those of us who have watched many a one die, and seen holy Christian deaths know this, and we stake our lives upon it. The souls of the righteous are in the hands of God.

Meet Your New Thompson Orphanage Family Homes

Photos and Text by Robert Noble

February and March, 1963, are historic months adding to the long tradition of Thompson Orphanage child care. Mr. and Mrs. W. D. Whisnant over the 23 years of their service have steadily kept pace with the changing needs of children and families. Now, under the experienced eye of Mr. Whisnant, Thompson Orphanage has become the third church related institution in the State licensed to place children outside the institution for care. This new program is called the Thompson Orphanage Family Care Program.

It is the policy of Thompson Orphanage to accept applications to become family homes only from Episcopal families. It is the Orphanage's belief that in this way the church will remain a strong influence in the development of this new program.

Family homes are paid a boarding rate by Thompson Orphanage to offset the cost of food, lodging, etc. In addition to this, Thompson Orphanage meets the cost of clothing, medical and dental care. Hopefully, medical and dental care can be met by the Episcopal Church or volunteer professional services in the community in which the children live.

Boarding children involves all of the problems, cares and responsibilities of rearing one's own children and those of you who are parents know that rearing children is no small challenge. The success of the Family Care Program rests with families such as these who must have an extra amount of love and affection to devote in service to other children.

If you feel that you would like to serve children and the church by becoming a Thompson Orphanage family home, or if you would like to know more about this program, please contact Mary M. Wunder, Director of Social Services, Thompson Orphanage.



Brek Cunningham, Mr. Cunningham and Jackie

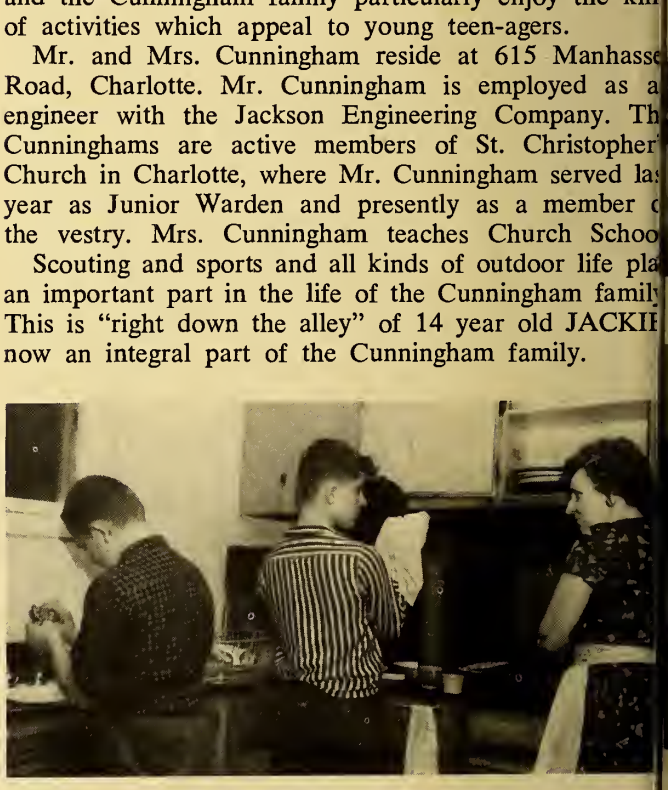
CHARLOTTE

The F. N. (Neph) Cunningham family — "We woul like to share a little of what we are fortunate enough t share, and to teach our son to share."

Mr. and Mrs. Cunningham felt that they could be c most help to a teen-age boy. Their own son Brek is 1 and the Cunningham family particularly enjoy the kin of activities which appeal to young teen-agers.

Mr. and Mrs. Cunningham reside at 615 Manhasse Road, Charlotte. Mr. Cunningham is employed as a engineer with the Jackson Engineering Company. Th Cunninghams are active members of St. Christopher Church in Charlotte, where Mr. Cunningham served la year as Junior Warden and presently as a member c the vestry. Mrs. Cunningham teaches Church Schoo

Scouting and sports and all kinds of outdoor life pla an important part in the life of the Cunningham famil This is "right down the alley" of 14 year old JACKI now an integral part of the Cunningham family.



Washing dishes is part of the sharing



"We would like to share a little . . ."

SPRAY

The Norwood Willis family — "We just love children d would like to help if we can." This is the reason r. and Mrs. Norwood Lee Willis at 102 Turner Street, ray, North Carolina gave for wanting to care for foster ildren.

Mr. Willis is a porcelain contractor. Their only son aduated from State College as an engineer. Mr. and rs. Willis and their three new children, AMANDA, OU ANN, and TOMMY, all attend St. Luke's Episcopal urch in Spray where Mr. Willis serves as a member of e vestry and as Junior Warden of the Church.

"I was a little scared knowing that I had agreed to ke care of three small pre-school children," said Mrs. illis, "but when I saw them at my door, I knew right ay that everything was going to be all right."



"I was a little scared . . ." —Mrs. Norwood Willis



"We . . . would like to help if we can."



The Willis' charges, Lou Ann, Tommy, Amanda



". . . a need to help . . ." Herbert Willis



. . . Sharing the happy home . . .



. . . plenty of brothers and sisters . . .

WINSTON-SALEM

The Herbert Willis family — "We feel a need to help and also feel we would like to share our happy home with someone who doesn't have one."

Mr. and Mrs. Willis have three children of their own, in fact, the smallest is a little girl only six months old. Before the baby was born, the Willis' contacted Thompson Orphanage to say that just as soon as their baby was born and settled down at home, they would like to share their home with another child.

Now, 10 months later, JOHNNY, six years old, has found a new home with plenty of brothers and sisters. The past has not been kind to JOHNNY. Within the last four years, he has lived in 10 different homes. With the help of the Willis family, JOHNNY can now look to the future with bright anticipation in his new environment of love and care.

The Willis family resides at 2430 Lomond Street in Winston-Salem. Mr. Willis is an employee of the United States Post Office Department. The Willis family attend St. Paul's Episcopal Church in Winston-Salem.

Report of the Diocesan Treasurer for Parishes and Missions

January 1 through December 31, 1962

	(1) Episcopal Maintenance		(2) Church's Program		
	Assess.	*Pd. to Date*	*Quota**	*Accept.*	*Pd. to Dat*
Albemarle, Christ	$ 550.76	$ 550.56	$	$ 1,626.56	$ 1,626.5
Ansonville, All Souls	147.90	147.90		467.64	467.6
Asheboro, Good Shepherd	736.00	736.00		2,469.26	2,069.2
Battleboro, St. John's	144.45	144.85		508.83	508.8
Burlington, Calvary	170.87	120.00	593.86	—0—	—0—
Burlington, Holy Comforter	1,430.76	1,450.76		5,564.34	5,564.3
St. Athanasius	—0—	12.55		—0—	55.7
Cary, St. Paul's	194.75	194.75		479.90	479.9
Chapel Hill, Chapel of The Cross	2,348.75	2,348.75		8,111.58	8,111.5
Church of The Holy Family	935.88	935.88	3,268.47	3,300.00	3,300.1
Charlotte, Chapel of Hope	553.30	553.30		1,806.72	1,794.6
Christ	6,705.16	6,705.17		21,957.53	21,957.5
Holy Comforter	2,450.54	2,450.40		8,705.32	8,705.2
St. Andrew's	1,262.58	1,262.58		3,700.38	3,700.3
St. Christopher's	131.11	131.11		337.72	337.7
St. John's	1,584.16	1,584.16		4,564.74	4,564.8
St. Mark's	581.68	581.68	2,119.87	—0—	800.0
St. Martin's	4,088.87	4,088.87		14,692.43	14,692.4
St. Michael's and All Angels	1,320.41	300.00		1,726.85	—0—
St. Peter's	3,687.23	3,687.23		12,664.72	12,664.7
Cleveland, Christ	321.92	321.92		1,472.48	1,472.4
Concord, All Saints	890.78	890.78		2,965.93	2,965.9
Cooleemee, Good Shepherd	206.73	189.51		726.96	666.3
Davidson, St. Alban's	85.28	85.28		272.75	272.7
Durham, Ephphatha	239.36	—0—		200.47	—0—
St. Andrew's	207.97	207.97		658.27	658.2
St. Joseph's	599.38	629.57	2,156.06	—0—	200.0
St. Luke's	868.60	868.60		2,362.65	2,362.6
St. Phillip's	2,802.90	2,802.90		10,252.14	10,252.1
St. Stephen's	621.66	621.66		1,650.31	1,650.3
St. Titus	251.33	251.33		879.77	879.7
Elkin, Galloway Memorial	398.30	398.31		886.79	927.9
Enfield, Advent	398.08	398.08	1,424.53	1,050.00	750.0
Erwin, St. Stephen's	640.43	640.40	2,189.75	1,200.00	1,200.0
Fork, Ascension	76.09	76.09		282.05	282.0
Fuquay Springs, Holy Trinity	258.66	258.66		664.98	664.9
Garner, St. Christopher	103.99	103.99		253.91	253.9
Germanton, St. Phillip's	14.93	14.93		47.53	47.5
Greensboro, All Saints	297.66	297.66		747.01	747.0
Holy Trinity	4,529.61	4,529.61		16,089.10	16,089.1
Redeemer	212.74	212.74		758.82	758.8
St. Andrew's	2,576.76	2,576.76		9,189.39	9,189.3
St. Francis'	1,357.14	1,357.14		4,316.19	4,316.1
Halifax, St. Mark's	196.48	196.48	679.76	654.76	654.7
Hamlet, All Saints	262.21	262.21		896.71	896.7
Haw River, St. Andrew's	177.76	177.76		616.00	616.0
Henderson, Holy Innocents	1,776.05	1,776.05		6,156.48	6,156.4
Resurrection	221.11	—0—	72.80	24.00	19.7
St. John's	325.70	151.00	826.38	500.00	205.0
High Point, St. Mary's	2,415.54	2,415.54		8,218.44	8,218.4
Hillsboro, St. Matthew's	532.29	532.29	1,883.66	1,367.71	1,367.7
Iredell, St. James'	81.46	81.46		301.83	301.8
Jackson, Church of Saviour	168.09	168.09		616.56	616.5
Kannapolis, St. James'	452.79	197.94		1,318.53	439.5
Kittrell, St. James'	23.41	23.41		76.92	76.9
Laurinburg, St. David's	144.35	144.35		493.23	493.2
Lawrence, Grace	119.89	119.89		113.69	113.6
Leaksville, Epiphany	600.99	600.99		2,018.19	2,018.1
St. Mary's	134.99	134.99		477.20	477.2
Lexington, Grace	658.87	658.92		2,388.96	2,388.9
Littleton, St. Alban's	126.49	126.49		438.32	438.3
St. Anna's	45.30	—0—		56.08	56.0
Louisburg, St. Matthews	35.63	35.63	145.31	90.00	90.0
St. Paul's	448.30	448.30		1,600.98	1,600.9

	(1) Episcopal Maintenance		(2) Church's Program		
	Assess.	*Pd. to Date*	*Quota**	*Accept.*	*Pd. to Date*
yodan, Messiah	$ 241.40	$ 241.40	$	$ 790.81	$ 790.81
ton, Christ	23.01	23.01		93.49	93.49
nroe, St. Paul's	735.40	735.40		2,491.61	2,491.61
oresville, St. Matthew's	86.89	86.89		327.95	327.95
unt Airy, Trinity	675.58	675.58		2,323.68	2,323.69
rthampton, St. Luke's	125.99	18.40		60.79	60.79
ford, St. Cyprian's	183.67	183.67		562.34	562.34
St. Stephen's	888.81	888.81		3,230.13	3,230.13
tsboro, St. Bartholomew's	487.71	487.71	1,567.48	1,000.00	1,000.00
St. James'	439.93	8.45		51.40	51.40
leigh, Christ	3,119.28	3,119.28		12,180.00	12,180.00
Good Shepherd	3,082.55	3,082.55		11,417.09	11,417.09
St. Ambrose	569.67	—0—	2,104.38	1,600.00	200.00
St. Augustine's	107.39	107.39		373.58	373.58
St. Mary's	64.96	64.96		207.43	207.43
St. Michael's	2,650.68	2,650.68		9,349.57	9,449.57
St. Timothy's	1,495.95	1,495.95		3,987.34	1,423.94
dsville, St. Thomas'	701.10	701.10		2,490.11	2,490.11
geway, Good Shepherd	142.95	18.23		84.57	84.57
gwood, St. Clement's	27.29	27.69	101.24	50.00	50.00
noke Rapids, All Saints'	896.29	896.29		3,341.01	3,341.01
kingham, Messiah	500.26	500.26	1,772.80	600.00	600.00
ky Mount, Christ	463.43	193.10		1,416.77	472.24
Good Shepherd	2,968.44	2,968.44		10,419.67	10,419.67
Epiphany	77.15	77.17		342.88	167.88
St. Andrew's	535.69	535.69		1,479.14	1,479.14
van Co., St. Matthew's	430.23	430.23		1,409.82	909.82
boro, St. Mark's	144.09	144.09		668.13	668.13
sbury, St. Luke's	2,592.97	2,592.97		9,026.13	9,026.13
St. Paul's	235.82	225.82		752.96	100.00
St. Peter's	130.58	—0—	108.43	—0—	—0—
St. Phillip's	82.33	82.33		257.25	257.25
ford, St. Thomas'	547.80	547.81		1,767.11	1,767.11
terwhite, St. Simeon's	51.36	63.29		46.23	46.23
tland Neck, Trinity	814.86	814.86		2,921.45	2,921.45
r City, St. Mark's	99.22	—0—	194.76	30.00	—0—
thfield, St. Paul's	668.86	668.86		2,410.82	2,410.82
thern Pines, Emmanuel	1,696.26	1,696.26	5,877.58	6,000.00	6,000.00
ed, St. Mary's	75.09	75.09		292.75	292.75
ay, St. Luke's	748.75	684.56		2,568.99	2,307.32
tesville, Holy Cross	34.94	34.94		136.94	136.94
Trinity	763.49	763.49		2,756.41	2,756.41
vall, St. Peter's	28.72	28.72		69.51	69.51
boro, Calvary	2,192.71	2,192.71		7,498.14	7,498.14
St. Ignatius	31.72	31.72		134.96	134.96
St. Luke's	225.94	225.94		209.44	40.34
St. Michael's	250.98	250.92		993.67	993.60
masville, St. Paul's	337.36	337.36		1,062.65	1,062.65
nsville, Holy Trinity	66.21	66.21		230.34	230.34
desboro, Calvary	546.22	546.22		2,106.46	2,106.46
ke Forest, St. John's	143.06	143.06		446.08	446.08
lnut Cove, Christ	186.06	186.06	593.80	700.00	700.00
rrenton, All Saint's	81.48	81.48		271.22	271.22
Emmanuel	785.54	785.54		2,730.52	2,730.52
ldon, Grace	417.09	417.09		1,525.63	1,525.68
son, St. Mark's	1,448.31	43.00		235.34	—0—
St. Timothy's	1,662.09	1,662.09		6,182.60	6,182.60
nston-Salem, St. Paul's	5,468.60	5,468.60		19,801.31	19,801.31
St. Stephen's	319.28	282.41		761.88	580.94
St. Timothy's	1,026.15	1,027.00		3,703.96	3,704.00
odleaf, St. George	103.17	103.17		136.69	136.69
nceyville, St. Luke's	75.24	75.24		113.56	25.00
Subtotals				$ 328,266.92	$ 318,386.91

CHALLENGE QUOTAS

	Challenge Quota	*Paid*		*Challenge Quota*	*Paid*
apel Hill, Chapel of The Cross	$1,528.47	$ 1,529.07	Henderson, Holy Innocents	$ 1,160.19	$ 1,160.19
arlotte, Christ	4,138.02	4,138.02	Raleigh, Christ	2,295.27	2,295.27
Holy Comforter	300.00	300.00	Rocky Mount, Good Shepherd	1,963.44	1,963.44
St. Martins	350.00	350.00	Winston-Salem, St. Pauls	3,000.00	—0—
TOTAL	$ 101,737.21	$ 96,539.40		$ 343,002.31	$ 333,122.30

*Note: Entries in the Quota column are limited to churches accepting more or less than the Quota assigned.

Churchwomen Plan Meeting

"Even so send I you"

By MRS. ELEANOR GODFREY

When the Churchwomen converge on St. Michael's Church, Raleigh on April twenty-third and fourth our program and reports will be as lively and varied as our spring hats. The theme for the meeting "Even so send I you" is so wide in scope that it embraces the entire range of our interests.

When this official theme for the triennium was announced in Detroit, a television reporter tried to pin down the Diocesan presidents as to what it meant in terms of an "either-or" choice. Are we "sent" by Our lord to our homes and families in the traditional patterns of women's work or are we sent to the world at large through activities that are sometimes considered the prerogative of men? Our answers reflected a determination not to be caught in an outmoded battle of the sexes to limit the kind of participation in the mission of the Church which we as baptized Christians consider our birthright.



Mrs. Eleanor Godfrey

Where are we sent? A review of the program indicates some of the answers. Cuba dominates the headlines today and women cannot be unaware of the plight of Cuban refugees in the Miami area and elsewhere. One featured speaker will be Mrs. Carmen Ibanez, a Cuban herself, now employed by the Diocese of South Florida to work with refugees there. She tells her story with compassion but also with contagious enthusiasm for tackling a job to be done. As women we are certainly sent by our Lord to help in the ministry to these unfortunate victims of revolution and social change.

Overseas work has always been one of our chief concerns, expressed through prayer and sacrificial giving. The budget is not at all dull when the story of people behind the budget items comes alive. A "Challenge project"— the establishment of a University student center at the University of Panama — has already been answered with a tremendous response. Though well along, the task is not yet finished. Bishop Fraser, who has recently visited the proposed site and talked with many people in Panama, will give us his first hand evaluation — the need and the far-reaching influence that could result.

The preacher for the Evening Service comes to us from the Church of England through an exchange program that is helping to strengthen the ties of the Anglican Communion and deepen our understanding of our common task. The Rev. Leslie G. Fothergill whose home parish is St. Botolf's, Barton Seagrave, Kettering, England, is spending some months at St. Luke's, Spray. We are delighted to have this opportunity to hear him. From his vantage point of observer, he can help us understand where all Churchwomen everywhere are sent and how thei common tasks may be more clearly de fined.

Business must be transacted. Th emphasis is always on growth an change in the organization of Church women in order to meet the needs o women and the challenges and prob lems of a rapidly changing world. S that the organization may be a mor workable tool in furthering the mis sion of the Church, certain change seem advisable. This year there ar two major proposals to be voted upon The first would reverse the status o Secretary of Supply and Chairman o Missions. This seems in order so tha we may give increased emphasis an broader scope to our concept of mis sion, both at home and abroad. Th de-emphasis of Supply is in line wit decreasing emphasis on sewing and th increased calls for cash contributions

The second change would substitut for the Second Vice-President a Secre



The Rev. L. G. Fothergill

tary of Promotion and Publicity. Here the shift in emphasis would allow us to improve our communication with our own members and the diocese and help us see the importance of using modern means of communication and techniques in confronting the world. In addition it would tailor our structure more closely to that of the Diocese, which is currently enlarging the function of its own Department of Promotion.

Through our officer structure we are ever more closely related to the diocese itself and seek to implement its program in every way. Much is happening in terms of long-range planning, reorganization of departments and evaluation. The Reverend Charles Greene, the new Director of Program will explain all this to us. In addition the Reverend John Mott will bring us up to date on diocesan institutions. Some years ago the diocesan officer in charge of youth work for the Churchwomen was eliminated, but on the local level women continue their interest and participation in youth programs as parents and advisors. Certainly we are sent to help our own young people grow in Christian faith and commitment. The Reverend William A. Yon, Assistant Director of Program in charge of Youth Work, will tell us of today's challenges in this area.

Last year Bishop Fraser explained the population shift toward the Piedmont crescent with resulting problems in mission work in the diocese. This year we will hear Captian Osborne Mauch of the Church Army share with us some of the work he has been doing in certain urban centers such as Charlotte. In addition we will learn from him something of the Church Army, that missionary arm of the Church which many scarcely know exists.

The same morning we will feature a woman with a most fascinating job, Mrs. William Howard, Chief Aide of the Washington Cathedral. She will talk on the ministry of the Cathedral, its services and institutions and its ministry to a varied and shifting congregation of temporary residents and diplomatic personnel.

Bishop Baker always "sends" us. His closing address is sure to be the kind of challenge and inspiration that will send us back to our homes and parishes with renewed inspiration and deeper commitment to our common tasks as women of the Church.



Mrs. Carmen Ibanez

Featured Speaker at Meeting

Mrs. Carmen Ibanez is a Cuban who came to this country about sixteen years ago. She was, in Cuba, an active Episcopalian and continued her Church affiliation, when she came to Miami, as a member of Holy Cross Parish.

Mrs. Ibanez opened a fashionable dress shop in Miami Beach, which she operated until she began a nurses school in her home. She is married and has two children.

When the Cubans began coming to Miami, Mrs. Ibanez made her own home a center where she took care of great numbers of refugees. She also worked closely with her parish in organizing a program for Cuban refugees. When the Diocese of South Florida opened the Episcopal Latin-American center in Miami, Mrs. Ibanez was already so involved that she was the most natural person to take over as the social worker for the Center.

Mrs. Ibanez has shown devotion, far beyond the call of duty, giving unreservedly of herself and her time to this very complex work. She has become one of the best known women in Miami among the refugees because of her great understanding of the needs of her people and her willingness to deal with each individual's problem.

Mrs. Ibanez is probably more intimately acquainted than any other person in this country with the whole refugee program and the work of the Episcopal Church through the Episcopal Latin-American center in Miami.

Speeding the Business of the Convention

Delegates and visitors to the annual convention of the Diocese are accustomed to seeing the secretary of the convention and his assistant, sitting at a table in the front of the nave, taking the floor occasionally to give instructions or announcements to the convention. Last year, however, another clerical delegate was sitting at the same table, offering occasional motions pertaining to the procedure of convention business, and the rest of the time making little check marks on a list in front of him.

At the convention this year, if present plans mature, there will be two clerical delegates, instead of one, performing this apparently mysterious function, and seated at a table separate from the secretary and the assistant secretary. But there is really no mystery about their function whatsoever. They will be the two clerical members of the Committee on the Convention and Dispatch of Business, established officially last year by the adoption of Sections 1 and 6 of the new Canon XXXII.

This canon assigns two general areas of responsibility to the Committee, one concerned with planning for the convention, and one with "furthering the business of convention" during its sessions. It also provides for its membership: two clergymen, two laymen, with the Bishops serving *ex officio.* The Bishop of the Diocese is, canonically, chairman of this committee, *ex officio;* at the first meeting of the committee, Bishop Baker appointed the Rev. L. Bartine Sherman deputy chairman. Other members are the Rev. John A. Gray and Messrs. Thomas J. Pearsall and A. L. Purrington, Jr.

Prior to the convention, the committee is charged with a three-fold responsibility: to set the agenda for the convention; to review the rules of order and to make any recommendations it sees fit to the Committee on Canons; and to inform the delegates in advance of convention of items of business to come before the convention. In fulfilling this responsibility, a tentative agenda will be drawn up, and copies given to all delegates at the time of their registration. The rules of order have been reviewed; no major changes are proposed, but the rule of order having to do with nominations and elections seems to require some amendment in order to bring it into line with present practice, and to clarify one or two points where the present rule is not specific. Recommendations to this effect have been referred to the Committee on Canons.

To inform Convention delegates, "pre-Convention packets" will be distributed, through the clergy, to all delegates; this packet will be similar to the one distributed last year, and will contain summaries of all reports to be made at the Convention.

At the convention itself, the functioning of the committee will be at all times, of course, subject to the discretion of Bishop Baker. At his request, it will keep track of the agenda, making such changes from the tentative one distributed beforehand as may be required by events.

The Committee on the Convention and the Dispatch of Business is the

Continued on page 14

The Bishop's Letter

A Text for the Convention

My dear people:

"Let him who thinketh he standeth take heed lest he fall."

This is a good text for us to use in a sermon to ourselves as we approach the Convention of 1963. There are so many outward aspects of our life in the Diocese that give evidence of vitality — more people confirmed than ever before — more communicants— more money raised and spent. As we look at our administrative machinery we point with pride at our new Business Manager, our Director of Program, our Long Range Planning Department, and our Department of Communications in the Executive Council.

The Convention itself looks a lot more orderly under our Committee on Convention and Dispatch of Business.

But I repeat: "Let him who thinketh he standeth take heed lest he fall." It is not the outside of the cup that is important. It is the inside. It is the heart and soul that will determine the effect felt by God's needy children as a result of the program of the Diocese of North Carolina.

In a sense I'm confessing to you that even though I take pleasure in such outward signs as more confirmations, more money, more organization, et cetera, I am conscious of the fact that we could go to pieces from within until our fancy exterior is no more than an empty shell.

God forbid that anything so ominous should ever happen. Certainly it hasn't happened yet.

The next six weeks before the Convention will call for intensified support from the parishes and missions. Reports must be sent in to the Secretary of the Diocese, the Rev. Mr. Herman. The delegates are called to the pre-Convention meetings of the Convocations where they will be briefed by the Bishops on what to do and to learn before May 14. There will be given to each delegate at the Convocation meeting a summary report of every institution, every committee, commission, and department. It will include a copy of the budget proposed by the Executive Council.

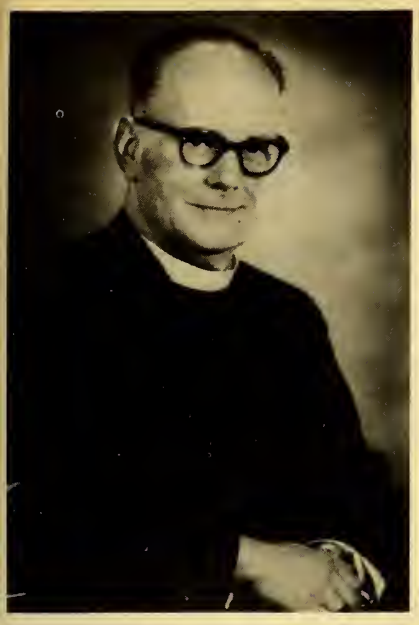
At this Convention we will elect four lay and four clerical delegates to the General Convention that will meet in St. Louis in the fall of 1964.

You can see that there few suggestions of things to be done at the Convention call for dedicated men from the lay order as well as the clerical order. It is highly desirable for us to have full delegations representing each parish and mission. It is hoped that each person who is assigned a task to perform before the Convention will complete it in good time. Nothing is more important than that each member plans to arrive on time and stay until adjournment. There is nothing that would give greater evidence of weakness than a decimated membership during the closing hours.

Every effort is being made to constitute a truly democratic process. It is essential that we all play our parts, and be keen about the witness of the Convention to the total task of the Church.

Faithfully

R. H. Baker



Bishop Inman

nman to Speak At Convention Union Service

Ovens Auditorium has been selected s the site for the evening services of the 47th Diocesan Convention which as-mbles in Charlotte next month. Seat-ng 2,500 persons, the auditorium will fford space to enable area Episco-alians and other interested persons to ssemble at 8:00 p.m. services on lay 14.

The union service is a co-operative ffort of the Charlotte convocation and under the chairmanship of Thomas ockhart of St. Peter's Church. Ex-enses for the service are being as-umed by the convocation, so the entire ffering can be given to the customary issionary effort.

The combined choirs of the Char-tte Episcopal Churches will partici-ate, with the procession including the lerical and lay delegates to the con-ention along with clergy and repre-entatives from other denominations hich have been invited by the Bishop attend.

The preacher for the service will be he Right Reverend G. Vernon Inman, Bishop of Natal in South Africa.

The convention service will be used oth as an opportunity for the conven-on delegates to assemble, but also for he area Episcopalians to experience ome of the power of the Church in our iocese.

Uncle George

Convention Used to be a Confusing Time

Dear Nephew:

Your Aunt and I managed to live through another winter, having dodged all types of foreign viruses (or is it viri?) by avoiding numberless grandchildren and the like. Spring, you know, is a real awakening for old people. The sun warms our bones and the sight of things growing gives us hope.

I am pleased to see that you have been appointed the delegate who is to report back to the congregation the things that went on at the Diocesan convention. As you may soon learn, this is a job that is only a shade easier than the seven labors of Hercules.

Convocations, pre-convention packets and the like make today's delegates a well informed lot. The Church is better off for it, too. In contrast, I am reminded of my second or third convention. The editor of our local paper asked me to keep notes on the meeting so he could recall the story to his subscribers on my return home. Saddled with such a responsibility, I set forth with great determination to probe deeply into the goings and comings of all and sundry at the convention.

The convention that year was held at old St. Dunstan's in Hallisburg. You remember St. Dunstan's. It was a gloomy stone structure done in backwoods gothic. Everybody who was anybody in Hallisburg was a member, but when it burned down some decades ago, the construction of a new building split the congregation into moderns and gothics; a split that never healed and led to the decline of the parish.

Anyway, upon my arrival at gloomy St. Dunstan's on that long ago day, I hied myself to the altar rail where the Bishop and his minions were huddled prior to the opening of the convention. Addressing myself to a clergyman who was scribbling, I asked where a list of events might be obtained. Somewhat miffed at having to stop writing, he indicated a sheaf of papers, but warned me not to take them away from the desk.

I glanced hastily through the pages and soon deduced it was useless to consult this directory for any information about the convention. Most of the entries read thusly: "A motion to amend Canon 28, Section 5, taking out the figure 12 and inserting the figure 6." Of course this meant nothing to me and probably little to anyone else except the person who offered the resolution.

To make a long story short, the rest of the convention progressed similarly as far as I was concerned. There was much coming in and going out of clergymen and laymen who seemed full of purpose. Even when I caught the titles of motions that were made and passed they were meaningless to me. My background, it seemed, was woefully lacking. But I was cheered somewhat by the fact that very few others around me seemed to know much more than I.

By the second day, however, I had found out who was serving as recording secretary and after each motion was made and passed I made a note to ask him to interpret it for me. Already having his hands full, he was somewhat short with me, but was kind enough to partially fill the yawning gaps in my knowledge of convention activities.

Meanwhile, committees were meeting everywhere. I went to the parish house kitchen for a glass of water once and found three committees in session: one in pots and pans, one at the old wood stove and the third in the relative privacy of the pantry. I had long before given up hope of being able to find out what transposed in committee, although I am sure it had great bearing on the convention actions.

When I got back home I turned a profusion of notes over to the editor of the paper. Somewhat to my surprise he came out with an article the very next day stating that the Rev. C. Able Soames had been elected Bishop Coadjutor. This was quite interesting since the Rev. Mr. Soames had not been elected. He was, in fact, the recording secretary who had been

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The Church and Legislation

The following is a letter by Mrs. Bonie Wall written to Mr. Charles G. Strong — the Senator from Guilford. Mr. Strong introduced a bill to abolish capital punishment on the condition that there be no possible parole for anyone convicted of a capital crime.

It is possible that his bill will have been defeated or passed at the time the letter is published. But Mrs. Wall feels there is the future, and legislation is not static.

February 27, 1963

The Honorable Charles G. Strong, Jr.
The Senate
Raleigh, North Carolina

Dear Senator Strong,

For five years I have studied and read continuously about capital punishment. As a result of this study I have come to hold certain convictions.

I believe that all retributive action toward prisoners is wrong and the time will come when we shall not punish the crime, but treat the man. Capital punishment is, of course, the most extreme and dramatic form of retributive action. I can understand that you regard it with such horror that the bill you have introduced seems the lesser of evils. You have presented a compromise which appears politically possible. Perhaps you feel that if there can be this "break through" we may go on to further changes in our laws relating to capital punishment.

You have taken the position in which I believed when I first started a study of this subject. However, I have come to understand that parole should not be based on the number of years served for a certain crime. It should be dependent on the progress in rehabilitation of the individual man. Rehabilitation is brought about by psychiatrists, doctors, psychologists and clergymen. These should also have a part in the decision of the authority which recommends parole. Such a creative and progressive system of parole should apply to all offenders, including those convicted of capital crimes.

This kind of a system would be nullified if your bill were passed, and I would be unwilling to vote for the abolition of the death penalty at this price.

In theory and in principal the House bill, which calls for no parole after the second capital offense, is also contrary to modern trends in sentencing and parole. But in fact this bill would affect only the most rare case. Also it would seem that the man who has served a sentence for a capital crime, and is again convicted of an equally serious violence, is not a man whom we are able to rehabilitate. Although it is beyond our knowledge to say that redemptive forces can never break through to this human being; it is also beyond our knowledge to heal him. He must remain in confinement as a monument to the groping and the unloving society which spawned him.

Sometime we shall become so knowledgeable in our treatment of men that we will pass further legislation to bring about a progressive and creative parole system.

For now, however, it is my hope that you will compromise, that you will forego what seems to you to be most politically possible and that you will support the House bill which is a compromise I think most opponents of the death penalty will accept.

Sincerely
ELIZABETH B. WALL

A Noted Author Speaks On Capital Punishment

By PAUL GREEN

The argument goes that capital punishment is necessary for its exemplary value, necessary as a warning to others.

People are smothered, hanged, guillotined, strangled, beheaded, shot, drowned, and destroyed in various so-called legal ways in different parts of the world to intimidate anyone who might wish to imitate the crime for which the punishment is meted out. So the argument goes.

Society contends that it does not take revenge. It merely wants to forestall further crimes. "It waves the head as it were of the actual murderer in the air to warn others from such a like judgment and damnation."

But in putting criminals to death, society, the state, does take revenge, does practice the old outmoded Mosaic law of an eye for an eye, a tooth for a tooth. We remain custom's cruel slave even so.

The truth is that we in North Carolina — and anywhere else in the world where this terrible evil is practiced — do not really believe in the exemplary, the intimidating power of capital punishment. If we did we would have all our executions take place in the most public ways possible — with a big fanfare of music, barkers, and broadside publicity, depicting the actual occurrence through radio, motion picture and television, giving closeups of the actual execution, closeups, yes, of the struggling, gasping criminal, fixing the camera on his pitiful tattoo-beating hands, his quivering, strapped-down legs, all with loud clear sound effects of his violently beating heart, of the horrified gasps and suckings for breath of his bursting lungs — as his body lunges and jerks, muscular spasm after muscular spasm, this sometimes lasting for more than a quarter of an hour, lasting until the strangling heart finally gushes full of clotted blood and stops, and he and all he might have been are extinguished forever.

Instinctively and in our souls we are ashamed of this terrible atrocity we commit. And so we hide away these executions behind the gray walls of our prisons with just enough spectators to fulfill the current legal requirements. But we are not ashamed enough. We should be so ashamed that we'd stop it all and finally.

In quick summation then I am against capital punishment because:

1. It outrages the human instincts.

2. Killing begets killing, and a legal murder is still murder and perhaps the more depraved because it is legal, and so tends to infect the very society it is supposed to cleanse.

3. It is unfairly administered — the poor and ignorant being those who suf-

r death, while the rich and politically rong escape.

4. The lingering and rotting process n Death's Row is extremely cruel.

5. It denies the possible reforma- on of the human soul concerned nd makes a mockery of all religious ntentions.

6. It violates the law of Christ — ou shalt not kill.

7. It is a negative and irrational pproach to the problem of crime and contrary to the whole trend of mod- rn social science.

8. Its special cruelty is visited not nly on the criminal but on the inno- ent members of his family — his wife, ildren, his mother, father, brothers nd sisters.

9. And sometimes, however rarely, n innocent human being is executed. ow awful!

10. And finally and least of all, nd yet important, it is economically asteful in dollars and cents. For in apital crimes the suits and counter- uits, appeals and denials, and hear- gs, the wear and tear and upkeep st the State many times over what e sure just verdict of life imprison- ent would cost.

So let our beloved State of North arolina now take leadership in yet nother good cause and abolish this ld and outmoded barbarity from its atutes. Let us relegate this horrible as chamber with its twin death-head nairs to a museum of curiosities along ith the electric chair and other in- ruments of fearful vengeance, such s the iron virgin, the strangler's bag, e hangmen's soaped noose, the be- eading ax, the tongue-extracting ngs, the bone-tearing wheel, the elted lead, and the entrail grabs — aving these to stand as mute but owerful sermons on the evils of a ast age from which we in enlighten- ent and humanity of spirit have scaped.

Yes, let us do this and do it *now!*

UNCLE GEORGE

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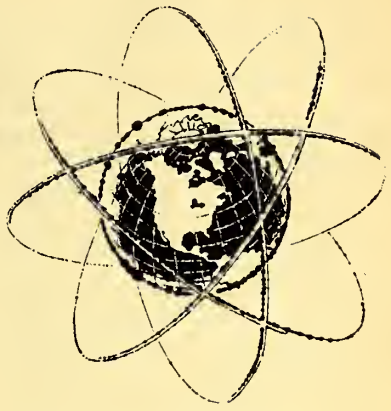
helpful in explaining the conven- on to me. We had a jolly good time etting things straight after the paper ppeared.

Things have changed since then, hank goodness, and I am sure you ill enjoy and profit by your repor- orial experience at the convention.

As ever

UNCLE GEORGE

The North Carolina DioSCENE



A varied program for clergy wives of the Diocese was discussed at a meeting called by Mrs. Richard H. Baker recently in Greensboro.

A steering committee, composed of the wives of convocation presidents' and Mrs. Baker, made preliminary plans for luncheons and conferences.

Mrs. Huntington Williams was placed in charge of arrangements for a conference to be held at The Terraces next December, and which will be conducted by The Rev. and Mrs. Frederick Arterton of The College of Preachers, Washington, D. C.

Mrs. John S. Spong and Mrs. John Davis are in charge of making arrangements for a conference of clergy couples next spring.

Instead of the regular clergy wives conference which has been held at Vade Mecum each spring, luncheons are planned in the various convocations to be held soon after Easter.

Those attending the meeting were Mesdames Richard H. Baker, Huntington Williams, John S. Spong, Jimmy Walker, John Davis, Martin Tilson and Peter C. Robinson.

Until her death recently, **Miss Sarah Cheshire** had been a communicant of the Church of the Good Shepherd, Raleigh, for sixty-nine years. Her interest in all phases of church-life was always translated into effective action.

In her concern for business women she had organized the Saint Anne's Branch of the Woman's Auxiliary in 1913 and was the guiding light of that organization for many years. In teaching a class of college students she exerted an influence in the lives of "her boys" even long after they had left her class. Her devotion to the Church, her interest in people and her love for them, her sprightly wit and boundless energy endeared her to those within and beyond the parrish.

In a letter to all the Bishops, released on March 15, the **Rt. Rev. Arthur C. Lichtenberger,** Presiding Bishop of the Episcopal Church, revealed his intention to retire upon the election of his successor at the 1964 General Convention. For reasons of health, he indicated that he would have to curtail his activi-

Continued on page 15



Warren Way (right) presents a check for $50,000 to H. T. Cosby, president of the Episcopal Home for the Ageing in Southern Pines. The check came from the St. Peter's Hospital Foundation in Charlotte.

From the Coadjutor

The Church on the Move in Panama

The University of Panama is located on a main highway at the edge of the city. It is a rather formidable location with contemporary buildings which house a day-time student body of 5,000 and an equal number which attend night classes. This university like most universities in Spanish speaking countries enjoys the age old privilege of sanctuary. It is for this reason that the student riot which took place about six months ago was outside of the jurisdiction of local law enforcement officers.

This university like many others in Latin America is the only collegiate institution of the land and is the cradle of a great deal of political strife. Student elections are of national importance and on this particular campus, although the Christian Democrats are the majority party, they are largely controlled by a small communist group. This small group, which remains underground most of the year, has achieved a great deal of power because of its ability to successfully negotiate for a reduction in student fees, greater representation of students on the university's planning council and better science laboratory facilities.

These students of the Communist party are well aware of the division between those Panamanians who are oriented toward the English language and those who are oriented toward the Spanish language. They also play upon the racial differences that exists between West Indians and Panamanians.

The Church has a large stake and a equally large challenge in the lives o these young people. The Diocese o North Carolina in collaboration wit the Missionary District of Panama pro poses the erection of a Student Cente just fifteen yards from the edge of th campus. This is not the usual kind o student center we know on the Ameri can campus. This Student Center woul supply a library of text books whic many of the students are not able t afford, reading rooms where the would be able to study and a library o books which would set forth the foun dations of Judaeo-Christian thought a the basis of freedom as we understan it in western civilization.

The parcel of property which ha already been purchased at a cost o $7,500 lends itself beautifully to the erection of a Student Center, the construction of which is estimated a $32,500. The Missionary District o Panama has already selected a young man who studied at the Virginia Seminary and Yale University to conduct this work. He is a Cuban who was chosen to represent the Evangelical Churches of Cuba at New Delhi but was refused entrance to his country upon his return. He has seen the theories of Marxism grow and develop in his own country and strip him of his earthly possessions. He is not only a mature man but a well educated person who is equal to this challenge. It is my feeling that this work offers a real opportunity to the Church to speak to a real historic problem in a real, powerful and dynamic way.

Faithfully in Christ,
THOMAS A. FRASER

Women to meet at Vade Mecum

Each June sixty to eighty women of the diocese leave their homes, their jobs, their husbands and children to take their shorts and bathing suits, their Bibles and notebooks to Vade Mecum. Why do they come? To learn more about the Church and their work as Churchwomen; to be refreshed, inspired and spiritually renewed; to make new friends and see old ones; and by escaping for a while from the pressures of their daily lives, to get a new perspective on Christian living.

Plans are shaping up for a conference this June 17-21 which should meet all these needs. "And ye shall be my witnesses" is the over-all theme. We are fortunate to be able to feature for the morning hours a team composed of the Rev. Peter Lawson, Assistant to the Dean of Christ Church Cathedral in Indianapolis, and Miss Olive Mae Mullica, Associate Secretary of the General Division of Women's Work in charge of Field Services.

The theme as the speakers plan to expand it is truly broad enough to touch every community. It includes the whole problem of our changing culture, changing standards and values, the effect of mass media such as television, and the pressures of an increasingly complex world situation, all of which affect the life and witness of the Church. After the lectures there will be a period of seminar-type discussion when we can explore in depth how these changes affect us in the Diocese of North Carolina.

An over-all view of the work and witness of women is a prime objective of many who come to the conference. For their needs there will be a course consisting of both lecture and discussion, led by your president, Mrs. James Godfrey, with Miss Mullica's assistance and up-to-date information from the General Division. There will be workshops as well, shorter in length, during the last hour before lunch. They promise to be better than ever, for the leaders are to have a special planning and training session beforehand, led by the Rev. Charles Greene.

As an alternative, for those who are veterans of many Vade Mecums or who come not as officers but simply as women, the Rev. Thomas R. Thrasher, rector of the Chapel of the Cross, Chapel Hill, will lead a group discussion on Christian Family Living. Those who prefer may rest, walk or go in the woods to meditate.

The witness of prayer, of Christian living, of work and fellowship in the Church will all be included in the program. The conference promises to be informative and stimulating, yet relaxed enough for genuine re-creation. Send in your reservations early.

SPEEDING THE BUSINESS OF THE CONVENTION

Continued from page 10

creature of the convention. Its only function and purpose, in the last analysis, is to enable the convention to be less concerned with the details and to have more time for its real business: "that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death."

DioSCENE

Continued from page 13

ies until that time. Bishop Lichtenberger later indicated that his condition had been diagnosed as Parkinson's Disease.

The Bishops of North Carolina have expressed their appreciation of Bishop Lichtenberger's service during his time in office and bid the prayers of the Diocese for him during the months to come.

Following are the officers Episcopal Laymen of the Diocese selected at Good Shepard Church, Rocky Mount, on March 10, 1963.

President Charles F. Blanchard, Raleigh; Vice-President Luke Drury, Jr., Greensboro; Vice-President Edwin F. Schnedl, Reidsville; Vice-President Leroir G. Shook, Tarboro.

Secretary John F. Pottle, Southern Pines; Treasurer Allen Surrett, Rockwell; L T O Custodian Skinner Pugh, Raleigh.

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LIANG MEI GETS A GLASS SLIPPER

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An orphan, Liang Mei lived with a widowed stepmother in a squatter's hut, 12 x 12 feet in size, in which three other families existed. This was in a section of Hong Kong where three to five people sleep to a bed, with a population of 2,000 to the acre, where TB is prevalent, and thousands of children are unable to attend school.

Liang Mei begged for and collected garbage ten hours a day and acted as a baby sitter for two or three extra hours after she returned to what she called home. It was true that she was not quite as bad off as some refugee children because she had first pick of the garbage which was really pretty much what she lived on.

But she deserved a glass slipper because she is by nature a sweet, bright and interesting child. It was not difficult to make a little lady out of this tiny, ragged garbage collector. She was "adopted" into a CCF Home and soon transformed into "a beautiful princess."

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NORTH CAROLINA

The Churchman

May 1963

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Report on 147th Annual Convention

NORTH CAROLINA
The Churchman

Official Publication
Episcopal Diocese
of North Carolina

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THE RT. REV. RICHARD HENRY BAKER, D.D.
Bishop of North Carolina

THE RT. REV. THOMAS A. FRASER, D.D.
Bishop Coadjutor

THE REV. THOMAS R. THRASHER
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All correspondence to THE NORTH CAROLINA CHURCHMAN should be addressed to 802 Hillsboro Street, Raleigh, by the 20th of the month preceding the date of publication.

Volume 53 May 1963 No. 5

Structure's Purpose

This is the season of conventions in the life of our diocese. In this issue of THE NORTH CAROLINA CHURCHMAN we will enable the communicants of this diocese to look in on the convention procedures of our young people, our churchwomen and the 147th Annual Diocesan Gathering. At these conventions the organization of the church is much in evidence. We become consciously aware of the structure of the diocese. Various committees emerge from the background to make their vital work evident and then they slip back into obscurity. We spend much time with budgets to support this department, that commission, and this committee. We hear reports from a group designated "The Committee on Structure and Organization." We vote on numerous amendments to the constitution and canons.

In fact our emphasis is so centered on structure and organization that we might well begin to think that the purpose and work of the church is fulfilled in good organization and smooth working structure. The conventions must of necessity deal with "housekeeping" details but we must never lose sight of the fact that all structure, organization, departments, and staff persons exist for one reason only — to enable the church to proclaim the saving love of God and to call all people to an obedient response to this love.

We are good housekeepers in conventions because a well-kept house can exert all its energies to sending people out effectively into the fields wherein the harvest is waiting.

The National Council
815 Second Avenue
New York 17, N. Y.

The Rt. Rev. Richard H. Baker
802 Hillsboro Street
Raleigh, N. C.

Dear Bishop Baker:

All of us who have the privilege of working in th new Episcopal Church Center are most grateful for th imaginative and wise planning which went into the con struction of this building. The directors of the depart ments have particular reason to give thanks, for our of fices are somewhat more beautifully and comfortabl furnished. Upon arriving in my office I was pleasantl surprised to discover what I had not known previously that my office was furnished as a gift from your dioces in memory of Bishop Penick. This is particularly mean ingful for me because my relations with your dioces since I have been in this position have always bee exceedingly happy ones and I was always an admire of Bishop Penick. I always liked the quiet, gentle wa in which he went about seeing to it that his dioces should unobtrusively take the lead in so many differen ways. I am glad that the small plaque in my office an the beauty of its surroundings may be one of the man things which will keep our memory of him firm an clear.

If you should think well of it I would like to propos that on your next trip to New York we have a brie dedication service with you as the officiant.

Faithfully yours,
DAVID R. HUNTER
Executive Secretary, Dept. of
Christian Education

Correction

THE CHURCHMAN wishes to correct a serious typographical error which appeared in the April issue. In the financial statement printed in that issue we showed St. Paul's Church, Winston-Salem, as having paid no par of its $3,000 Challenge Quota. This quota was paid in full by July 6, 1962 as over and above the parish's ordinary pledged support to the Church's Program Fund.

THE CHURCHMAN regrets this error.

The Cover

The cover, taken in Ovens Auditorium, Charlotte, and pictures of the Diocesan Convention found on pages 3, 4, and 5 are the work of Tom Walters of Charlotte. Mr. Walters asked that whatever THE CHURCHMAN could pay for the pictures be sent to the building fund of St. Andrew's Church in Charlotte. This THE CHURCHMAN is glad to do and the editors' only wish is that the amount could equal the excellent quality of Mr. Walters' photographs.

Much Business Transacted At the 147th Convention

With the fall of the Bishop's gavel he 147th convention of the Diocese of N. C. opened May 14 at Christ Church, Charlotte. Events then moved wiftly through the certification of a uorum, the election of a secretary and he welcome by the host parish.

Reviewing the recent accomplishments of the diocese in his address, Bishop R. H. Baker noted that Chapel Hill, Durham and Butner now have a haplain. A business manager, bookeeper and his secretary have added o the efficiency of the diocesan office. The Long Range Planning Committee is functioning well, and a Director of Program has been created to xpedite and coordinate the efforts of he various departments of the Executive Council.

Looking toward the future, he noted hat the Home for the Ageing is scheduled to open in December of 1963, nd that the long awaited new basis or determining quotas and assessments is forthcoming. He also announced that the Diocese is working oward a larger contribution to the National Church: A proof of this is reflected in the increase of the proposed udget.

He commented on the need for alary adjustments of the staff, both t Vade Mecum and the Diocesan Office. He recommended that the relaonship of the diocese and her institutions be examined and deepened. He also stressed the need of another haplain for the college students at Chapel Hill. Then looking further into he future, he suggested that field supervisors of missions might increase he effectiveness of our effort.

Bishop Coadjutor Thomas A. Fraer, in his report, told the convention hat two missions have applied to be dmitted as parishes (Christ Church, lbemarle, and St. Luke's, Durham, ere accepted in later action). A numer of other missions have accepted a reater proportion of their own suport.

He commented on the diocesan surveys being made by Captain Osborne Mauck of the Church Army in an ffort to pinpoint the need and loation of new congregations. He announced that the new Diocesan Headquarters site has been purchased at the intersection of Six Forks Road and the western belt line in Raleigh. A building committee of clergy and laity is now studying design, and making plans for presentation to the Executive Council.

In summing up his remarks, the Coadjutor said that "we need to dispel the notion that the Episcopal church is the 'best church for the best people' and to concentrate on our real purpose of being God's church for all people." Our concern should neither be superficial, nor statistical, for we should manifest *God's* concern for the people in our time.

D. E. Hudgins, reporting for the Committee on Structure and Organization gave a final report which expressed satisfaction with the Executive Council's prompt study and implementation of their recommendations.

He recommended further that the duties of the Committee on the State of the Church be clarified and expanded; indicating that they should (1) received statistical reports and analyze them for the convention, (2) receive the Long Range Planning report for which the budget is being prepared and give an independent analysis of the budget for the convention, and (3) they should absorb the duties of the Structure and Organization committee. Mr. Hudgins then moved the abolishment of the S. and O. Committee. It was seconded and carried.

The reading of the many changes in the Constitution and Canons was expected to be one of the more laborous parts of the convention. With the assurance that there was "No shorter way to do it," Henry Bourne of Tarboro, with good humor, read the long changes proposed. At times there were complaints about the malfunction of the amplifying system, but when he came to a recommended change in the "Vote by Orders," everybody began to hear.

The change proposed was to require at least three clergy, or at least three delegations to call for a vote by orders. One lay delegate in speaking for the change explained the purpose of the amendment was "to prohibit a 'screwball' clergyman from delay-





Three central figures at the convention were Bishops Thomas A. Fraser (left), Richard H. Baker and Vernon G. Inman from South Africa, who addressed the meeting.

ing the convention by being able to call for a vote by orders."

Promptly another lay delegate representing the opposite point of view observed that "possibly Patrick Henry would have been labeled a 'screwball'." Thus began one of the liveliest exchanges of the whole convention.

As a result of substitute motions to revise, and other complicating circumstances, Mr. Bourne withdrew the motion to change the canon.

At later periods of reading, the other recommended changes passed almost without comment.

Later in the day the Committee on the Bishop's addresses reported that they concurred in full with the reports of the bishops — with these exceptions: (1) reservation concerning the change in the time of the convention, and (2) doubt about the need for employment of field supervisors for missions in the several sections of the diocese.

On Wednesday, after the first set of balloting, the Department of Finance presented the budget in a special order of the day. Curiously enough, there was comparatively little interest in it, in spite of the fact that it represents a $60,000 increase over the previous year. Only one adjustment was proposed and passed.

Mr. Ed Schnedl of Reidsville proposed a change in the formula for figuring the quotas. It did not pass.

There was other discussion of the quota system, and the committee was urged to give study to the teaching of stewardship by working toward a "no quota" system.

In her report of the convention, Mrs. Eleanor Godfrey, president of the Episcopal Churchwomen, told of her trip to Panama, and urged the diocese to adequately support the most pressing needs of the Student Center there.

Regarding the women's work in the diocese, she stated that there is a tendency towards fewer meetings, simpler organization, and more meaningful use of time and resources.

The following are some odds and ends which came up from time to time, and which bear recording in this space:

The Historical Commission headed by Henry Lewis is preparing a history of the diocese to be ready for the 150th anniversary of the Diocese which will be observed in 1966.

The State of the Church report said we now have 23,369 communicants and 34,439 baptized persons in the Diocese of North Carolina. Last year we had 22,417 Communicants, and 33,299 Baptized persons.

The National Council sponsored Magazine *The Episcopalian* views itself and wants to be known as a "missionary" which can enter homes with far more regularity, and perhaps with more telling effect than the clergy or the hospitality committee. SUBSCRIBE TO IT!

The Committee on Diocesan Institutions found that frequently the committee needed more information on the institutional reports so that a better analysis of the Institution could be made.

Toward the close of the second day, the balloting was found to be slower than had been anticipated, so there was a flurry to get things done:



Talking of budget matters were the Rev. Merrill Miller (left) and John Southerland of St. Michael's and All Angels, Charlotte.

The Resolutions Committee presented resolutions which would:

1. Take note of the life and death of Bishop Cole, former rector of St. Martins Parish, Charlotte.
2. Permit the investment committee to pool certain trusts so that they might retain better diversity of investment and lower management costs.
3. Permit the Executive Council, the bishops and Standing committee to approve and underwrite loans from the revolving fund of the National Episcopal Church Foundation.
4. Give seat and voice, but no vote in the convention to the unorganized missions of the diocese holding regular services.
5. Name the Home for the Ageing in Southern Pines "The Edwin A. Penick Memorial Home."

In the last minute happenings, the convention also noted that the Rev. Edwin B. Jeffress, formerly of the Department of Christian Education of this Diocese had assumed a like position in the Diocese of East Carolina. They also acknowledged the imminent departure of the Rev. William Yon to the Diocese of Alabama.

Then came the usual, and well deserved thanks of the convention to the host parish for its excellent management and arrangements for the convention.



Henry Bourne of Tarboro delivered a lengthy report in a manner that held everyone's interest throughout.

Elections, Appointments Made at the Convention

STANDING COMMITTEE

The Rev. Carl F. Herman, The Rev. L. Bartine Herman, Mr. H. Gilliam Nicholson.

EXECUTIVE COUNCIL

The Rev. John W. S. Davis, The Rev. T. J. C. Smyth, The Rev. Martin Tilson, Mrs. M. Eugene Gotsinger, Jr., Don Blanton, William J. Walker, Ben S. Willis, Charles Blanchard.

DEPUTIES TO GENERAL CONVENTION

The Rev. T. W. Blair, The Rev. Carl F. Herman, The Rev. Thomas R. Thrasher, The Rev. Thomas C. Smyth, Henry C. Bourne, George H. Esser, Jr., Mr. George D. Penick, A. L. Purrington, Jr.

Alternates

The Rev. Arthur Calloway, The Rev. J. M. Dick, The Rev. John C. Mott, The Rev. John S. Spong, Mr. Charles F. Blanchard, Mr. Starke Dillard, Dr. Richard G. Stone, Mr. A. L. Tyler.

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Henry T. Clark, Jr.

TRUSTEE OF THE DIOCESE

R. Lee Covington.

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The Rev. John S. Spong.

DEPUTIES TO PROVINCIAL SYNOD

The Rev. R. Martin Caldwell, The Rev. Peter C. Robinson, The Rev. Martin R. Tilson, The Rev. Richard W. Turkelson, The Rev. Jacob A. Viverette, The Rev. O'Kelley Whitaker, James Alexander Boyer, James W. Holt, David L. Howe, George Elliot London, Mack G. Lynch, James G. Skinner.

Alternates

The Rev. John W. S. Davis, The Rev. Frank F. Hagan, The Rev. William Hoover Hethcock. The Rev. Richard Hicks, The Rev. William E. Pilcher, The Rev. W. David Woodruff, Robert Darden, Kenneth Knight, Walter F. Long, III, James Y. Rogers.

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CHANCELLOR AND VICE-CHANCELLORS

Mr. Henry C. Bourne, Mr. Armistead J. Maupin, Mr. Howard Broughton.

CONSTITUTION AND CANONS

The Rev. Carl F. Herman, The Rev. Thomas R. Thrasher, The Rev. O'Kelley Whitaker, Mr. Henry C. Bourne, Mr. Armistead J. Maupin.

STATE OF THE CHURCH

The Rev. James D. Beckwith, The Rev. David B. Nickerson, The Rev. T. Taylor Scott, Mr. Frederick C. Wedler, Dr. Clifford Lyons.

NEW PARISHES

The Rev. William E. Pilcher, The Rev. James M. Stoney, Mr. Allen A. Surratt, Mr. John L. Southerland, Mr. Thomas E. Crompton.

CHURCH PENSION FUND

Mr. John B. London, Mr. A. Freeman Edgerton, Mr. H. G. Nicholson.

CONVENTION AND DISPATCH OF BUSINESS

The Rev. L. Bartine Sherman, The Rev. John A. Gray, Mr. Thomas J. Pearsall, Mr. A. L. Purrington, Jr.

CREDENTIALS AND ELECTIONS

The Rev. J. E. C. Harris, The Rev. Downs Spitler, Mr. Samuel G. Griffin, Mr. A. J. H. Clement III, Mr. T. Norris France.

COMMISSION OF WORSHIP AND CHURCH MUSIC

The Rev. O'Kelley Whitaker, The Rev. Peter C. Robinson, The Rev. Bartine Sherman, The Rev. John A. Bruce, Mr. Robert G. Perkins, Mr. Carl E. Stout, Mr. David L. Howe, Mrs. William J. Britton, Mrs. George C. Eichhorn, Mr.s Charles R. Greene, Mrs. Eric Flannagan, Jr.

ARMED FORCES

The Rev. William M. Latta, The Rev. William P. Price, Brig.-Gen. Allen F. Kingman.

RACIAL SUBJECTS

The Rev. B. Daniel Sapp, The Rev. James McD. Dick, The Rev. Joseph N. Green, Jr., The Rev. Arthur J. Calloway, The Rev. W. Alfred Wilkins, Mr. Henry Lewis, Mr. D. Edward Hudgins, Mr. Shields Alexander, Mr. Richard H. Mason, Dr. James A. Boyer, Mr. E. L. Davis.



Holding a lively discussion of business were (left to right) Bishop Fraser, Freeman Edgerton (face hidden); John Bruce, Associate Rector of Christ Church, Charlotte; Thom Blair, Rector of Christ Church, Charlotte; and Bishop Baker.

Pictures Tell Story Of Women's Meeting In Raleigh in April



Mrs. W. H. R. Jackson of Raleigh, next president of the Episcopal Churchwomen and Mrs. Norris Hodgkins, new supply secretary.



One highlight of the meeting — all past presidents were honored.



Bishop R. H. Baker (left) enjoys a light moment with the Rev. L. G. Fothergill and Mrs. Edwin A. Penick.



Mr. Fothergill, a guest speaker at the meeting, pauses for a talk with some of his listeners.



rs. Lee Baker (left), wife of the Bishop, iles during a talk with Mrs. Starke Dillard.



John MacDougal, administrator of the Home for the Ageing, pauses before a meal to talk with Mrs. W. W. Trigg of Reidsville.



Chatting during a break in the meeting are Mrs. C. G. Wright (left) of Greensboro, Mrs. A. G. Powell (center) of High Point and Mrs. Dwight Davidson of Greensboro.



Ladies talk as they wait for one of the meals to begin.



Mrs. Carmen Ibanez (center) a guest speaker at the meeting talks outside the church with Mrs. J. Melville Broughton, Jr., and the Rev. John W. S. Davis.



Captain Osborne Mauck explains a map of mission strategy to Mrs. R. A. Everman.

Full Business Slate Handled During Meeting

In business sessions at their 1963 convention the Episcopal Young Churchmen elected new officers, debated some constitutional amendments and heard a number of reports.

In the elections the convention named Becky Freeman president, Tim Hildebrandt vice president, Sue Tyree secretary and Tony Thompson treasurer.

Other officers picked were: Ricky Shaw, provincial commissioner; Paul Latham, YPTO Custodian; Frank Freeze, report secretary; Harry D'Oyle, UCYM representative; and the following district chairmen, Muriel Livingstone, Charlotte; Harriet Caligan, Sandhills; Malone Parham, Central; Bill Anderson, Northeast; Ann Lashley, Northwest; and Virginia Rodman, Salisbury.

The constitutional amendments discussed were similar to a group presented and defeated at the 1962 convention. They concerned appointment of delegates to the convention and the payment of dues. The representation amendment would have given three delegates to each church. The dues would have been replaced by a system of pledges. Both amendments were defeated again.

A third amendment to the constitution passed. This provides for the election of an adviser by the convention every two years. A second adviser will be appointed by the head of the Department of Christian Education. This person also will serve as chairman of the Division of Youth.

Reports were heard from the EYC treasurer and the YPTO custodian. A report also was given on the Bishop's Scholarship Fund.

A highlight of the convention was the banquet Saturday night at Christ Church. After the dinner a number of toasts were given and entertainment was provided by Charlotte area young people. The evening ended with a service of preparation for Holy Communion led by the Rev. Moultrie Moore.

The convention ended Sunday afternoon following Holy Communion, a sermon by Philip Pavlik and installation of new officers.

Pavlik Addresses Youth On Convention's Theme

Philip Pavlik, outstanding leader of Young Churchmen, played a prominent role in the 1963 convention of the Episcopal Young Churchmen at Charlotte on April 26.

In four appearances before the 200 Young Churchmen assembled at St. Martin's Church, Pavlik told them their theme, "Youth Searches for Itself" was a statement of the loneliness and separation — not only of young people — but of all men. This isolation and division between men is a foreshadowing of death, man's chief consideration, Pavlik said.

He said Christianity always talks of overcoming death and the meaning of the Incarnation is essential to us. This word of God is the representation of the life He wanted for us and this word must be relevant to all men every day, Pavlik said.

"If we admit the power of death and separation and also the power of God to triumph over it, our problems will be solved. God's love binds us together against loneliness, which in itself is a rejection of what God has done. The question becomes how do I discover this victory of God in my own life," the speaker said.

In a second address Pavlik discussed the word of God in the world, saying that in the process of becoming a Christian we must face our own identity and recognize the power of God. This power frees us from all things, even death. After accepting this word of God, a Christian must discover the action of God in the world.

In the world around him a Christian doesn't take the word of God to others, he sees it in them, Pavlik said. This word brought us together, he said, so that the real question is not one of people searching for themselves, but one of finding the word in our lives.

Pavlik's third appearance before the young people was to answer questions that were brought up in discussion groups. At the end of this session he told the convention: "Too often we let our personalities be molded by the people around us. If we would depend on the word of God we would be free to act as we think God wants us to and not as others expect us to act. We are then free to give ourselves to the people around us and to say, 'I love you,' without being ashamed.

"The Christian life is really wild and reckless and is born out of a trust in God. This life means doing what you are. It means being a loving person which certainly involves you in recklessness, the recklessness of saying, 'I love you'."

In his final talk to the young people, Pavlik spoke to them about purpose. He said our purpose in life is to enjoy it. We know that our lives are safe and free and there is nothing we cannot do in the freedom of Christian faith, he said. He added, we are free because we depend on the word of God, not the world.

Another speaker at the convention was Mrs. Carmen Ibanez, who spoke to the group about her work with Cuban refugees. As a result of Mrs. Ibanez' talk, the convention voted to send the fall ingathering of the Young People's Thank Offering to the Cuban refugees. The spring ingathering will be sent to the Presiding Bishop's Fund for World Relief for relay to Cuban refugees.

A third speaker at the convention was Bill Dryer who discussed summer service projects for young people.

Bishops' Calendar

lay

6 Greensboro, St. Francis' 9:15 & 11 a.m. (Bishop)
Roanoke Rapids, All Saints' 11 a.m. (Coadjutor)
Littleton, St. Alban's 3 p.m. (Coadjutor)
Roanoke Rapids, Senior High School Baccalaureate sermon 5 p.m. (Coadjutor)

7 Raleigh, St. Augustine's College Commencement and Board of Trustees meeting (Bishop)

7-29 Southern Pines, Terraces, Deacon Conference (Coadjutor)

9 & 30 Black Mountain, N. C., In the Oaks, Provincial Bishops meeting (both Bishops)

ıne

2 Roxboro, St. Mark's 11 a.m. (Bishop)
Yanceyville, St. Luke's 9 a.m. (Bishop)
Milton, Christ 3 p.m. (Bishop)
Wilson, St. Timothy's 11 a.m. (Coadjutor) St. Mark's 7:30 p.m. (Coadjutor)

3 Raleigh, St. Mary's Junior College Commencement

5 Norfolk, Virginia, Norfolk Academy Commencement speaker (Bishop)

9 Lexington, Grace 9:45 and 11 a.m. (Bishop)
Scotland Neck, Trinity 9:45 & 11 a.m. (Coadjutor)

0 Raleigh, Diocesan Headquarters, Department Heads and Presidents of Convocations 2 p.m. (both Bishops)

1 Raleigh, Diocesan Headquarters, Executive Council (both Bishops)

2 & 13 Sewanee, Tennessee, University of the South Board of Trustees meeting (both Bishops)

6 Durham, St. Joseph's 9 and 11 a.m. (Bishop); Ephphatha 3 p.m. (Bishop); St. Philip's 7:30 p.m. Special Service (Bishop)

6 Woodleaf, St. George's 9 a.m. (Coadjutor)
Cleveland, Christ 11 a.m. (Coadjutor)

7-21 Vade Mecum, Episcopal Churchwomen Conference (both Bishops)

2 & 23 Vade Mecum, Laymen's Conference (both Bishops)

3 Durham, Duke University Chapel 11 a.m. (Coadjutor)



The Rev. Rodney A. Horne

In Memoriam

On April 4, 1963, The Diocese of North Carolina was saddened to hear the news of the death of Rodney Anthony Horne, for fourteen years the rector of Grace Church, Lexington.

Mr. Horne was one of that increasing number of men who accepted the call to the ministry later in life. Before entering the priesthood, he had a career as a Lieutenant in the Royal Canadian Navy. This career took him all over the Orient and included a nine months term as a Japanese prisoner of war. Following the war he became a postulant for Holy Orders in The Missionary District of Spokane. He read privately for Orders under the direction of his Bishop. During this period of preparation he served mission churches in the Missionary District of Spokane first as a lay reader and later as a deacon. In 1948 he was ordained Priest. In 1949 he accepted the call to become rector of Grace Church in Lexington.

During his rectorship Grace Church prospered. A new rectory was built and a new modern parish house was erected where once the old rectory was located. The communicant strength of Grace Church rose 65 per cent in Mr. Horne's tenure. The Church School increased over 100 per cent.

Mr. Horne was born in Windsor, Ontario, Canada on March 25, 1902. He was the son of Sarah and Andrew Horne. He attended public schools in Windsor. His career carried him to residency in Detroit, New York, Los Angeles and Shanghai. In 1943 he married the former Caroline L. McElwain who was the daughter of Bishop McElwain of Minnesota. At this time she was a medical technician in the mission hospital at Shanghai. Mr. Horne had been in declining health for several months yet his death was sudden and unexpected.

"Father in Thy gracious keeping
Leave we now Thy servant sleeping"



A favorite view from the camp is at High Rocks.

Kanuga Looks to Its 35th Season

Looking to its thirty-fifth summer of successful operation, Kanuga offers a conference and camping program in the cool mountains of Western North Carolina, with emphasis on worship, recreation, Christian education and leadership training.

The Diocese of North Carolina has been a major factor in this success by making available many clergy, laymen and women who serve as directors, faculty and on the Kanuga permanent summer staff.

THE FAMILY CONFERENCES

The first Family Conference June 22-28 is directed by the Rev. Loren B. Mead, Rector, Church of the Holy Family, Chapel Hill. Assisting with the conference are The Rev. O'Kelley Whitaker, St. Luke's, Salisbury; the Rev. Moody Burt, Christ Church, Raleigh and Mr. and Mrs. Phillip McMullan of Chapel Hill. The theme "The Holy Communion in Family Life" will be developed by the Rev. Earle Page, Holy Trinity Church, Gainesville, Fla.

The second Family Conference, June 29 to July 5 directed by The Rev. Martin Tilson, St. John's Church, Charlotte, will have as its theme "The Word of God and The Family of God." The theme will be developed by The Rev. Dr. John M. Gessell, Professor of Christian Education at the University of The South. Assisting Mr. Tilson is Mr. James Holmes, Jr., who will teach an elective course at night on the Epistle to the Romans and the Rev. Clyde Ireland, Church of the Redeemer, Greenville, S. C.

PRE-COLLEGE CONFERENCES

The Director for the first conference, July 5-12 will be the Rev. Roderick L. Reinecke, Chaplain at N. C. State College, Raleigh. The purpose of the conference is to examine the problems which young people face as they enter the area of higher education.

YOUNG PEOPLES CONFERENCE

—8th to 10th graders

The second Young Peoples Conference scheduled June 29-July 5 is directed by The Rev. E. Dudley Colhoun, Jr. Rector, St. Paul's Church, Winston-Salem, N. C. Assisting Mr. Colhoun as faculty members will be the Rev. Lea Powell, St. Paul's Church, Thomasville; the Rev. Peter Robinson, St. Francis' Church, Greensboro; the Rev. Frank Fagan, Church of the Messiah, Mayodan. Assisting Mr. Colhoun and the faculty are Mrs. Clancy Forsythe, Miss Dorothy Gatsford, Mrs. Robert Smiley, Mr. & Mrs. Henry Glenn and Mr. Platon Gailey.

The conference theme is "How do I know I am a Christian?"

E.Y.C. LEADERS CONFERENCES

The two Episcopal Young Churchmen's Leaders Conferences will be directed by the Rev. Manney C. Reid, Rector, St. Mary's Church, Kinston, and assisted by the Rev. Loren B. Mead of Chapel Hill and The Rev. E. B. Jeffress, Jr., Dept. of Christian Education, Diocese of East Carolina. Since the purpose of this Conference can best be accomplished through the training of both adults and young people, registrations will be limited to teams of one adult advisor and two young people. A Parish or Mission may send one or more teams.

HE ADULT CONFERENCE
—July 6-19

A full two week conference, struc-ed in such a way that either of the o one week sessions will be a com-te conference in itself.

The Rev. Capers Satterlee, D.D., artanburg, S. C. as director, has ected an outstanding faculty, among om are the Rev. B. Daniel Sapp, ctor, Christ Church, Raleigh pre-nting a Workshop on "Drama in The urch," and the Rev. John S. ong, Jr., Rector of Calvary Church, rboro, N. C., who will explore the surrection of Jesus Christ histori-lly and Biblically. He will also amine in this course the implications the Resurrection for Christian Wor-p, particularly as that worship is pressed in the service of Holy Com-nion.

Other faculty members and their urses are:

The Rev. Thorne Sparkman, S.T.D., yn Mawr, Pa., Conference Chap-n.

The Rev. C. Fitzsimons Allison, .D., School of Theology, University the South, whose subject will be hristian Forgiveness."

Miss Estelle Carver, Whitinsville, ass. "Disciplines of Christian Living" ll be a study based primarily on the alms.

The Rev. R. W. Estill, Lexington, . will discuss a view of the "mis-n" of the Church in the Sixties — sed on the study materials and pos-le areas of concern that will come fore the Anglican Congress in Au-st.

The course offered by the Rev. W. Lumpkin, Rock Hill, S. C. aling with "Advanced New Testa-nt Teachings" will offer an experi-ental exploration of the Anglican octrine of the Real Presence of Christ the Holy Communion with emphasis s year on Sacramental Grace.

A course on "Church Music" led by r. William G. Robertson will show y good preachers want good hymns back up their sermons and good ngregations want hymns "suited to e occasion."

"The Call to Macedonia" is an at-mpt to think together about the eaning of God's call and the location "Macedonia" in our time, using the ook of Acts as a springboard for the ctures and discussions. The Rev. Wil-m C. Heffner, having seen the power of the Gospel in Okinawa and in mission work in Texas will lead this course.

Dr. Edward McCrady, President of the University of the South will discuss "The Role of Church Colleges."

Great Christians have lived great lives. These people come alive in the course on "Christian History" taught by the Rt. Rev. Gray Temple, D.D., Bishop of the Diocese of South Carolina. He tells of men and women who have gone through the petty trials of dull routine and the stark dramatic tests of crises.

The Rev. Richard Beasley, D.D., Roanoke, Va., in his course "The Gospel in Contemporary Drama" will study six contemporary plays and touch on others to show that the dramatist is a prophet of our times.

Mrs. Gertrude Behanna, author and lecturer, writes this about her course "The Witness of an Alcoholic." "I have no course. I am a witness for Jesus Christ — naught else. The Holy Spirit has made me wonderfully efficient at answering questions. I often answer questions I have never heard of with staggering wisdom — certainly not my own."

The Rev. Philip G. Clarke, Jr., Allendale, S. C. will direct a Children's Mission during the morning class hours.

Three afternoon classes will be offered:

1. For teachers of children from Kindergarten to Grade Three — led by Mrs. Elsie Nixon Lamar, Headmistress, Heathwood Hall Episcopal School, Columbia, S. C.

2. Drama in the Church led by The Rev. B. Daniel Sapp and Mrs. Robert Dargan.

3. Christian Education Advanced Course is presented by Miss Elizabeth Wynkoop, D.R.E., Bruton Parish, Williamsburg, Va. to Directors of Christian Education, Church School Superintendents, Department Supervisors and Committee Chairmen.

Guest Speakers for weekday twilight services are the Rev. Peyton R. Williams, D.D., Norfolk, Va. and the Rev. John W. Tuton, Asheville.

Bishop M. George Henry, Bishop Gray Temple and Bishop Thomas H. Wright will preach at Sunday services.

The Rev. Moultrie Moore, Jr., Rector, St. Martin's, Charlotte, will serve as one of the Chaplains during the Guest Period.

KANUGA CAMPS

The Kanuga Camp for boys and the Kanuga Camp for girls offers an outstanding outdoor program. The Rev. E. H. Fisher, St. Michael's, Tarboro, will serve as one of the Camp Chaplains.

Information on schedules, rates, etc. can be obtained in your parish office or by writing to Kanuga Conferences, Hendersonville, N. C.



Aerial view shows the camp buildings arranged along the lake.

The Anglican Congress

We Have Much to Learn From Fellow Anglicans

By the Rev. Thomas J. C. Smyth

The Archbishop of Canterbury wrote of the Anglican Congress scheduled for August 13-23 in Toronto, Canada, "The summons has come. But it is more than a summons to Toronto, for it is a summons to every part of our Communion to realize more vividly its brotherhood with the other parts and its own place within the whole. . . . And as we know one another better we shall learn from one another how we may all serve God with more imagination and more understanding of the world-wide context of our mission. Obeying the summons we shall discover how by bearing one another's burdens within the family of Christ we may be the stronger in proclaiming His Gospel to this troubled world."

We had the opportunity a few weeks ago to have an overnight guest in our home, Mrs. Carmen Ibanez, a member of the Anglican Communion in the United States but a powerful spokesman for that part of our Communion which was and is in Cuba. We were moved by her account of the dependence of dispossessed people upon the Providence of God. We are apt to forget in our luxurious living that there are those who have been willing to leave home and every possession to be able to worship God as they desire. It has not been easy for these people to give up all they have known and loved but they have done it for Christ's sake.

One of our friends who has been serving with the government in Korea wrote about a mutual friend, the Rev. Archer Torrey, Dean of the Anglican Theological School in that torn and strife-ridden country. She wrote, "The Torrey house is extremely interesting. The house had been built by a Korean man who had built the front half Western style, but the back half Korean style and the second floor Japanese style. . . . (There must be a parable in this kind of house-building.)

"Mr. Torrey fascinated us by describing the work of training eight Korean seminarians and the trials they had to face in keeping on with their work. It really is a lesson in faith. He said they had budgeted ten thousand dollars yearly for their work and had twelve hundred dollars in actual cash.

"Whenever they seemed to come to a standstill economically, without fail, money always appeared from the most unlikely sources and so they have been able to keep on year after year. It really is most impressive and inspiring to know that these people keep on doing the work they believe God has called them to do, not letting anything stand in their way."

These two illustrations help us to understand something of the depth of our "summons" to bear one another's burdens. The more we read in preparation for the Congress the more we are struck with how much we have to learn from fellow-Anglicans in other parts of the world. Their faith is the kind that draws people to our Lord and Saviour; their willingness to sacrifice humbles and shames us.

Our prayers must be more fervent that God may open our ears to hear His summons to us as a diocese or as a parish or as a member of the Body of Christ. Only thus will we become stronger in "proclaiming His Gospel to this troubled world."

The North Carolina DioSCENE



Willard Seymour Taylor Jr. was or-ined to the Diaconate on April 29 St. Andrew's Church, Greensboro, the Rt. Rev. Richard H. Baker, shop of North Carolina.

The Rev. Huntington Williams, Jr., ctor of St. Timothy's Church, Win-n-Salem, has accepted a call to St. ter's Church, Charlotte. He is sched-d to move on June 1. Mr. Williams serving as chairman of the Church-n's Board of Editors.

Mrs. Richard T. Loring, president the National Association of Di-esan Altar Guilds, spoke at St. gustine's College on April 28. The casion was the Annual Woman's Day servance at the college in Raleigh.

The Rev. F. Nugent Cox has re-vered from an illness and is again cepting requests to assist or officiate church services in the area of his home in Greensboro. Mr. Cox, a retired priest, lives at 600 Fairmont Street, Greensboro.

Bishop G. S. Henry of the Diocese of Western North Carolina was at the Chapel of the Cross, Chapel Hill on May 5 for confirmation. It is a custom of the parish, since it serves students from all three North Carolina dioceses, to have the bishops from the Eastern and Western Dioceses come for this service in alternate years.

On Maundy Thursday, April 11, 1963, a man known and beloved throughout the nation and most especially in North and South Carolina departed this life. He was **The Right Reverend C. Alfred Cole, D.D.,** Bishop of The Diocese of Upper South Carolina.

Bishop Cole was a priest of this Diocese from 1938-1952. He was educated in this Diocese at Duke University. His wife was a native of this Diocese, the former Catherine Tate Powe of Durham. His ties to this Diocese were such as to cause many to know him, love him and admire him.

Bishop Cole served churches in Oxford, Stovall and Townsville from 1938-1941. But he is perhaps best known among us as the rector of St. Martin's Church in Charlotte where he served from 1941-1952. Those who knew him were not surprised when The Diocese of Upper South Carolina elected him their Bishop in 1953.

Bishop Cole is survived by his wife and their six children. He was a great leader in The Church of God. The Diocese of North Carolina joins churchmen all over the nation in mourning his death while we give thanks for his life.

"O Lamb of God, Redeemer Blest
Grant Him Eternal Light and Rest"

Hymnal 226



special service on April 3, 1963, celebrated the completion of the Parish House of St. mothy's, Winston-Salem. Before entering the completed building to name its largest room he Bishop Gribbin Room" a procession of St. Timothy's children and adults stopped out-le for a brief ceremony formally opening the Parish House for use. Participants in the remony included The Rt. Rev. Robert E. Gribbin, retired, Allan Blackford, Senior arden, and The Rev. Huntington Williams, Rector. (Photo by Jim Keith.)



Rt. Rev. Alfred Cole

The Church and Legislation: Aid to Education

The General Assembly is studying a bill whose title indicates a concern with encouraging college education. But discussion of the bill has centered around whether or not it violates the Federal Constitutional guarantee of separation of church and state.

If the bill becomes law it would provide "a system or plan of scholar incentives to assist full-time college students in their pursuit of undergraduate studies." The assistance would be in the form of cash grants to eligible students of from $50 to $100 to help pay tuition costs.

Separation of church and state enters the picture because the bill exempts the first $100 per semester of tuition costs. Only one state-supported college's tuition exceeds this amount (Wilmington College) and then only by five dollars. All the private colleges in the state — almost all supported by churches — exceed the $100 per semester tuition clause.

The grants would be administered by the State Board of Higher Education to undergraduate students who are residents of North Carolina. A student would have to be taking at least 12 semester hours of college work leading to a baccalaureate degree and no student could get help for more than eight regular semesters.

Proposed Grants for Scholars

Net State Taxable Income	*Amount of Grant*
Up to $2,000	$100 per semester
$2,000 to $3,600	$75 per semester
$3,600 to $7,200	$50 per semester
Above $7,200	NONE

To be eligible financially for the aid, a student and his parents would have to meet certain net taxable income standards. This income would determine the amount of the grant as shown in the accompanying table.

Supporters of the bill claim the State would save money by passage of the bill because the State must pay $700 for every student in a State-supported college. Providing a $200 grant went to a student in a private college, th State would save $500 on that studer plus the cost of capital constructio each year amounting to about $20(There are approximately 22,00 North Carolina residents in private co leges in the State and about 75 pe cent of these would be eligible fo grants in some amount. It is estimate that the cost to the State each year fo the program would be about $3 mil lion.

At this writing the bill was still bein considered and there was little indi cation of how a vote on it might tur out.



This map of the Raleigh area shows the location of the new Diocesan Headquarters site in the northern sector of town.

A sure sign of summer

Conferences Announced From Canterbury to Sewanee

When summer comes in, conferences surely follow. THE CHURCHMAN has received numerous notices of conferences, meetings and institutes. Following are brief descriptions of a few that will take place.

Pastoral Care Clinic

The Divinity School at Duke University is offering a clinic in pastoral care July 22 to August 2. The clinic is open to ministers of all denominations.

Applications with a $10 registration fee should be mailed to Dr. Richard A. Goodling, the Divinity School, Duke University, Durham, N. C.

Rates for the dormitory rooms are $5.50 per week with your own linen and $10 with linen furnished in double rooms. Single rates are $7 and $15 respectively.

The clinic has as its focus the Christian faith and its expression of and ministry to persons. Consideration is given to the meaning of personhood, the person in crisis and the ministry to those caught in the crisis of illness.

Sewanee Training School

The Annual Sewanee Training School for the Whole Family will be held at Sewanee, Tenn. June 16-22.

Cost of the conference is $50 for each adult and reduced rates for children.

Registration fee of $10 for adults and $5 for children should be sent to Miss Ellen Correll, 692 Poplar Ave., Memphis 5, Tenn.

Some of those leading seminars will be the Very Rev. Ernest Southcott from England, the Rev. Messrs. William Jones, Henry Lee Myers, David Collins and Stanrod Carmichael.

Rutgers Summer School

Scholarships are available to go to the Rutgers Summer School on Alcohol Studies. Those interested should contact John V. P. Lassoe Jr., Executive Director, Division of Church and Community Studies, 815 Second Avenue, New York 17, N. Y.

Church Music Conference

The Fourth Province Church Music Conference will hold its 13th annual meeting at Monteagle, Tenn., from July 16-25. The conference is designed primarily for organists, choirmasters, choristers and clergy.

The courses will include such subjects as hymnal, chanting, service playing, rehearsal technique, organ technique, junior choirs, the sung litany, Evensong, Morning Prayer and Holy Communion.

The cost of room and board is $65. Early registration is advised. Write the Rev. O'Kelley Whitaker, 211 N. Church Street, Salisbury, N. C.

International Courses

For those who can afford a trip abroad there will be three courses taught this summer at St. Augustine's in Canterbury, England.

The courses are: Studies in Anglican Theology, July 1-13; Christian Apologetics, July 15-27; and "The Face of My Parish" July 29-August 10.

Full details are available from the Rev. Donald E. Bitsberger, 281 Park Ave. South, New York 10, N. Y.

Barrington College Meet

A departure from the old line, traditional summer Bible conference will be held at Barrington College, Barrington, R. I.

From July 20-27 a writers conference will give specialized instruction for Christian writers. Those with manuscripts will have available a consultation service.

From July 29-August 1 a radio broadcast seminar will be held. The various aspects of radio broadcasting will be discussed during the week.

For more information write to Summer Conference, Barrington College, Barrington, R. I.

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For details contact:

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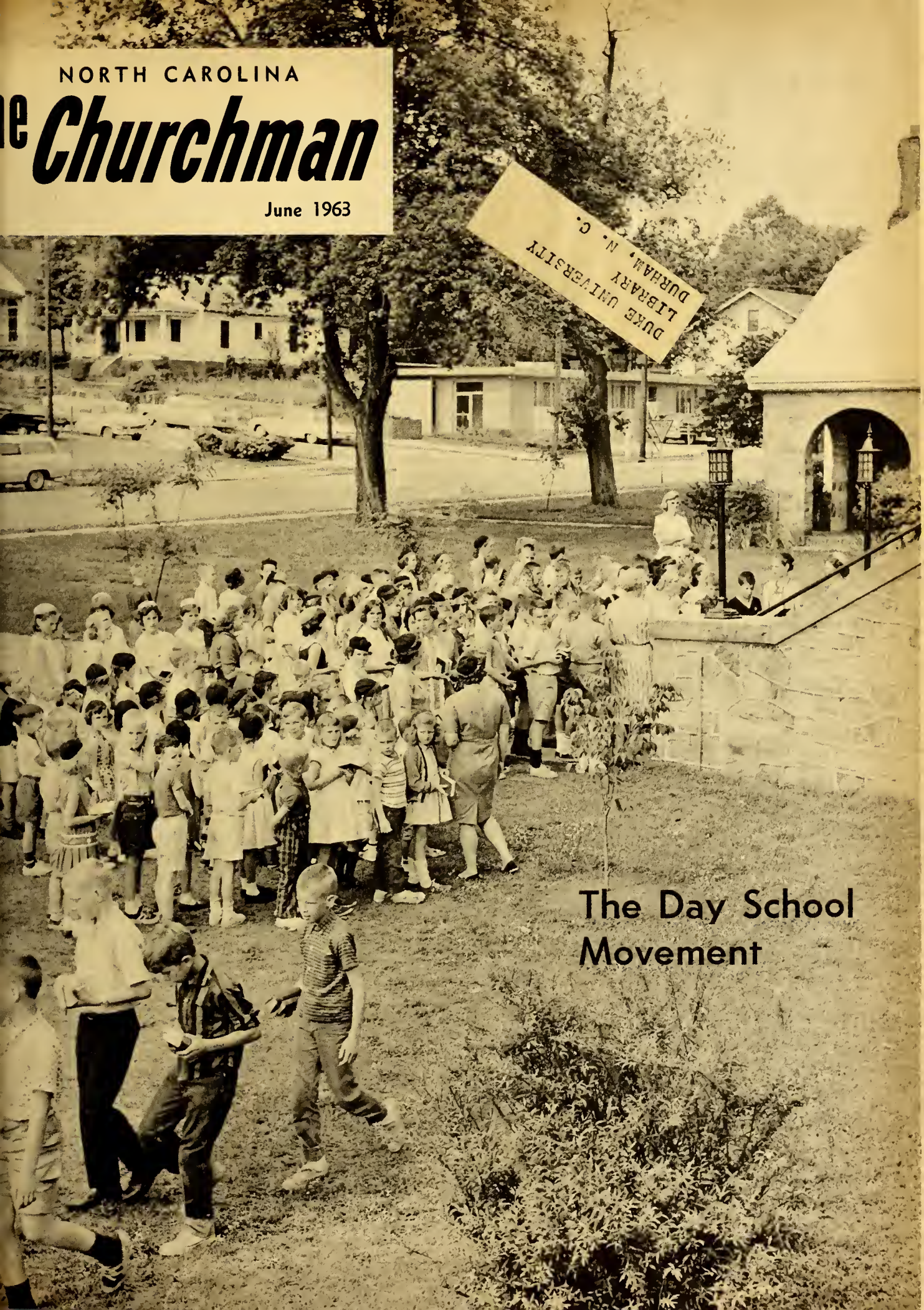
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NORTH CAROLINA

The Churchman

June 1963

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The Day School Movement

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Volume 53 June 1963 No. 6

Convention Changes Name of New Home

By a unanimous vote the diocesan convention meeting in Charlotte in May voted to change the name of the Episcopal Home for the Ageing to The Edwin A. Penick Memorial Home.

This was done out of reverence for the memory of the Bishop Edwin A. Penick of the Diocese of North Carolina, who conceived the idea for the home and promoted the plan actively until his death.

Construction of the home at Southern Pines, which is now going forward at a rapid pace, is a tangible evidence of the success of Bishop Penick's plan and of the efforts of the committees who have worked on it for a decade.

THE JONES BEQUEST

Some misunderstanding may have been caused at the convention by the announcement by Bishop Baker that the home had been designated in the will of Mr. Wilber Jones of High Point, now living at Winter Haven, Fla., to receive assets of his estate now valued at approximately $200,000.

Since the details were not explained in the announcement, some delegates assumed that this sum would be available to the home at once. This is not the case. The assets of the estate have been put in a trust, where they will remain until Mr. Jones' death. If his mother and sister survive him, they will receive the income from the trust for life.

This bequest, therefore, will accrue to the Home some years in the future. It does not relieve the immediate need for $250,000 to complete the building and furnishings and get the institution started free of debt.

PROSPECTIVE RESIDENTS

Present indications are that the home will be filled soon after the opening date next November, because many prospective residents are already submitting their applications.

At the convention in Charlotte there was some discussion of a shorter name for conversational and publicity purposes. Though all favored retaining the formal designation, "The Edwin A. Penick Memorial Home" out of respect for its founder, it was realized that this would fit into no newspaper headline and that few writers or speakers would take the time and trouble to use all of it at each mention. They will almost invariably shorten it to "Penick Home" or simply "the Home."

To forestall the natural improvisations of reporters and speakers, it was suggested that a more familiar form like Penick Hall be accepted for informal use. Since a shorter form is almost certain to be determined by usage anyway, it was proposed that the home itself start the usage it prefers.

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The Cover

The cover is a scene outside Ravenscroft School in Raleigh. The increasing importance of Episcopal day schools is pointed out in an article on page 10-14 by the Rev. Willis M. Rosenthal, headmaster of Ravenscroft. The picture on the cover and those accompanying Mr. Rosenthal's article were taken by Charles W. Holland of Raleigh.

Reflections on January Convention

When the Diocesan Convention adjourned mid-afternoon of a sunny May 5, 1963 it adjourned to meet next at he Chapel of the Cross in Chapel Hill n January 28 and 29, 1964.

The 1963 Convention, like its counrpart in 1962, took many significant eps quietly, on the basis of much adnce study but little controversy. radually, the Diocese has been in the ocess of reorganizing itself to handle ore and heavier responsibilities more fectively. As one looks back on the ast few years and ahead to 1964 and 965, the question naturally occurs: Vhat is the long-term meaning of these anges? What effect have they aldady had on diocesan operations? Vhat effect should they have? How ill these changes affect the life of the erage parish and mission in the ocese?

Change is, of course, relative. In inking about the diocese, we must ot forget that there have been many anges during the last five years. uring the past two years much attntion has been paid to how the ocese goes about its business, how plans its program, who approves the ogram and in what form, and how e Executive Council and convention ake their decisions. Concurrent with ese studies and changes has been rhaps the biggest expansion of ocesan program seen since the early 0's.

As recently as 1950 the diocese erated on a budget of a little over 40,000. By 1953 the total budget d increased to about $200,000. It mbed to about $360,000 in 1960. or 1964 the Convention has tentaely approved a budget of about 10,000, of which $460,000 or 80 r cent is for the Diocesan Program.

It is tempting at this point to cite mparative information on the growth the diocese in terms of baptized and mmunicant strength of parishes and ssions, of clergy, and of the value parochial and mission property. ch a comparison, to be meaningful, ould take more space than that alted to this article. Although it is ue that diocesan expenses, and those parishes and missions as well, have creased at a faster rate than any ngible measure of the impact of the urch this does not mean that more

By GEORGE H. ESSER, JR.

money is being asked than is needed, or that money is being wastefully or inefficiently used, or that more is being asked than the people of the diocese can be expected to give.

But there is a relationship, a very real relationship, between the growing amount of the diocesan budget and the manner in which the budget is planned and spent. Two aspects of that relationship should be examined.

1. The manner in which the needs of the diocese are determined.

2. The calendar for the determination of the annual budget and of acceptance of quotas by parishes.

Planning the Diocesan Program

One hundred years ago those activities financed and supported by the people of the Diocese — support of new missions, support of institutions, etc. — was all handled through the Bishop with the help of purely voluntary giving and of voluntary assistance from agencies such as missionary societies. Today the Diocesan Program involves the expenditure of more than $400,000 a year as the corporate effort of the people of the diocese for Church Extension, for chaplaincies in the colleges, universities and hospitals of the diocese, for the support of institutions in which the diocese has an ownership interest, for a varied program of Christian Education, and for a number of miscellaneous purposes. The experience of the past ten years suggests that the scope and magnitude of that program will increase rather than level off, that the growing population within the diocese and the challenge to make the Gospel come alive for both the churched and the unchurched will demand of us more than we have been giving.

In the minds of some there is doubt and concern over the rapid increase in the diocesan budget. Questions are being asked that relate not only to ability to pay but also to need.

Until this year, there was no full-time person at the diocesan level (other than the Bishops) concerned with any phase of the Diocesan Program except in the field of Christian Education. The Committee on Structure and Organization recognized the lack of full-time assistance in planning and executing the work of the Diocese in two ways. First, it recommended creation of the post of Diocesan Business Manager. Second, it recommended that the Executive Council explicitly assume responsibility for long-range planning for diocesan needs and that the Council report each year to the Convention its conclusions with respect to long-range objectives.

In response to these two recommendations, the 1962 Convention authorized the employment of a business manager, and the Executive Council established a Department for Long-Range Planning.

The diocesan planning progress is not yet in full gear, but the budget recommended to the 1963 Convention represented the first fruits of diocesan planning in that for the first time, on February 24 and 25 of this year the Executive Council met in full session at the Terraces to (1) review the present and proposed program of each department, (2) to evaluate the financial position of the diocese, and (3) to determine priorities as to requests for new appropriations. Thus the budget recommended to the Convention represented program decisions made by the full Council after a review of the entire program.

Too much must not be expected of the planning process, however, If we assume that it is developed and refined to a point where need can be more precisely anticipated, that costs for future programs can be fixed well in advance, that sound priorities can be established, the result will not be a smaller budget. Because our Lord's work is never done, it will probably mean proposals for greater expenditures, albeit more carefully defined and documented proposals.

Results of the planning process should be expected in at least two substantial ways. First of all, money contributed for the work of the Church through the Diocese should be more wisely spent. Second, the planning process should complement and make more meaningful our stewardship through diocesan channels.

For the latter to be a reality, for the people of the diocese to more and more look upon the Diocesan Program as a major source for contributing to

the work of the Church outside parochial boundaries, two conditions must be met. There must be effective communication of diocesan programs and goals into every parish and mission so that every person in the diocese understands what is now being done and why, as well as the purpose of proposed new programs. Furthermore, the Executive Council must work out techniques for involving the people of every parish and mission in the planning process, so that ideas come from the parish level up as well as being passed from the diocesan level down.

With both effective program planning and effective communication, it should be possible to develop a greater confidence in how the diocese decides to extend the work of the Church and thus to develop greater support for this work.

THE BUDGET CALENDAR

Ever since the Executive Council was established more than 40 years ago, the diocese has followed the following timetable for a fiscal year that begins on January 1. Let us use the fiscal year 1962 as an example.

February-March 1961 — Departments submit budget proposals.

April 1961 — Department of Finance proposes tentative budget.

May 1961 — Executive Council proposes tentative budget to Convention. Budget for 1962 adopted by Convention.

September 1961—Executive Council fixes assessments and apportions quotas for each parish and mission.

October-December 1961 — Each parish and mission conducts canvass and informs diocese of acceptances of quotas.

January 1962 — Executive Council adopts final budget for 1962.

The Committee on Structure and Organization recommended that the date for the annual convention be moved to January so that (1) the Convention itself could adopt the final budget rather than the Executive Council, and (2) the tentative budget could be adopted in the early fall rather than early spring.

For example, under the old timetable, budget requests for new work in missions and college work to begin in September 1962 had to be made in March of 1961. This was both difficult and unrealistic for the department heads, and it was deemed important to move this aspect of detailed budget requests up as close to the beginning of the fiscal year as possible.

In making this recommendation, the Committee on Structure and Organization recognized that that one major change in the procedure for apportioning quotas would result. If the Convention were to adopt the final budget on the basis of acceptances from parishes and missions, it would be necessary for the Executive Council to apportion quotas on the basis of a tentative budget adopted by the Council in the fall preceding the January Convention. This procedure carries with it the danger that the Executive Council might adopt a tentative budget that was unrealistically high.

To avoid lack of confidence in the tentative budget, the Committee on Structure and Organization recommended an amendment to Canon XVI to require not only a program of long-range planning by the Executive Council but also a report from the Executive Council to the Convention each January which would define the long-range planning goals of the Council for the fiscal year next succeeding the year for which a budget was to be adopted.

Thus, beginning with January 1964, the following timetable will be in effect. Let us use fiscal year 1965 as an example.

December 1963 — Executive Council determines general program objectives for 1965 to be recommended to 1964 Convention.

January 1964 — Convention adopts final budget for 1964 and reviews general program objectives for 1965.

July-August 1964 — Departments submit detailed budget proposals for 1965 to Executive Council.

September 1964 — Executive Council adopts tentative budget for 1965, following as guides the program objectives reviewed by the 1964 Convention and reactions to those objectives from parishes and missions. Assessments would be made and quotas apportioned on the basis of the tentative budget.

October-December 1964 — Each parish and mission conducts canvass and informs diocese of acceptance of quotas.

Mid-January 1965 — Executive Council reviews tentative budget in the light of acceptances and recommends a final budget to the Convention.

January 1965 — Convention adopts budget for 1965 and reviews program objectives for 1966.

These major points should be emphasized.

1. The planning process would be stretched out so that initial planning for a fiscal year would begin 17 months prior to the beginning of the fiscal year, but detailed budget requests would not have to be made until five months prior to the beginning of the fiscal year, instead of eleven months.

2. The Convention would look twice at new program proposals.

3. The people of the diocese would have an opportunity to review and react to new program proposals before they were included in a proposed budget.

4. Although tentative quotas would be apportioned on a tentative budget that budget would be one whose major new proposals had already been reviewed by the Convention. This does not mean, of course, that the Executive Council could not take into account changed conditions since January in preparing its tentative budget.

5. The Convention would adopt the final budget, and quota acceptances could be reduced (but not increased) as a result of Convention action.

Particular emphasis should be given one aspect of this timetable. If the convention is to adopt a final budget in January, it becomes of utmost importance that parishes and missions follow the canonical procedure and inform the diocese of quota acceptances by December 31 prior to the convention date. Past experience with canvassing acceptances is that many parishes and missions have not made a final decision until after their vestries have reorganized in January and the diocese has not received these acceptances until late January. If the new timetable is to work, parishes will have to reorganize their own timetables to permit their vestries to take positive action on acceptances prior to December 31.

CONCLUSION

However logical the new procedure for program planning and budget adoption might seem, it will not be successful if it is not completely understood by the people of the diocese. Success will depend on effective program planning by the departments and

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N. C. Churchwomen Visit In Diocese of Panama

By ELEANOR S. GODFREY

The return visit of Episcopal hurchwomen to the Missionary Dis-ct of the Panama Canal Zone was thrilling experience. One of the two omen who visited us last fall and oke to our district meetings, Mrs. wendolyne Shirley, is now the Presi-nt of the Churchwomen of the en-e District. As our official hostess she ade excellent arrangements for me d another delegate, Mrs. Hugh hompson of St. Titus, Durham, to eak to their regional meetings of the CW, comparable to our district meet-gs.

We went first to Barranquilla, Co-mbia, a sprawling port city larger an Charlotte. Since we had thought at the work there was confined rgely to English-speaking people, we ere considerably surprised to be in-ted by Bishop Gooden to a service tirely in Spanish. The Bishop cele-rated Holy Communion, preached d confirmed five children, native olombians, in the small chapel of St. hn's, crowded with the Spanish-eaking congregation of that mission. he priest-in-charge, the Rev. W. L. nderson, Jr., has been working with tive Colombians less than a year, t already his Spanish-speaking con-egation is beginning to rival his Eng-h-speaking one in size.

The next day, after an extensive ur of the city we welcomed the dele-tes — women and clergy — from her cities in Colombia — Bogota, edellin, Cali and several smaller aces. The meeting, which lasted arly two days, was like a combina-tion of our annual meeting and a retreat. It consisted of business, detailed reports from all the branches, inspirational talks, meditations and quiet hours. Both the reports and the talks were wonderful. We enjoyed it all — the services in Spanish and English, the native dishes for lunch, and the fellowship and wonderful spirit.

Yet the highlight was unquestionably the afternoon when the Rev. Mr. Sanderson and his Colombian assistant soon to be ordained, Samuel Pinzón, took us to see the school and chapel they have opened in a working-class neighborhood. The local schools cannot accommodate half the children who wish to attend, so this school was begun last fall, not to offer a full curriculum but simply to teach those who seemed the brightest and most eager the basic rudiments of reading, writing and arithmetic. The children's own expressed desire led to religious instruction and the furnishing of a small chapel where we joined them, a number of teen-agers and some parents in the service of Evening Prayer



Outside St. John's Church in Barranquilla, Colombia, Mrs. Peter Valky, regional president of the Churchwomen in the Diocese of Panama poses with Mrs. Hugh Thompson from St. Titus', Durham, Mrs. Eleanor Godfrey and Mrs. Lemuel Shirley, president of the Churchwomen for the Diocese of Panama.

from leaflets mimeographed in Spanish.

On Wednesday afternoon we flew to Panama in the company of Bishop Gooden, Mrs. Shirley and Mrs. Homer Summerford, District Chairman of Altar Work. To give a detailed account of all that we did in the next five days would take too long, for we used every minute to see as much as possible. The principal occasions were the two meetings at which we spoke, for the region of Panama City at the Cathedral Center on Friday night and for the Colon and vicinity (the Atlantic side) at Christ Church-by-the-sea on Sunday afternoon. Both these meetings were more like our own district meetings — brief business, talks and refreshments. There were some differences, but we found the work of the women much the same, many of the problems the same, while the spirit and enthusiasm was a joy and an inspiration.

Following the afternoon meeting of the ECW we stayed for supper, Evening Prayer and a special Mother's Day service conducted by the Girls Friendly Society. Since we were not expected to stay, the service was not arranged for our benefit. Because of this we were all the more impressed with the full choir, the crowded church and the marvelous singing at what was for many of these people their third attendance at Church of the day.

The next day we saw Christ Church Academy, connected with the parish, and visited every class in session. Textbooks sent by the Chapel of the Cross or bought through Church Periodical Club funds were very much in evidence. Classes are taught in Spanish at the elementary level, with English as a subject; in English at the high school level with Spanish as a subject, so that all children emerge bi-lingual.

Aside from Christ Church, Colon, and St. Luke's Cathedral in the Zone, where we attended both the Family Service and the 11 o'clock service on Sunday, we saw nearly every Episcopal Church on both sides of the Isthmus, the institutions such as the Bella Vista Children's Home, nearly all the rectories and visited with both clergy and lay leaders. From the priest-in-charge of a little frame Church in Gamboa, (St. Simon's), who is teaching stewardship to his people on the one hand so that he may better battle the termites on the other, we brought greetings to his friend and fellow seminarian in this diocese.

At nearby Paraiso we saw the home town and home parish of four of the five Panamanian students now studying at St. Augustine's in Raleigh. To them we brought news and greetings from their rector, the Rev. C. O. Morales and their mothers, who attended the regional meeting. At St. Paul's, in Central Panama City we heard part of a taped Bible study radio program which the husband of our hostess, Archdeacon Lemuel Shirley, had just completed for the next day's broadcast. In the suburbs at the newly built and very attractive Collegio Episcopal (elementary school) we found the Rev. Terrence Ford comforting a small kindergarten miss. We saw the school, again bi-lingual, in operation, the grounds large enough for future expansion, and the lovely chapel which serves on Sunday as a Church for the Spanish-speaking congregation of San Marcos, all currently under the direction of the Rev. Mr. Ford.

In between times we had dinner with the District Executive Board of the Churchwomen, with the clergy and their wives and other prominent lay people, men and women. We plied them with questions about the work of the Church, the Churchwomen, the Santa Clara Conference Center and the scope of its total program, the politics, economics, educational and social problems of the Republic of Panama and everything else we could think of. We saw historic buildings, housing developments and of course the Canal.

Of greatest interest of all was the University of Panama and the site of the Student Center. In earlier articles Bishop Fraser has already described to you something of the nature of the University and the type of Center and activities which are planned. I might add two impressions. First of all I was struck by the need and the possibilities for a small but excellent library at the Center. Since I have worked in the University Library at Chapel Hill as a professional assistant, I particularly asked to see the Library at the University of Panama. A librarian there took me on an extensive tour and I looked particularly at the Reference and Periodical collections. While good in many respects these collections are lacking in many important standard works in both English and Spanish. This is understandable, for this is a new library relatively speaking and I know the difficulties, financial and otherwise, of assembling quickly a comprehensive and balanced reference collection. Nevertheless it presents an unusual opportunity for the Student Center to assemble a library of good reference materials as well as standard texts and other specialized books difficult for students to secure. Such a library would not only help materially to enrich the educational opportunities of Episcopal Students already enrolled but would certainly be a drawing card to bring in to the Center others who might later be drawn into discussions and forums on conflicting philosophies and the relevance of the Christian gospel.

My second impression that I want to stress most strongly is that education and the mission of the Church to "those who teach and those who learn" is a primary concern of nearly everyone we talked with — of lay and clergy alike, of residents of the republic or the Canal Zone, of every economic and racial background. We are already at work in schools, and more is being planned, but all seemed to be in agreement that the most urgent need now is a ministry to the university. Catalogues which I brought back indicate the scope of the training being given there: philosophy, letters and education on (liberal arts), public administration and commerce, engineering and architecture, law, medicine and agriculture. Here the rising middle class and the future leaders of the country in all the major professions, 10,000 of them, are being trained. The opportunity this presents for the mission of the Church is tremendous. We need the support of all our diocese — Churchwomen, vestries, individuals — if we are to see this project to an early completion. We ask your prayers, your interest and your financial support.



The Rev. Bill Yon

Yon Leaving N. C.; Richer By One Child, Many Friends

In June, 1960, William Abbott Yon - Episcopal priest and sometime tens player — rode into the Diocese North Carolina bringing with him wife, two children and a set of ideas signed to foster the work of Christ. e was the newly appointed Associate irector of the Department of Chrisn Education With Special Responsiity for Youth Work.

Three years later the same William bbott Yon rides out of North Caroa headed for Alabama with a wife, ree children and the same set of eas. Behind he leaves a vacancy lled Associate Director of Program d a profound impression on the iocese.

One of Bill Yon's ideas is that young ople are just that — "young" peoe. "They are a part of the church, ving their own role in the life and ission of the church," Yon says. hey are capable of giving themselves this mission and do not have to be mply receivers. This fact stands in ntradistinction to their actual role in ciety where they're considered an exnsive luxury."

No ancient graybeard himself (Emy University '52), Yon wasn't ng in establishing himself with the ung people of North Carolina. His ectacled face, tall figure and shaming gait soon became familiar to hunreds of Tar Heel youngsters. He spoke their language, understood their problems. He even read some teen-age magazines. Before the summer of 1960 was gone, Bill Yon was regarded by the young people as a real swinger. He earned the supreme teen-age accolade: "He's neat!"

Having made himself clear to the youngsters, Yon set about to convince their parents that they ought to let the young people in church. A symbolic step was getting the young people's diocesan organization to change its name. What had been the Young People's Service League became Episcopal Young Churchmen.

And the name meant just that to Bill Yon. To him, every young person in the Diocese is an Episcopal Young Churchman. Here he ran into an obstacle. Custom held that only dues paying young people can be Episcopal Young Churchmen. It's a custom that Bill Yon failed to overturn.

But the old feeling that young people are the adults' burden went by the boards — at least for a substantial number of adults who came to believe in the Yon theory of youth. This group of adults, trained by exposure to Yon-planned programs, has a new vision of what youth's mission is in the church. They realize a real vocation in working with young people, rather than looking on it as a chore to be done hastily and passed on to the next fellow.

This group of adult leaders Yon considers his biggest gain during his stay in the Diocese of North Carolina.

While in North Carolina, Bill Yon gained a reputation that, in part, is responsible for his leaving the Diocese. His work with the youth of North Carolina many times took him out of the state where others could see him in action. Following one such trip (North) Yon's traveling companions reported that he had been called the "top youth leader in the country."

It was an accolade that hardly came as a surprise to his friends. They had watched him put organization and meaning in the life of the Diocese's young people. Outside of his youth work activity, he was recognized as a gifted speaker and instructor. Such talent was bound to be recognized.

His work in North Carolina is far from being done — he will be the first to tell you that. But it undoubtedly will be continued in the same excellent manner in Alabama. And Alabama is gaining more than just a new Director of Christian Education. For when Bill Yon points his car south on July 1, he takes with him something besides wife, children and furniture. Riding with him will be the prayers and good wishes of his many North Carolina friends — both Yon people and old.

Church's Mission to World Will be Topic at Toronto

By The Rev. Thomas J. C. Smyth

Beginning August 13 and for the ten days following more than a thousand bishops, priests and laymen will convene in the Royal York Hotel, Toronto, Canada for the Anglican Congress. These delegates will represent the more than forty million communicants of the Church throughout the world. The 340 Dioceses will send their representatives to speak of their hopes and needs in Uganda or Scotland; Japan or Nigeria. Bishop Fraser, Mr. Henry Bourne, Chancellor of the Diocese, and your writer will represent the Diocese of North Carolina.

There will be an abundance of pageantry in the great Opening Service in the Maple Leaf Gardens (which will be transformed from a sports arena to a place of worship) and in the Missionary Rally to be held in the same arena. As would be expected from such a gathering there will be a good deal of oratory given by leaders in the fields chosen. Such subjects as the "Church on the Religious Frontier," "The Church on the Political Frontier," and "The Church on the Cultural Frontier" will bring forth discussion that will probably continue far after the hour for debate has ended. The second week will be focused on what to do about these areas of concern and will consider the topics listed as: "Training for Action," "Organizing for Action," and the "Vocation of the Anglican Communion."

Each day will begin with worship. The Holy Communion will be celebrated, not just at St. James' Cathedral, but in almost every church in Canada. One of the social events listed which should prove interesting to us of the American Church comes on a Sunday afternoon at 4 o'clock and is called "High Tea!"

The Anglican Congress has no legislative or executive function. It is primarily an opportunity to share our brotherhood and faith and strategy to bring the Good News of Christ to a desperate world. There will be wide differences of opinion and we of this branch of the Church will do well to hear how the newer members of the family think we ought to carry out our theme of "The Church's Mission to the World."

One of our leaders has pointed out that there will be "a sizeable job of interpretation after the Congress is over." The impact of the Congress on the people of our Diocese, for example, will be negligible unless we find a way to present to our people something of the decisions and plans made at Toronto.

Your delegates will be happy to speak to many upon their return. Obviously, this cannot be done for each congregation. Perhaps the president of the Convocations or the chairmen of the Churchwomen's districts will allow representatives to tell of the convictions of the Congress in their meetings this fall.

By and large the Anglican Communion was slow in responding to the needs of men during turbulent times in the past. We in America remember with shame the days of the colonies and later of the "westward march" and even through the "industrial revolution." This age presents a new challenge at home and abroad. The Anglican Congress will give us the opportunity to hear at first hand what we must do in the world and for the world in God's name. May your prayers sustain us to listen and learn and then by God's power to act.

Keeping Track of the Bishops

JUNE

29 Charlotte, Church of the Holy Comforter, Ordination of Deacons and Priests, 10:30 a.m. (both Bishops)

JULY

Bishop Baker will participate in the Summer Service Project at Vade Mecum from July 1-15 and be on vacation at other points for remainder of month.

AUGUST

Bishop Fraser will be attending the Anglican Congress, Toronto, Canada and on vacation.

25 Salisbury, St. Philip's 9:30 a.m. (Bishop); St. Matthew's (Rowan County) 11 a.m. (Bishop)

SEPTEMBER

1 Battleboro, St. John's 11:30 a.m. (Bishop)

Monroe, St. Paul's 7:30 and 1(a.m. (Coadjutor)

3-5 Southern Pines, Terraces, Examining Chaplains (both Bishops

8 Reidsville, St. Thomas' 9:45 an(11 a.m. (Bishop)
Raleigh, St. Ambrose 11 a.m. (Coadjutor)

9-11 Vade Mecum, Clergy Conferenc (both Bishops)

15 Haw River, St. Andrew's 9:30 a.m (Bishop)
Burlington, Calvary 11 a.m. (Bishop)
Jackson, Saviour 9 a.m. (Coadjutor)
Weldon, Grace 11 a.m. (Coadjutor)
Northampton County, St. Luke's p.m. (Coadjutor)



Progress on the buildings at the Episcopal home for the aging at Southern Pines is shown in this picture. The new home is expected to open for guests by the end of the year.

First Guests at Home Expected by Year's End

Rapid progress being made in the construction of the Episcopal Home at Southern Pines seems to give assurance that the first guests will occupy their apartments or rooms by the end of this year.

This optimism was shared by H. T. Cosby of Charlotte, president of the home, and John L. MacDougall, superintendent, as they inspected the work recently and found the walls rising, the plumbing in place and the brick work going up rapidly. The contractor, who began the work last December 5 and has already been paid $71,000, is well along toward carrying out his promise to complete the work in 300 days.

Acting on that basis, the admissions committee is already receiving applications and is forwarding formal application blanks for processing and review. This part of the program usually takes several months to complete.

The total cost of the forty rooms and baths is estimated at $512,000. A total of $412,991 has been pledged on subscriptions. The fund-raising committee under the chairmanship of T. H. Southgate of St. Paul's Church in Winston-Salem is making encouraging gains in raising the other $200,000.

A gift of $50,000 has been received from the St. Peter's Hospital Foundation, and several other substantial contributions have been made. The committee has made no formal report, but the donations so far obtained give promise that the total will be raised and that the home can start without debt.

One very important and practical gift has just been received from Fieldcrest Mills of Spray, N. C. Harold W. Whitcomb of that company was instrumental in getting a donation of bedspreads for use in all rooms of the home.

Other such gifts of furnishings made in the Diocese of North Carolina are being solicited. With this progress, the first residents of the home will almost surely be admitted by the end of the year.

Fall Calendar Items Listed

September 9-10-11, Teacher Training Clinic, Vade Mecum. Beginning with supper the 13th and ending with lunch the 15th.

September 17, ECW Conference for Presidents of Smaller Churches, Chapel Hill.

September 22, Every Member Canvass Clinic.

September 25, District Quiet Days.

District I, Northeast, Church of the Good Shepherd, Rocky Mount.

District II, Raleigh, Chapel of St Augustine's College, Raleigh.

District III, Durham, St. Stephen's, Oxford.

District IV, Northwest, Undetermined.

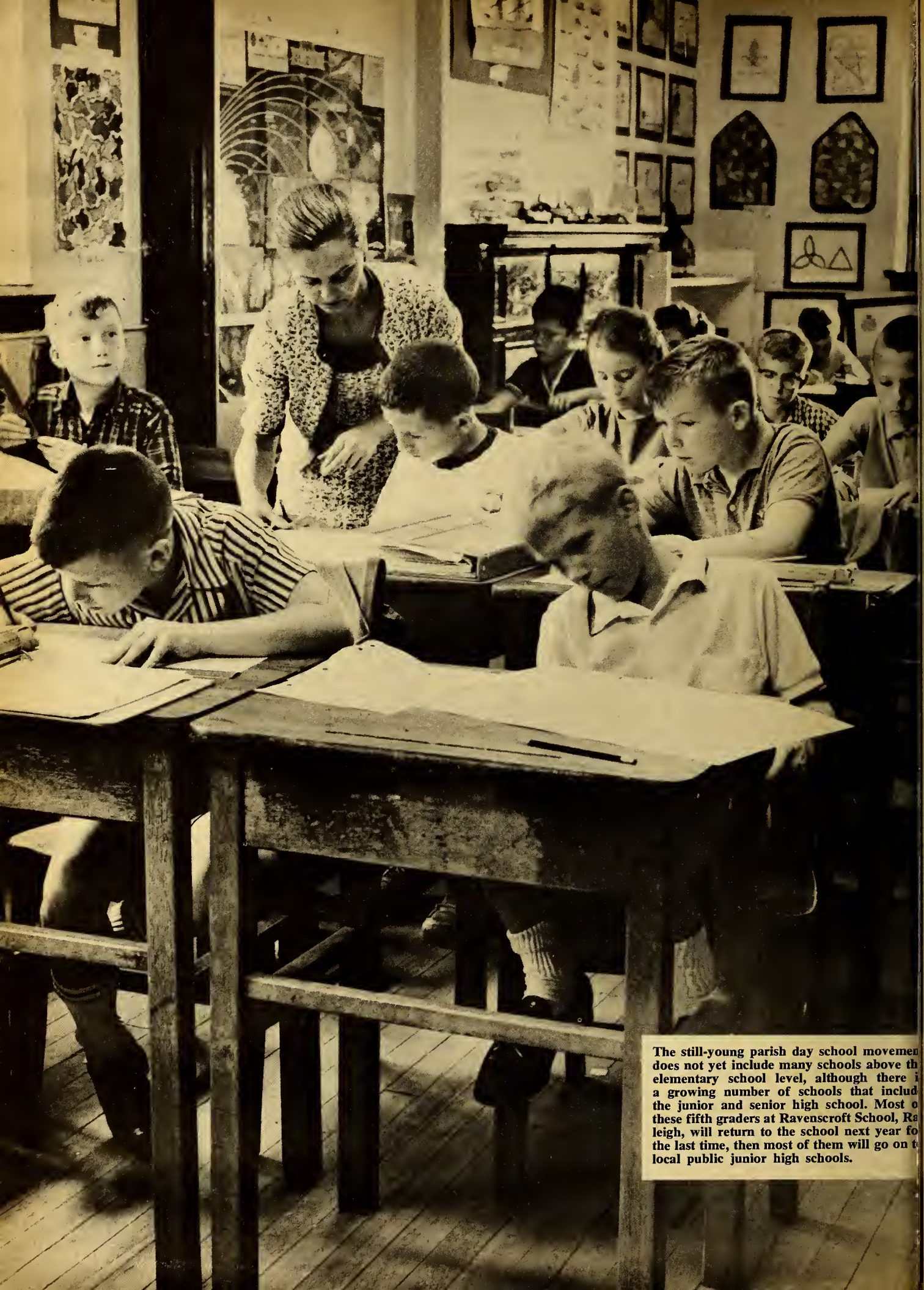
District V, Salisbury Grace Church, Lexington.

District VI, Charlotte, St. Michael's & All Angels, Charlotte.

District VII, Sandhills, All Saints Church, Hamlet.

October 14, 15, 16, 17, Convocations.

October 18, 19, 20, Worship-Music Conference for Musicians and clergy, Holy Trinity, Greensboro.



The still-young parish day school movemen does not yet include many schools above th elementary school level, although there i a growing number of schools that includ the junior and senior high school. Most o these fifth graders at Ravenscroft School, Ra leigh, will return to the school next year fo the last time, then most of them will go on t local public junior high schools.

The Parish Day School: A Significant Movement

BY THE REV. WILLIS M. ROSENTHAL

This month American school children by the many millions rush joyfully from classrooms to home and playgrounds to begin the traditional long summer vacation. The large majority of them, of course, have been attending public schools, but a considerable minority were from private schools, most of which are affiliated with some religious association or denomination. In this latter group is a growing number of Episcopal Church parish day schools — a fact of which, unfortunately, too few Episcopal Church people are aware, with all its implications for the future of the Church, of education in the United States, and perhaps even of the very destiny of our country.

No one has accurate statistics on the matter, but there are now approximately 700 Episcopal parish day schools with some 80,000 pupils enrolled, a few hundred of them in the Diocese of North Carolina. A large number of the pupils are on the pre-school level, but most are in the grades, all the way from first through senior high school. In several states the movement has reached the point of forming state-wide Episcopal school associations and it is beginning to take hold in our own Diocese and state.

Not many people realize that one of the oldest parish day schools is right here in our own Diocese of North Carolina — Ravenscroft School, affiliated with Christ Church, Raleigh. When this school opened in the fall of 1937, our Church's parish day schools could be counted on the fingers of one hand. The development of the parish day school movement since that time, and especially in the last ten years, is a truly amazing chapter in the recent history of the Church. It ranks with the now well-established Sunday morning family service as one of the most significant new institutions in the life of the Episcopal Church in the last generation. The implications of this fact are incalculable. Certainly no one who is seriously concerned with Christian education and evangelism, with mission and commitment, can afford to be unaware of the movement and its potentialities, which we are only beginning to realize.

Although it is accurate to speak of this movement as "new" in our church because it has no direct continuity with the past, it is also true historically that the Church has in all times been deeply concerned with education and deeply involved in it on all levels.

In the homeland of Anglicanism, our mother Church of England has never abandoned the field of day school education, and Anglican missions, including missions of our own Church in such areas as the West Indies and the Orient, have always included such work. But at home in the United States, the Episcopal Church gave up the beginnings of a



Most Episcopal Parish Day Schools begin with pre-school classes which become an integral part of the school as the school develops. Here kindergarteners at St. Timothy's, Raleigh, have new windows on the world opened to them.

day school system which it inherited from colonial times, and for a full century after about 1830 was content to leave day school education almost entirely in the hands of the state. Soon after the Civil War, among major churches in the United States the Roman Church and some Lutheran denominations definitely undertook day school work on a national scale. The strong and steady growth of those denominations in this country dates from that period. This fact is surely more than a coincidence, although of course it was not the only reason for that growth.

Although ever since the 1840's the Episcopal Church had been well represented among boarding schools, some of which, like St. Mary's in Raleigh, accepted day students, there was almost no active interest in parish day schools until the 1930's. By that time, even the memory of such schools in our Church was dim indeed.

Among the first to have a renewal of the vision of what might be was the Reverend John A. Wright, who became rector of Christ Church, Raleigh, in 1936. He quickly discovered a remarkable, perhaps unique fact: the existence in the parish of the Watson Trust, a fund established during the Civil War by the will of Dr. Josiah Watson, a prominent citizen and an active and generous churchman, which provided that the income from the trust was to be used for the operation of a parish school by Christ Church. Although the fund had been used for some time for its intended purpose, for many years prior to Mr. Wright's coming it had been used for other educational purposes. Now the seed planted generations before was to have new fulfillment.

Under Mr. Wright's leadership, lay people who desired improvements in education and who wanted religion to be an integral part of the program gave active support to the proposal to establish the new day school to be affiliated with Christ Church. As the school's charter stated later, the school was to be "based on Christian doctrine and ideals, to strive for higher educational standards, to emphasize the individual student's talents and abilities so that humanity shall profit by the contribution that each has to make to the total welfare of community, state, and church." "Miss Nannie" Lee, an outstanding elementary teacher in the Raleigh public schools and a communicant of Christ Church, agreed to serve as principal — an assignment that was to last for 22 years. She assembled a faculty, and the school opened in the then quite new, hand-



One of the chief academic advantages of parish day schools is the large amount of individual attention that the teacher can give her students, as in this class at St. Timothy's.

some building of St. Saviour's Church, a parochial mission of Christ Church. The school has been operating at the same location ever since.

Most Episcopal Church day schools begin with pre-school classes and perhaps one or two grades and develop from that basis; Ravenscroft School was unusual in beginning with 135 pupils, four grades, and a kindergarten — the latter definitely a novelty in schools in North Carolina at that time. The school soon added other grades through the eighth and had an enrollment of well over 200. When the Raleigh city schools adopted the junior high school plan, the school dropped its grades in that age range, for operation of a junior high school is an undertaking quite different and distinct from a school below that level.

Any movement gathers momentum when one element in it comes into fruitful contact with another, and this process occurs in the parish day school movement again and again. It happened in the case of Ravenscroft School when the Reverend George Hale came to Raleigh in 1956 to serve as the second rector of St. Saviour's, which had become a parish a few years before. Mr. Hale brought with him interest and experience in parish day schools acquired in his father's parish in Memphis, and when St. Saviour's moved to a new location to become St. Timothy's, he immediately made a day school part of the parish, beginning in 1957 with two kindergarten teachers and 16 children. In 1962-63 St. Timothy's School had 17 teachers and 230 children, enrolled in a large pre-school and 5 grades.

What are the reasons for having day schools at all? This is a natural and proper question, and there must be good answers to justify the effort, responsibility, and expense involved in adding such a major item to the church program. As in any human undertaking, the motives are many, varied, and complex, and some of them are less valid and worthy than others; but there are a few basic ones that seem to be behind sound and successful day schools. The chief one is simply to provide a better and fuller education for our children than can be found elsewhere: as good or better academically than the public schools can provide, largely through smaller classes and more individual attention to pupils, as well as making religion a part of the child's school experience.

The religious education comes specifically through regular corporate worship. (Practically all Episcopal day



Parish day schools strive to give complete education which includes non-academic activities like this at St. Timothy's. The biggest boy is The Rev. George B. S. Hale, Rector of St. Timothy's.

schools have daily chapel services, conducted by clergy or at least directly under their supervision.) Added to this is regular classroom instruction as part of the curriculum. (This will include prayer; content of the Bible; church history, customs, and usages; relating daily living to Christian teaching; etc.) The importance of this contribution to the child's life is being recognized more and more as we are faced with the fact that court decisions are making our public schools officially and practically non-religious. It would seem that the final result of the present trend of Supreme Court decisions will be to make public school education a "neutral," more or less sympathetic with the Church's goals, instead of the active ally of the Church that many Church people have assumed it to be.

In addition to the cause of better and fuller education, there is a reason for parish day schools that is the unique and legitimate concern of the Church, and that is evangelism. Without pressure or intent to proselytize, the day school naturally and inevitably brings families into the church, usually people who had no previous religious affiliation or only a nominal one. "A little child shall lead them," and often does lead them, to serious consideration of the place and meaning of religion and finally to specific, mature commitment, as in confirmation. Just here is one basic difference between secular and Christian education, for the latter cannot be "neutral" in religion without also ceasing to be specifically Christian. The influence of the day school is thus an evangelistic force, and one that perhaps is peculiarly acceptable and effective within the ethos of the Episcopal Church. Moreover, the very existence of the school is a real witness to everyone that the Church is in earnest about carrying on its work and mission.

An important by-product of the day school within the life of the parish can be, and usually is, the strengthening of all Christian education in the parish through the greater contributions that better informed and more deeply involved youngsters — and staff members and other adults — are able to make as they participate in parish life. This, like evangelism, cannot always be readily recognized or evaluated, but it is real and it is cumulative. As a school grows, becomes firmly established, and goes on beyond its first generation, it has a larger and larger influence of this indirect kind as more and more seeds that the school has planted germinate, develop, and bear fruit. This is one of the many values of a day school that often are not realized when establishing such a school is being considered.

Young though the parish day school movement is, it has produced leadership and organization that offer guidance resources for day schools. A unit of the National Council is devoted largely to day school work, and the schools now have a national association and regional organizations. Many of the day schools in our Fourth Province (Sewanee) outside of Florida and Louisiana (which have their own state associations) are members of the Kanuga Episcopal School Association. The official member on the Executive Committee of this association from the Diocese of North Carolina, by appointment of Bishop Baker, is the Rev. Willis M. Rosenthal, Headmaster of Ravenscroft School. All of these, and others, stand ready to help in any way that they can.



The first grade is probably the most important year of anyone's whole school experience. Parish day schools stress the importance of a strong start in learning the basic skills of reading, writing and 'rithmetic. A student practice teacher from a local college in Raleigh assists with a first grade at Ravenscroft School.



Witness and evangelism are among the most important values that come out of the Christian education program in parish day schools, which always includes regular corporate worship. Ravenscroft School observes the Rogation Days by an out-of-doors procession around the school grounds. Here the Headmaster leads the prayers and hymns at one of the "stations," or stops, en route.

The North Carolina DioSCENE

The 1962 Annual Report of the National Council reveals that the Diocese of North Carolina led all others in the Fourth Province in 1962 in giving to the Presiding Bishop's Fund for World Relief with contributions totalling $10,380.18. Furthermore, this diocese with 22,000 communicants, trailed only the Diocese of Massachusetts (with 81,000 communicants) and Pennsylvania (with 87,000 communicants) in giving to this fund throughout our church.

The response of this diocese to the plight of the world's needy may be largely attributed to the continuing efforts of the Rev. John W. S. Davis in keeping this need before our people. Mr. Davis is rector of St. Stephen's Church, Durham, and chairman of the Division of World Relief of the Department of Christian Social Relations.

The losers of one pair of glasses and one black tippet may claim them at Christ Church, Charlotte. The articles evidently were left at the church during the annual convention there last month.

The Rev. Will Spong, who has been in training at Duke University for the past several months, notified THE CHURCHMAN that he goes on full time hospital duty beginning January 1, 1964.

The Rev. Loren Mead, rector of Holy Family Church, Chapel Hill, goes to England this fall (about Oct. 9) to exchange parishes with the **Rev. William Davidson,** rector of Christ Church, Esher, Surrey. Mr. Mead will be overseas about one year.

The Rev. Joe Green, chaplain to students at St. Augustine's College, Raleigh, has resigned to take the rector's post at Grace Church in Norfolk, Va.



St. Matthew's Church, Mooresville, held a building dedication and mortgage burning on May 24. **Bishop Richard H. Baker** spoke during the ceremonies and he was assisted in the service by the **Rev. William Morris,** priest in charge. The church was organized in November, 1950, and the building was constructed in late 1954.

The offering from the Diocesan Convention service held in Ovens Auditorium, Charlotte, amounted to $865.16, according to a report to THE CHURCHMAN. The offering was earmarked for the missionary work of the Church in the Diocese of Natal, South Africa.

At their meeting in Raleigh on May 23, 1963 the Board of Directors of the North Carolina Episcopal Church Foundation passed a resolution of appreciation for the outstanding services of Mr. Norman A. Cocke and Mr. Ralph H. Bouligny of Charlotte, N. C. These two men served from 1955 until this year as president and secretary respectively of this group.

The Ten Commandments
1st Grade Style

1. We only got one God: not a lot of gods like a rain god and a snow god and a flower god.

2. We don't say prayers to statues and things like that.

3. We only say God's Name when we talk nice about him and when we say our prayers.

4. We mustn't forget to go to Church every Sunday unless we're sick and say a couple of extra prayers that we don't say on the other days.

5. Do what your father and mother tell you to do and be nice to them.

6. We must never, ever kill people and boys and girls and babies.

7. If you got a wife, you have to be nice and take care of her and if you got a husband, you have to be nice and take care of him.

8. We mustn't steal or just take anything that's not ours.

9. Don't say bad things about people. Only say good things if you know they're true.

10. We mustn't wish we had what everybody else has; 'specially toys.

We are indebted to Mrs. Snell, a teacher at the Church of the Holy Family, Chapel Hill, who has kept notes for the last two years on how the first graders express themselves. These are the Ten Commandments the way *they* have interpreted them.

REFLECTIONS ON CONVENTION

Continued from page 4

the Executive Council, intelligent communication of program objectives to the parishes and missions, confidence in the Executive Council's program planning and tentative budget, and prompt reporting of acceptances to the diocese.

Although the January 1964 Convention will have the advantage of reviewing a budget already reviewed and adopted by the 1963 Convention, it is important that the new procedure and timetable be carefully followed this fall so that the 1964 Convention can give full attention to the program planning proposals for 1965 and thus provide a sound basis for the 1965 budget process.

Finally, we must all remember that the planning and budget process is not designed to raise money for programs that are removed from the life of every parish and mission. The Diocesan Program is the corporate missionary program of every person in the diocese, and it will have no meaning if it does not become more and more the avenue through which each of us in the Diocese of North Carolina seeks to extend God's Kingdom.

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DIOCESE OF NORTH CAROLINA

THE CHURCHMAN

VOL. 53 • NO. 7 SEPTEMBER 1963



From Where I Sit

THERE never can be a time when a person may not see matters of great importance from where he sits. As we move into the busy part of the calendar year, giving consideration to the need for wholeness and oneness in the Church, I note cause for great encouragement from the leadership of the late Pope John XXIII and his successor, Paul VI. The whole climate of relations has taken on a new hue. When I meet and talk with Roman Catholics these days I find not only are they very much more free with me, but that they are delighted with the stand their leaders have taken. It is good that all over the world today representatives of many different church groups are sitting down regularly to meet and talk with both clergy and laymen of the Roman Catholic Church. What went before may in most instances be forgotten, for it was different and much less indicative of the unity which is the very nature of the Church.

Then, in Montreal this past July, under the Division of Faith and Order of the World Council of Churches, the very top leadership of most of the major non-Roman denominations of the world was in serious conference. It is important for us to know that the first meetings of the modern Ecumenical movement (beginning in 1910) were on practical matters such as the organization of the missionary fields of the various bodies. Bishop Brent of the then new mission of our Church in the Philippines pointed out the fact that unless we got together on the basic matters of the Faith we could not hope to attain any real unity. It was Bishop Brent who took the lead in establishing the movement that now finds expression in the Faith and Order Division of the World Council of Churches.

More recent and of even more intimate interest to us, is the just-past gathering of Bishops, Priests and laymen from the entire Anglican Communion in Toronto. We will await with intense anticipation first-hand reports from Bishop Fraser, the Rev. Thomas J. C. Smyth and our Chancellor, Mr. Henry C. Bourne, who went there to represent us and to bring back to us within the Diocese

(Continued on page two)

Churchman Has New Faces

BEGINNING with this issue, THE CHURCHMAN changes hands from the Department of Christian Education to the Department of Promotion and Communications and a new editorial line-up (see page 2).

Some members of the retiring Board have consented to serve on the new committee. In particular, we are happy to announce that its chairman, the *Rev. Huntington Williams, Jr.*, will be one of our Consulting Editors. Mr. Williams (inset, right) a native of Baltimore, Md., and former rector of St. Timothy's, Winston-Salem, became rector of St. Peter's, Charlotte, on June 1. His continuing advice will be of invaluable help to the new editorial committee.



Williams



Wolff

Consulting Editor *Miles H. Wolff* (inset, left) is a native Tarheel and a newspaperman of many years' experience. He has been Executive Editor of the Greensboro *Daily News* since 1949, and is serving as second vice-president of the American Society of Newspaper Editors, an office which leads in two years to the ASNE presidency. An active community leader in Greensboro, as well as a strong churchman (member of Holy Trinity) Wolff is married and has three children.

The new Chairman of the Department of Promotion and Communications (inset, right), the *Rev. Bruce Daniel Sapp,* has been rector of Christ Church, Raleigh, since 1957. Born and educated in this Diocese, he is a graduate of the Virginia Theological Seminary and a veteran of World War II. Mr. Sapp is a member of the Diocesan Executive Council and active in community affairs in Raleigh. He and his wife, the former Tharon Young, have four children.



Sapp

THE CHURCHMAN's new editors wish to pay tribute to the retiring Board and express the hope that in the year ahead the diocesan news bulletin will maintain (hopefully, perhaps even surpass) the high standards of excellence set for it in the past.

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Diocese of North Carolina

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RT. REV. THOS A. FRASER, D.D.
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* * *

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Vol. 53 Sept. 1963 No. 7

"Is Anybody Listening?"

Some years ago the editors of *Fortune* magazine published a book posing question which is still apt. In an age of mass communications, when millions o words are daily hurled at almost everyone who can see or hear, *Fortune's* editor asked: How much is really being communicated? —and to whom? How man would-be "communicators" are shouting up a one-way street?

This perennial question has peculiar relevance for the Church. Our Lord, eve more than any modern specialist, knew that communication requires listening and response. "He that hath ears to hear, let him hear."

Bishop Fraser's letter from Toronto (p.5) reminds us that new voices fror young churches will have disturbing repercussions for all Christians—especially perhaps, in our southern diocese, where old customs die more painfully than i less homogeneous, tradition-minded societies.

What do all these questions mean for THE CHURCHMAN?

Our diocesan publication is not, of course, a medium for reaching masses o people. It is a communications medium and it has special obligations. One is t print the news of the Church as it relates to this diocese. Another, as our Pro motion Department chairman says, is "to communicate the Church's mission, t all members of our diocesan family. . . ."

This paper, then, is written for that particular group. It is the editors' hop that more and more it will be written by that group—its readers in the diocesa family. If THE CHURCHMAN is truly communicating to its readers, it will becom increasingly their voice; it will provide a forum for exchange of views, for continuing dialogue. Such a dialogue, as long as Christians are human, will in evitably generate heat as well as light.

The Toronto delegates learned once more that the Gospel of Jesus Christ can not be proclaimed without controversy. Christ Himself has never gone un answered, except where His words have fallen on deaf ears.

If THE CHURCHMAN is doing its job, it must communicate Christ's message t us for today. It cannot do so completely without its readers' help. We respectfull urge you to use these pages to talk to each other—to make this paper a re vehicle of communication among the diocesan family.

FROM WHERE I SIT

(Continued from page one)

the information and inspiration that will be available from the Anglican Congres

These three separate fields of action all combine to indicate the strong in portance of unity and oneness within the Church. Nor can we forget that uni and oneness are none the less necessary within every local aspect of the who body of the Church. Common care and concern for this strengthening quali must be found in the Diocese and in every congregation. Too long have t forces arrayed against us been counting on the principle, "Divide and Conquer We who are "in Christ" must be together in spirit and in truth, for anything el is a denial of our very nature.

Faithfully yours,

R. H. Baker

Sketch on page one by Patsy McKimmon Tucker.

ZIP is here! Please include your new Zip Code No. with all address changes.

EYC CARPENTERS BUILD NEW CABINS FOR VADE MECUM

Two months ago these $8,000 all-weather cabins were just a pile of wood. They were built at Vade Mecum by senior high students who paid for the privilege.

Thanks to 12 high school youngsters' ıvestment of six weeks in hot-weather ard labor, plus $50 each paid for ıe privilege, Vade Mecum has two ew all-weather cabins valued at $8,-00 each.

Brain-child of the Rev. William A. on (recently moved from N. C. to labama), the summer work camp has aid off, according to observers, not nly as a valuable community ex-erience for Episcopal young people, ut also by substantially adding to the ocesan conference center's facilities.

In a recent report by Joseph Knox, aff writer for the Greensboro *Daily ews,* the year-round, heated and in-ılated structures are praised for their astonishing craftsmanship."

Mostly high seniors, the summer carpenters are (girls): Becky Freeman, president of Episcopal Young Churchmen for the Diocese, and Ann Lampert, both of Winston-Salem; Cathy Kiley and Allison Matthias, both of Raleigh; and Lee Olszewski of Hamlet; and (boys): Bill Corbett, Drew Gatlin, Pete Malfede and Ronnie Vincent, all of Charlotte; Steve Nichols and Rick Whitfield, both of Durham; and Bill Jones of Scotland Neck.

Clergy chaplains included the Rev. Peter Thomas of Charlotte, general overseer; the Rev. Leland Jamieson and the Rev. A. Moody Burt of Raleigh, the Rev. John Stone of Haw River, and Bishop Baker.

On finishing their job in mid-August, the boys and girls went on to attend a five-day Ecumenical Youth Assembly at Guilford College, Greensboro.

Everyone agrees the project was successful, except for one point: somebody under-estimated the cost of feeding 12 hungry teen-agers. $50 apiece did not quite cover it! But the youngsters are richer for their experience, and Vade Mecum is handsomer by two shining, EYC-built "cabins."

t far left (photo at right) is Steve Nichols Durham, in bathroom window of cabin earing completion. Girls, left to right, are: llison Matthias of Raleigh, Counselor rden Fobes and Lee Olszewski, Hamlet. the group at left, below, are, left to right: ill Corbett, Chaplain Leland Jamieson, Bill ones of Scotland Neck and Pete Malfede, harlotte. Right, below, in conference over lans are construction supervisors H. A. ooker, H. B. Hobbs, Miss Fobes and the ev. Peter Thomas, project director. At ork on the ladder is Bill Corbett of urham.—(Pictures by Joseph Knox were rovided by courtesy of the Greensboro Daily News.")







Members One of Another . . .

The Diocesan Family

• **Program . . .** Bishop Baker has announced appointment of the **Rev. Leland S. Jamieson** as the new Assistant Director of Program for the Diocese. In Raleigh as assistant to the rector at St. Michael's since 1960, "Lee" Jamieson assumed his new duties in July, and almost immediately went to Vade Mecum as diocesan Youth Work Director. (See page 3.) All camps and conferences will be under his direction; he will also take charge of an ongoing Leadership Training Program. Mr. Jamieson is a graduate of the University at Chapel Hill and of Episcopal Theological Seminary, Cambridge, Mass. He and his wife, the former Gretchen Kimball of Boston, have a four-year-old son, Eric.

• **Promotion . . .** Newly appointed chairman of the Promotion and Communication department, the **Rev. B. Daniel Sapp,** rector of Christ Church, Raleigh, has announced that his department will work closely with the Rev. Charles Greene, Director of Program, and all other Executive Council members "to communicate . . . the mission of the Church to all members of our diocesan family, as well as those outside the Church." In addition to THE CHURCHMAN'S editorial committee and the Rev. Martin Tilson (St. John's, Charlotte), the following people are serving with Mr. Sapp: W. T. Bost, Jr., Chapel Hill; William Anderson, Winston-Salem; Muriel (Mrs. E. E.) Carter, Ben Park, and Robert Upton, all of Raleigh. • Already produced by the new Promotion and Communication Department is a **new filmstrip** with synchronized sound tape, depicting the structure and life of the Church in the Diocese of North Carolina. Write for your copy of **"Behold Thy Family"** now, so that loans may be scheduled in advance. The supply is limited and it is hoped that as many groups as possible will see this diocesan portrait before Every Member Canvass time. Bishop Baker describes it as "interesting, informative and stimulating." Address the Rev. Charles Greene, 802 Hillsboro Street, Raleigh, 27603.

• **Sewanee graduates . . .** The University of the South at Sewanee, Tenn., is a man's college owned by 21 dioceses of the Episcopal Church and located on a 10,000-acre campus on the Cumberland Plateau. Three June graduates of St. Luke's School of Theology at Sewanee, below, are members of our diocesan family.

Left is Timothy Churchill Trively of Clemson, S. C. His wife is the former E. Anne Wells of Asheville, N. C.; their home parish is St. Philip's, Durham. . . . Center is Richard Irvin zum Brunnen, son of Mr. and Mrs. Thomas Park zum Brunnen of Salisbury. His wife is the former Betty Hearne Propst. . . . Right: Richard Sheffield Covington, son of Mrs James M. Covington of Wadesboro, is married to the former Nancy Jones Ingram of Thomasville. They have three children.

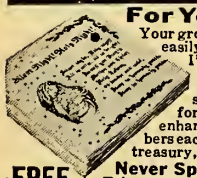


GLOBAL ODYSSEY—by Howard A. Johnson, Canon of the Cathedral Church of St. John the Divine, New York. Harper and Row, 1963.

In this timely book Canon Johnson gives an unusually interesting and sprightly account of his encounter with almost the whole of the Anglican Communion, from a solely personal point of view. He tells with wit and insight of his 730-day, 200,000-mile journey from New York and back last year, via 80 countries of the world. This is not, however, just a travelogue, but a keen look at the Anglican Church in each country; its weaknesses, its strengths; its hopes and fears. And in the process he observes the impact which the Christian church as a whole is, or is not, making in these various parts of the world. Having the gift of being entertaining as well as informative, Canon Johnson has written a book well worth the reading by every church member who wants an up-to-date view of our far-flung Communion.

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. . . to the Utmost Parts of the Earth

• **Clergy and Parish News . . .** The Rev. Phillip C. Cato, formerly curate at the Church of the Holy Comforter in Charlotte, became Chaplain to Episcopal students at North Carolina State, of the University of North Carolina at Raleigh, on September 1. . . . The Rev. Roderick L. Reinecke resigned September 1 as Episcopal Chaplain at North Carolina State, Raleigh, to become Rector of St. Timothy's Church, Winston-Salem. . . . The Rev. John Curtis Stone, ordained deacon on St. Peter's day, was temporarily assigned to Vade Mecum (see p. 3) and on September 1 became Deacon-in-charge of St. Andrew's Church, Haw River. . . . The Rev. John Mott, Rector of Holy Trinity Church, Greensboro, resigned as of September 1 to become Rector of Grace Parish, Colorado Springs, Colo. . . . The Rev. William Pilcher, formerly Rector of the Church of the Advent, Enfield, is now Rector of Trinity Church, Mt. Airy. . . . The Rev. Robert Cooper has left St. David's Church, Laurinburg, and All Saints'

(Continued on page six)



At Toronto, with Archbishop of Canterbury, N. C. delegates Fraser, Smyth and Bourne.

World Tensions Demand Change in the Church

On-the-spot impressions of the Anglican Congress from our Bishop Coadjutor. Watch for next month's full report by the Rev. Thomas J. C. Smyth.

Toronto—August, 1963

Anyone who came to this Congress expecting it to be another back-slapping gathering has been greatly disturbed. All of its proceedings and debates have reflected the great tensions of the world which are demanding change by the death of old and familiar patterns of life. The umbilical cord between the See of Canterbury and the younger churches is being cut. The young children of Anglicanism are demanding the right to stand on their own feet and make their own decisions as to polity, liturgy, and plans for unity with other Christian bodies. The Congress recognizes that only in this way can these younger churches remain loyal to the Anglican Communion.

In the next ten years East Africa, Central Africa, New Zealand and a host of others are contemplating schemes of unity and they want to be free to act. . . . They want to be free to work out new forms of worship which may result in discarding the now-coveted Book of Common Prayer. They want to arrive at a form of ministry which will meet the needs of their local situations. They want to be free to support the spirit of nationalism which has swept through their nations and given them new reason for being.

The voices of the non-white races demand that all forms of discrimination and segregation in the Church must give way to a new realization of the meaning of Holy Baptism. They rightly declare that the Christian's true citizenship is determined by his baptism and not by the condition into which he was born. Christ is King, the Lord of all life, and to Him belongs our first allegiance. And this allegiance demands a new way of living which will be apparent in the Christian's relationships to other people. This applies to our missionary policy as well as to our financial support. This means the end of American churches in Latin America and English churches in Africa. The African Church must be African and the Latin American Church must be

(Continued on page seven)

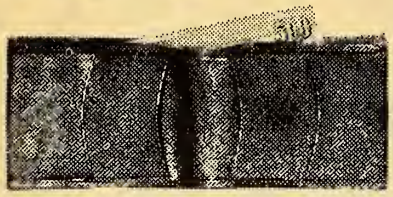
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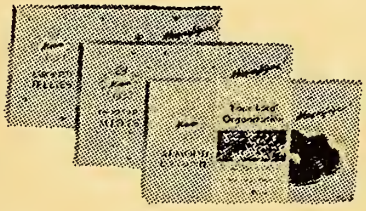
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RETREATS

Can Help Us Grow in Christ

Announcements of the yearly ECW Quiet Day, to be held September 25 in each district of the Diocese, have been sent to each parish from the Diocesan Devotional Life Secretary, Mrs. Eric G. Flannagan, Jr., of Henderson. (See your local secretary for details.)



Peyton R. Williams

Mrs. Flannagan announces also that two 36-hour retreats for Episcopal Church Women will be held at The Terraces in November and March. Leaders for the two events are (November 12-14) the Rev. Peyton R. Williams, Rector of Christ and St. Luke's Church, Norfolk, Va.; and (March 10-12) the Rt. Rev. Iveson B. Noland, Coadjutor of Louisiana.

The Rev. Mr. Williams is well known in this diocese through his participation in conferences at Vade Mecum and Kanuga. Bishop Noland served as rector of the Church of the Holy Comforter, Charlotte, from 1946 to 1950.

Why have a retreat? Here is Rose Flannagan's answer:

"If we are to mature as Christians, prayer must have a vital place in our lives. In the noisy, busy, crowded days in which we live, we have come to think of silence and being really still in the nature of a luxury. Prayer does require practice and as we grow in understanding we will find there are many moments in our day when we can lift our hearts to God and turn our minds and wills to Him. However, we will come to desire greater periods of withdrawal than our daily schedule permits, and it is for this purpose that we have Quiet Days and Retreats. These give us the opportunity to go apart in silence for prayer, meditation, and the action of the Holy Spirit upon the individual soul."

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DIOCESAN FAMILY

(Continued from page five)

Church, Hamlet, to become Assistant Chaplain to Episcopal students at Louisiana State University. . . . During the summer, the Rev. George Roland Peters resigned as Rector of St. Paul's Church, Monroe, to go to the Diocese of Louisiana. . . . Congratulations to the Rev. Robert L. Ladehoff, Priest-in-charge of St. Christopher's Church, Charlotte, and Mrs. Ladehoff, on the birth of their first child, Robert Louis Ladehoff, Jr. . . . Captain Osborne Mauck of the Church Army has finished his church survey work in Charlotte and may now be temporarily addressed at Greensboro, Box 188-17, Route 6.



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THE BISHOPS: Visitations

The Bishop	The Coadjutor
September 15	
Haw River, St. Andrew's, 9:30 a.m.	**Jackson,** Saviour, 9 a.m.
Burlington, Calvary, 11 a.m.	**Weldon,** Grace, 11 a.m.
	Northampton County, St. Luke's, 3 p.m.
September 22	
Leaksville, Epiphany, 11 a.m.	**Thomasville,** St. Paul's, 11 a.m.
	Fork, Ascension, 3 p.m.
September 29	
Charlotte, St. Michael & All Angels', 11 a. m.	**Winston-Salem,** St. Stephen's, 11 a.m.
October 6	
Cary, St. Paul's, 11 a.m.	**Laurinburg,** St. David's, 9:30 a.m.
	Hamlet, All Saints', 11 a.m.
October 13	
Williamsboro, St. John, Noon (Anniversary and Tercentenary)	**Salisbury,** St. Paul's, 9:30 a.m.
	Kannapolis, St. James', 11 a.m.
	Cooleemee, Good Shepherd, 5:30 p.m.
October 20	
Leaksville, St. Mary's-by-the-Highway, 9:30 a.m.	**Durham,** St. Titus', 11 a.m.
Spray, St. Luke's, 11 a.m.	

WORLD TENSIONS

(Continued from page five)

Latin American. It also means a quick end to our spending 99 cents on ourselves and one cent on others. In short, this Anglican Congress has called for a new image of the Church in keeping with the spirit of our time and the Spirit of Christ as we know Him through the Gospels.

For those of us in the Diocese of North Carolina, a few observations: First, those who found our Presiding Bishop's Whitsunday letter extreme must know that at this Congress it is considered a rather mild expression of the Faith as it applies to race. Second, those who feel that direct action in political, economic and social change on the part of clergy and laity is "meddling in other people's affairs" must know that this involvement is set forth as a necessary fulfillment of Christian responsibility. Third, those who fear changes in liturgical expression must know that they are inevitable. Fourth, much of our proposed policy and program for the Diocese must be pursued with a greater sense of urgency.

. . . The Church which many have known in the past has been challenged with death to many of its old ways and a new birth to a wider scope, a greater depth, and a more radical discipleship to our Lord.

If this is to happen, it will come only by changes in the day-by-day living of bishops, clergy and laymen. The Archbishop of York observed: "We eat too much and we drink too much." From Christians, this is a sad answer to the poverty of the world. We must learn to fast and to share if we are to speak to the under-privileged people of the earth.

Faithfully in Christ,
THOS. A. FRASER

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TRINITY XII **1**	**2**	Worship-Music Commission St. Philip's **Durham** Standing Committee **Raleigh** **3**	Adult Division **Raleigh** **4**	Department Chairmen Convocations Presidents **Raleigh** **5**	Executive Council **Raleigh** **6**	**7**
		← EXAMINING CHAPLAINS, TERRACES →				
TRINITY XIII **8**	**9**	**10**	**11**	**12**	**13**	**14**
	← CLERGY CONFERENCE → VADE MECUM				← Teacher Training Clinic — **Vade Mecum** . . .	
TRINITY XIV **15** . . . Teachers → **Vade Mecum**	**16** Convocations **Durham, NW** Institutes **Raleigh**	**17** ECW **Chapel Hill** Convocations **Charlotte and NE**	EMBER DAY **18** ECW Convocations **Sandhills Salisbury**	**19** Executive Board **Terraces** Convocation **Raleigh**	EMBER DAY **20** Christian Social Relations **Raleigh**	ST. MATTHEW EMBER DAY **21**
22 Canvass Clinic **Terraces**	**23** ...llege ...ork **Raleigh**	**24** Promotion **Raleigh**	District Quiet Days **25** **I—VII** Episcopal Foundation **Raleigh**	**26** Christian Education **Raleigh**	**27** Overseas Missions **Raleigh**	**28**
ST. MICHAEL AND ALL ANGELS TRINITY XVI **29**	**30**					

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DIOCESE OF NORTH CAROLINA

THE CHURCHMAN

VOL. 53 • NO. 8 OCTOBER 1963



"Behold Thy Family"

The Church in The Diocese and in The World

Official Publication
Diocese of North Carolina

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Bishop

RT. REV. THOS A. FRASER, D.D.
Coadjutor

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Vol. 53 Oct. 1963 No. 8

Life, Death and Priorities

WHEN the Archbishop of Canterbury said: "The church that lives to itself will die by itself," he was asking us to consider prayerfully our priorities under God. Now, as we begin to consider parish budgets in preparation for the Every Member Canvass, we must set the priorities of our Christian concerns.

What are these priorities? The parish house roof, adequate salaries for our employees, educational materials for our young people and adults? Yes, all these deserve serious consideration and adequate appropriations.

What about landscaping the lawn, or a new stained glass window—for a church whose congregation is diminishing? Or air conditioning, or a bigger and better organ—where the present building and organ are sufficient for the worship of God?

The answer is obvious. In the Christian family, there is no excuse for putting our secondary needs ahead of our brothers' primary needs—wherever they may be.

This means that the number one priority demanding compulsory attention in each parish is our voluntary quota for the program of the Church, "the Body of Christ on earth." And what is true for the parish is true for the Diocese and the National Council. The Diocese and the National Church, as well as Christians everywhere, must put secondary needs aside to meet the essential needs of others.

But What of Our Needs at Home?

One matter that rests heavily on my mind is our proposed new Diocesan House. My only justification for calling this a priority is that we must move out of the present building. The work of the Church in the Diocese must have a central co-ordinating office somewhere. And the work of the Bishops, who are essential to the Diocese, must have some headquarters location.

The efforts of the committee entrusted with planning this new Diocesan House have all been in the direction of good stewardship. It can be honestly said, I believe, that what transpires in this new building will greatly assist all of us to serve better our fellow men and our God. However, each of us must examine our work and our expenditures with a keen eye, to determine what is essential and what is secondary. And the best guide, I believe, to keeping priorities in the proper order is "to share with others at least as much as we spend on ourselves."

Faithfully in Christ,

THOMAS A. FRASER

What Is Stewardship?

IT HAS been said many times that all we can really *give* to God is our sins. Like the faithful and unfaithful servants in the Parable of the Talents, we do not really *own* anything God has given us; we are stewards entrusted to put His gifts to work—to make them grow for the spread of His Kingdom.

As Members in Christ, we in our Diocese have been asked to accept a new quota system of stewardship for 1964. The formula is based on a "fair share" principle—that the stronger and wealthier members give approximately six per cent more than their customary share. Its mechanics may seem complicated; its challenge is simple: more generous—indeed, *more honest*—stewardship of God's gifts.

Our 1964 budget is set at $573,028—almost seven times the $81,000 budget of 1944. But no apology is needed here. As our Diocesan family has grown, so have our blessings and responsibilities. And, although each of the some 36,000 baptized members in our 58 parishes and 68 missions will be asked to show

(Continued on page fifteen)

The Message of Toronto—

We Must Be Born Again

All last year, churchmen everywhere prepared for the 1963 Anglican Congress. Here are some impressions of that historic event from the Rev. Thomas J. C. Smyth of Rocky Mount, our official delegate-correspondent. In the following pages are summary quotes from leading spokesmen. The Congress has been described as the "death and rebirth of the Anglican Communion." Its repercussions will be heard in our parishes and our dioceses for months to come. Out of it may come new hope for the dying, anxious age in which we live.

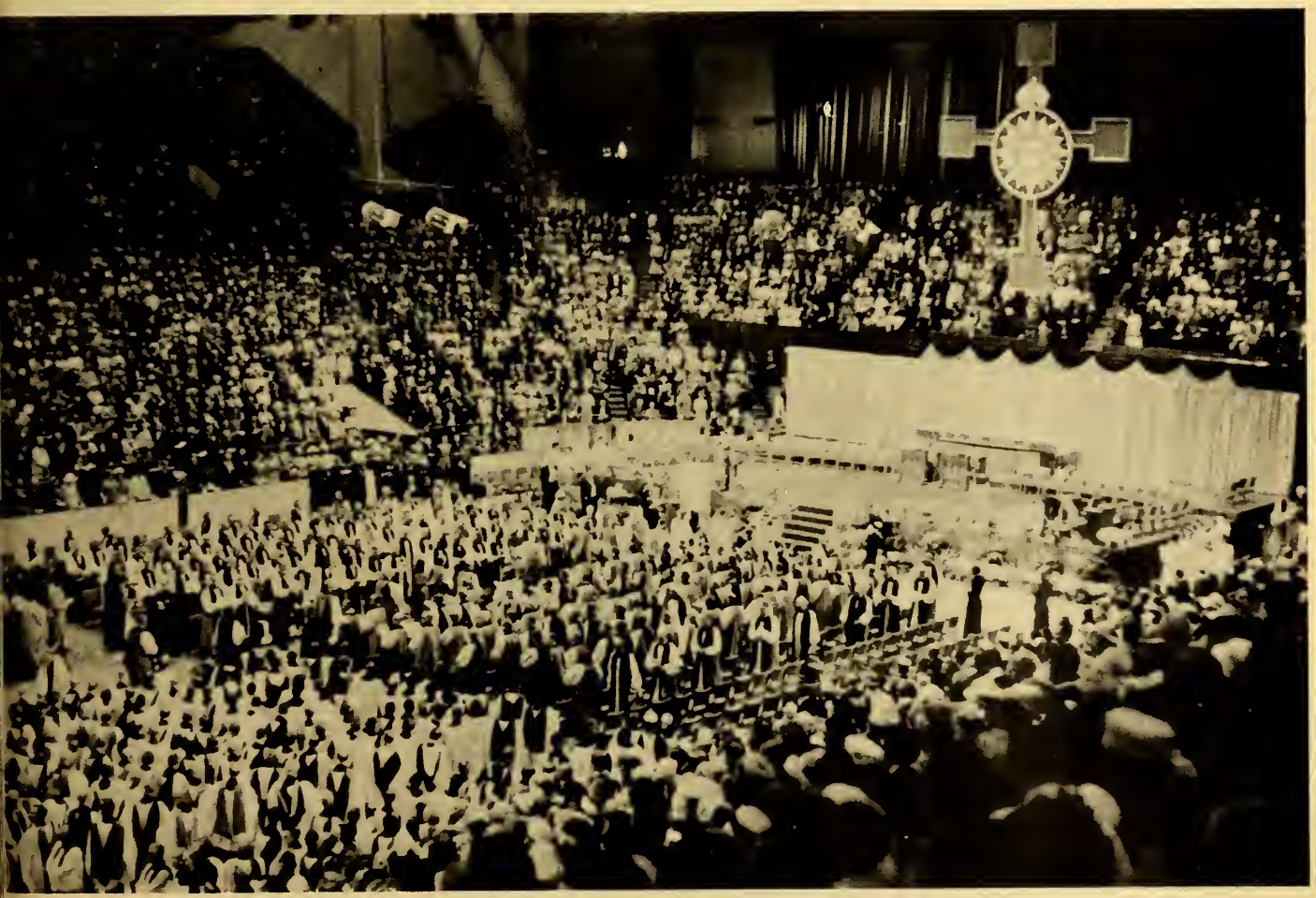
THE CHURCH that lives to itself will die by itself." With this paraphrase of one of St. Paul's thoughts in his letter to the Romans, the Archbishop of Canterbury summed up the meaning of the 1963 Anglican Congress.

We went to Toronto to listen to Churchmen from around the world. They spoke with a dedication and sincerity and devotion to our Lord and Saviour that left many of us penitent and yet determined to rethink our place in God's mission to the needy world.

The Anglican Church of Canada did everything possible to make our stay in Toronto a memorable occasion. They were glad hosts. They welcomed us into their homes for "High Tea" (really a substantial supper), for dinner, and for fellowship with themselves and other Christians from around the world.

We shall not soon forget the drama of the opening service and the mass meeting in the Maple Leaf Garden, when more than 17,000 people raised their voices in song, praising God for allowing us to have a share in His work in Christ's name. The music for these moving services was led by a choir of more than a thousand and much of the music was in the great tradition of the gifted Canadian composer, Dr. Healey Willan.

Every day began at the altar of God. The services of Holy Communion were from ten different rites of churches within our Anglican Family. Although the words spoken were in Japanese or Zulu or whatever, if you were an Anglican you knew what was being



said and you were one with all the worshippers.

But the English had an advantage over us from North and South America: They knew their geography far better than we. They could tell you precisely where that bishop whose tag read "Windward Islands"—or Basutoland, or Bhagalpur, or Tuam, Killala or Achonry—was from. We, on the other hand, wore out our maps finding even the right continent!

The Congress theme—"The Church's Mission to the World" ran through many addresses on the "Frontiers" for Christianity — religious, political and cultural. (Some of the more conservative members of the U. S. delegation raised their eyebrows about this consistent "frontier" business. Had the present Washington administration infiltrated our planning committee?)

"Training and Organizing for Action" was the second half of the emphasis. The hand and mind of our own Bishop Stephen Bayne was in this, quite obviously. And the whole of the Anglican Communion regards his leadership with respect and gratitude.

One of the things that bothered the church outside the West as much as anything else was our apparent lack of attention to the ethical and moral implications of the Christian Gospel. They have heard of our "Hollywood morality" and our denial of human rights to large groups of our population; they wanted to know how we justify such things emanating from "Christian" nations. They told us quite frankly that it gives them real trouble as they face the followers of Islam or Mohammedanism. They were also concerned about the great waste that goes on in the West. The food we throw away would feed so many of their underfed people!

From the new vision that came to us at Toronto, the church will be called to begin to think now of what is *essential* at home. We are privileged to share in Christ's mission throughout the world —and if a new organ for the parish church means that South America will be denied 12 desperately needed priests, how shall we respond?

God calls us to His mission in our own communities, but He also calls us to His mission in Uganda and Brazil, in Polynesia and Osaka and in the uttermost parts of the world.

THOMAS J. C. SMYTH

NO MONOPOLY ON GOD

From the Toronto "Daily Star"

The Anglican Congress here may be rather a shocker to people who have thought of the Anglican Church as a stuffy hangover from colonial Family Compact times, or, as is sometimes said of it in the U. K., "The Tory party on its knees."

The fellowship and deliberations of the Congress show the Anglican Communion to be universal, radical and revolutionary, crossing racial and national boundaries, facing the frontiers of faith and reforming itself for the world as it is today.

Bishops from the Orient have taken precedence over priests from England; black African priests have shared prayer rails with white delegates from the southern United States.

The Archbishop of Canterbury has preached with fervor of the central truths of Christian belief; Canon Max Warren of the Church Missionary Society has spoken against "pigeon holing God" ("We claim no monopoly on God") and the need to "joyfully accept the complexity of our time."

Two major events of the Congress—apart from the great services of music and worship—have been Canon Max Warren's address to the first plenary session and—the issuance of the "Manifesto" about the church's "mutual responsibility."

PLENARY SESSION IN ROYAL YORK'S CANADIAN ROOM—Presiding Bishop Lichtenberger is seated in the front row.—("Canadian Churchman" photo)



In a sense, Canon Warren was calling for a theological re-assessment in the face of secularism in our world. He said it was important to see God at work in the non-religious (citing Marx and Freud). He welcomed within the church itself the "tremendous movement toward experiments in worship." Thus has the Congress been attempting to deal with the "fact of general unbelief" and what the Archbishop of Canterbury called "religionless Christianity."

The Congress is facing not only the need to speak out to the world of unbelief in modern terms, significant of a moral universe, but also the mission to reach out to the "unevangelized" areas. The Manifesto calls upon each of the 18 national churches in the Anglican communion to pool their money, preachers and teachers.

"We need to examine our priorities. . . . A new organ in Lagos or New York, for example, might mean that fewer priests are trained in Asia or Latin America."

The framers of the Manifesto—the Advisory Council of Missionary Strategy (composed mainly of bishops)—say: "What we are really asking is the rebirth of the Anglican Communion, which means the death of many old things—but infinitely more, the birth of entirely new relationships. . . ."

Well may all heed the criticism of Bishop J. C. Vockler of Polynesia concerning the luxury in affluent churches. He said he runs the biggest diocese in the Anglican Communion for an entire year on less money than some Canadian parishes spend in one month ■

A Profound Change

The second Anglican Congress opened with 995 registered delegates, some 358 persons from the Episcopal Church in the U. S. A.

Ten days after Archbishop Ramsey's now famous opening words, Bishop Stephen Bayne saw "a profound change." In the past, he said, "we have looked like a North Atlantic church. I think that impression is gone. Compared to the first Congress in Minneapolis in 1954, there has been a greater buoyancy and bounce. We've looked at ourselves with a new depth and frankness."

In the first of six theme speeches, the Rev. Canon Max Warren, general secretary of the Church Missionary Society, said Anglicans should beware of claiming a monopoly on God. "We should be bold to see God at work in that bitter critic of the nineteenth century society, Karl Marx, and humbly thank God for His grace at work in Freud."

Introducing the theme, the Church's Mission on the Religious Frontier, Canon Warren said:

"God meets me everywhere, or I never meet him. If I think I meet Him only in Bible and Sacrament, and in the Christian fellowship, then I do not know who it is I meet. For He speaks to me in my newspaper, as well as in the Bible. He seeks me out in the theater, in the novel, in art as well as in the Holy Communion."

On the second theme, the Church's Mission on the Political Frontier, the Rt. Rev. J. W. Sadiq, Bishop of Nagpur, India, said nothing could influence world politics more than a church united across national boundaries and unshaken by national and international power politics. Therefore, he said, the church with its international existence and outreach should press forward with a sense of urgency towards the goal of visible unity.

A Shaft of Light

"It would be folly to talk about the vocation of Anglicanism without first taking into account the likelihood that our days are numbered," the Rev. Canon Howard Johnson of New York said. (See *Global Odyssey,* Sept. CHURCHMAN.)

Commenting on his Anglican world junket, Canon Johnson said: "The main thing I have to report is this: the Christian Church—in spite of ineptitude here and there, in spite of bungling and beggarly performances all too often —has made a world of difference in this world of ours. It has been like a shaft of light."

"Getting down to business," Canon Johnson said, means that the quality of preaching and teaching must be improved; the skills, energies and insights of the laity must be given scope as never before; and every effort must be made to restore the church to visible unity.

He also contended that the Anglican comprehensiveness of "High, Low and Broad" is desirable; Christianity needs not uniformity but a "mutual conversation" in which "brethren mutually correct each other, mutually enrich each other."



The Archbishop of Canterbury and the Primate of All Canada, the Most Rev. Howard Clark, as they enter the huge hockey arena.—("Canadian Churchman" photo)

The Congress on Race

The House of Bishops of the Episcopal Church at a special meeting placed themselves squarely behind the August 28 March on Washington for Jobs and Freedom, unequivocally supported Presiding Bishop Lichtenberger's strong stand against racial segregation, and urged the United States Congress to speedily enact civil rights legislation.

During the general discussion there was vigorous disagreement on matters of racial policy.

Charles P. Taft, lay delegate from Southern Ohio, said there had been too much emphasis on the large questions and not enough on the local ones, the real frontiers for most people.

The Rt. Rev. Richard Emrich, Bishop of Michigan, said: "Some of us have inherited far deeper problems than others. Some of us will bear witness in relatively easy ways and others will be called upon to die for Christ's will. For, as over against all class, racial, or national divisions, we proclaim the oneness of mankind in Christ in the Holy Catholic Church. To fail in our witness in this regard is treason to Christ."

Dr. R. C. Jones, lay delegate from Arkansas, said: "It is the hope of Southerners that we too will see and follow the purposes of God in society. You have seen our worst and before this thing is over you will see our best. It is the pride of a Southerner that our best is pretty good."

Congress Quotes

"We are past the day when boundaries matter very much."—THE MOST REV. AND RT. HON. F. D. COGGAN, Archbishop of York.

"The witness of the laity has been beaten to death by pancake suppers, promotion campaigns, and used clothing sales . . . they have been busy working *for* the Church instead of *as* the Church." — THE RT. REV. CHANDLER W. STERLING, Bishop of Montana.

"It is not a comfortable time to be an Anglican; it is not a comfortable time to be a Christian; it is not a comfortable time to be alive." — THE RT. REV. STEPHEN F. BAYNE. ■ ■ ■

Behold Th

New filmstrip for showing in all parishes sh



This 15-minute sound filmstrip, in full color, tells the story of the Diocese of North Carolina—what it is, what it does, what it means to the parishes and missions throughout the Diocese, and how it works as part of the Church Family throughout the world.

So that every parish and mission may be able to see it during October and November, 20 copies are available for scheduling. To have your copy in time for showing before Every Member Canvass, write to **802 Hillsboro Street,** Raleigh, 27603, *now!* The only equipment needed is a simple filmstrip projector, a record player and a screen (a light wall or sheet will do).

The strip was produced by the Department of Promotion and Communications.

Left, a city group within the diocesan family, worshipping at Hol Communion. Right, an Alaskan chapel, where travel is more difficul but the service and the family are the same.





Family

esan work at home and abroad





Far left: the Bishop Coadjutor, Rt. Rev. Thomas A. Fraser; center, the Episcopal Home for the Aging, Southern Pines; right, one of our newest missions, in a schoolhouse; right, above, Bishop Baker.





Members One of Another . . .

• To England . . . **The Rev. Loren B. Mead,** Rector, Church of the Holy Family, Chapel Hill, leaves on Oct. 7 for a year's stay in England. He takes up his duties in Christ Church, Esher, Surrey (15 miles southwest of London) on Oct. 16, and his duties at Guilford Cathedral on the 18th. Accompanying him from New York on Oct. 8 aboard the Queen Elizabeth, will be his wife, Polly, and four children: Walter, age eleven; Christopher, nine; Barbara, seven; and Philip, five. The children will all attend English schools, and Mrs. Mead hopes to observe the English marriage counseling clinics. Mr. Mead will report to Churchman readers on his varied program in a later issue. **The Rev. William Davidson,** rector of the Esher parish, who will exchange pulpits with Mr. Mead, is expected in Chapel Hill in late October.

• **Missionary Dies . . .** A belated notice of the death of **Miss Mary Alexander Ramsaur,** who died in Lincolnton in May, has just reached The Churchman. For many years Miss Ramsaur was a Home Missionary for the Episcopal Church. She spent most of her time in South Carolina, serving churches in Great Falls, Columbia, and Graniteville. She retired about ten years ago and came to Lincolnton to make her home. Miss Ramsaur was active in the work of St. Luke's and St. Cyprian's in Lincolnton. She was born Nov. 18, 1888, in Rowan County.

• **Clergy and Parish News—The Rev. Richard W. Turkleson,** Rector of St. Andrew's, Charlotte, leaves on October 15 to go to the Diocese of Western North Carolina, as Rector of the Church of the Ascension at Hickory . . . **The Rev. Phillip A. Lewis,** Assistant at St. Andrew's, Greensboro, goes to the Diocese of Albany as Rector of All Saint's, Hoosic, N. Y., and Vicar of Holy Name Church, Boyntonville, Albany. . . . **The Rev. Joseph E. Sturtevant,** leaves Trinity Church, Scotland Neck, to go to the Diocese of Upper South Carolina as Rector of St. Michael and All Angels at Columbia. . . . **The Rev. Peter G. Thomas,** ordained Deacon on St. Peter's Day, June 29, and temporarily assigned to Vade Mecum during the summer, became Assistant at Church of the Holy Comforter, Charlotte, on Sept. 1. . . . **William Brown Patterson, Jr.,** of Greensboro, Assistant Professor of History at Davidson College, is serving temporarily at St. Paul's, Monroe. . . . Congratulations to the **Rev. John McAllister,** Rector of St. Philip's, Salisbury, and Mrs. McAllister, on the birth of their third daughter, Emilie Netherton McAllister on Sept. 5. . . .

CLERGY COUPLES' CONFERENCE

May 20-22
at
Vade Mecum

Leaders: Fitz & Martha Allison

Minimum Cost!

Maximum Details Later



Loren Mead

• **Parishes, Take Note!**

The Churchman would like to run pictures and short descriptions of local parishes from time to time. Send in your thumb-nail parish biographies (two to three paragraphs, typed) with clear black and white glossy prints or negatives.

The Bishop's Letter

Dear Fellow Workers:

I am writing this on the day after the close of our annual Clergy Conference at Vade Mecum. I am full to overflowing with the warmth and strength of that body.

We gathered for lunch on Monday, and stayed through breakfast on Wednesday morning. Again and again throughout the conference the men would stop me and say, "I haven't had this much fun for years."

We wouldn't want you to think that we weren't serious about serious things. During the afternoon and evening of Monday, we dealt with our own diocesan problems and our relationship with national problems.

The Rev. Daniel Sapp of Christ Church, Raleigh, Chairman of the new Department of Promotion and Communications, showed a filmstrip on the work of the diocese. There are 20 copies of "Behold Thy Family" available for use on request. (See page 6.) We urge you to use it extensively.

Bishop Fraser deserved the extensive applause he received after presentation of the message of the Anglican Congress.

Then our chief speaker, Mr. John Lawrence of England, Editor of *Frontier,* talked to us about ourselves to the point that we understand ourselves better than before.

A wonderful and unexpected privilege was given us by the presence of Bishop Sepeku of Zanzibar on the East Coast of Africa. This saint of God was a benediction to us all, and when the men turned in their expense accounts almost everyone designated it for Bishop Sepeku's work.

This is written to assure you that your clergy have their eyes on the horizon, accepting the widest and the most Christian challenge of the Church.

R. H. Baker

Bishop of North Carolina

. . . to the Uttermost Parts of the Earth

• **Blanchard Scholarships . . .** Twelve students at the University of North Carolina have received Blanchard Scholarship awards for 1963 and 1964. They are: **Lanta Christine Oliver,** Raleigh; **Sara Anne Trott,** Kannapolis; **James Leroy Ballentine,** Charlotte; **Emerson Goodwin Dickey, Jr.,** Greensboro; **Kaja Marie Fisher,** Tarboro; **George Royall Sherwood,** Wilson; **Bruce James Williamson,** Sanford; **Francis Marion Welsh, III,** Charlotte; **Frank A. Hall,** Alexandria, Va., **Andrea Gartlan Dykes,** Ft. Lauderdale, Fla.; **James T. Meredith, Jr.,** New Bern; **Stephen Warren Hoar,** Sumter, S. C.

According to the terms of the scholarship endowment, Blanchard scholarships are reserved for "worthy divinity students of the Episcopal faith, for worthy sons or daughters of Episcopal ministers, or for worthy Episcopal descendants of colonial ancestors." Official title of the endowment is the John Osgood Blanchard and Elizabeth Amis Cameron Blanchard Scholarship.

After the Congress, What?

This will be the topic of a small booklet containing a description of the reports, films, filmstrips and other materials about the Anglican Congress.

A 100-page popular report of the Congress, edited by Peter Whiteley of London, editor of *Prism,* will sell for less than a dollar in North America.

An official Congress film in 16 mm. color film and black and white prints for television may be purchased from the Public Relations Director, Church House, 600 Jarvis Street, Toronto 5.

• **Church Music Conference . . .** Two of the nation's most prominent figures in the field of worship and music will lead a conference for organists, choir members and clergy at St. Philip's, Durham, on Oct. 18 and 19.

The Rev. Edward N. West, canon sacrist at Cathedral of St. John the Divine in New York since 1943, and Alec Wyton, organist and choirmaster at the Cathedral, will be leaders at the session.

About 150 church musicians and clergymen are expected to attend the sessions sponsored by the Diocesan Commission on Church Music. The lectures will deal with the relationship of music and worship, and good liturgical music for the parish church.

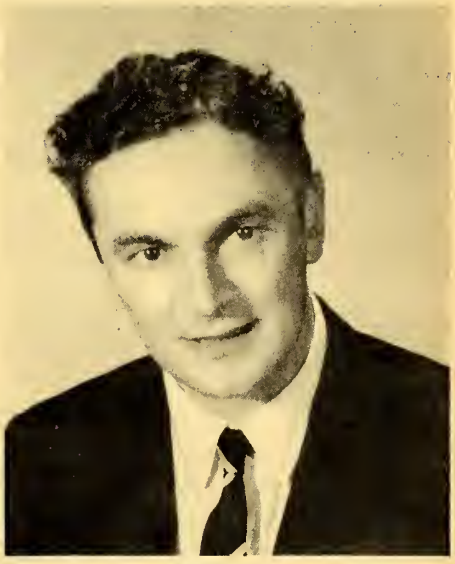
Canon West is well known for his work in church music, architecture, and adult education. He has been lecturer at General Theological Seminary, Episcopal Theological School and New York University.

Wyton is associate professor at the School of Sacred Music at Union Theological Seminary in New York, holds a master's degree from Oxford University, and is a Fellow of the Royal College of Organists and many other societies.

The **Rev. O'Kelley Whitaker** of St. Luke's, Salisbury, is chairman of the sponsoring commission.



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Years of Growth

By PORTER CRISP



THE CHURCHMAN'S *associate editor Porter Crisp, reporter for the Greensboro "Daily News" and former editor of Western Carolina's "Highland Churchman," sketches the growth of Greensboro churches in the last two decades. At right is St. Andrew's, West Market and Tremont Drive.*

IN THE two decades between 1943 and 1963 the population of Greensboro doubled. In the same two decades the Episcopal Church increased its membership fourfold.

This is but one statistic in an imposing record of growth for the Church in these 20 years.

Total valuation of Church property increased from $202,500 to $1,962,232.

Two new congregations were organized. Each built new buildings. The three established churches built new buildings; one relocated and erected a $450,00 complex of buildings.

Perhaps even more important is an awareness of the universal role of the Church. This is clearly shown by the fact that in the past two decades Greensboro churchmen have increased their offerings for work outside their own parishes nearly tenfold. In 1942 the 860 baptized Episcopalians in Greensboro gave $3,842 for this purpose, including the Diocesan and general church program. Last year the figure was $35,552.

The Beginnings

The Church's growth during the past two decades owes much to early hardships and determination of its Greensboro pioneers nearly a century ago.

As early as 1865, a handful of Episcopalians, only two families at first, held services in the courthouse and the Odd Fellows Hall. St. Barnabas' Church was organized on July 1, 1869, at the home of Judge and Mrs. Thomas Ruffin by Bishop Atkinson.

The cornerstone of the first church was laid by Bishop Atkinson on May 31, 1871, at Greene and Gaston streets. Around the turn of the century the church building was moved to a new site at the corner of Paisley and North Elm streets.

In 1887 a Sunday School was organized in south Greensboro. In 1889 Bishop Lyman visited the school and encouraged the leaders in their purpose of building a church by contributing $500 toward the purchase of a lot. In 1891 Bishop Lyman formally organized St. Andrew's Church and in 1893 a church was built at Lee and Arlington streets. The building was consecrated by Bishop Cheshire on May 20, 1900. There were then 95 communicants.

In 1910 St. Barnabas' and St. Andrew's merged to form Holy Trinity Church. However, in 1912, with permission of the diocesan convention held in Durham, about 100 communicants withdrew from the merged congregation and reorganized St. Andrew's.

The St. Andrew's congregation used its old church until a new church in the heart of the city at 305 West Sycamore Street was occupied in 1913.

Holy Trinity continued services in old St. Barnabas' Church until moving to the present location at North Greene and West Fisher Avenue about 1922.

The Post-War Boom

A period of great building began in 1948 when St. Andrew's began construction of a parish house and chapel at the present location at West Market Street and South Tremont Drive. This building, costing approximately $75,000, was occupied in February, 1949, and the chapel consecrated in December of the same year.

Left, Church of the Redeemer's new multi-purpose building, built last year. Right, Holy Trinity: new $250,000 education building and parish house in background. Not shown, because of trees, is chapel joining the two buildings at rear.





The Past Decade

Early in 1955 an intensive three-year campaign for additional funds was conducted. Later that year additional property, for parking purposes, was purchased.

On Thanksgiving Day, 1957, ground was broken for the $200,000 colonial brick church building. The cornerstone-laying services were held April 27, 1958. First service in the new building was on Palm Sunday, 1959.

Holy Trinity began construction on its $250,000 gothic stone building with groundbreaking services on March 23, 1949. First service in the new building was on Easter, 1951, and the building was consecrated by Bishop Penick on Thanksgiving Day, the same year.

The church dedicated its $25,000 pipe organ on May 21, 1957.

Last year, Holy Trinity moved into its new $250,000 education building and parish house. In addition to classrooms, the building houses an auditorium, kitchen, church parlor and children's chapel.

Meanwhile, the Church of the Redeemer moved from its $11,000 wooden building into a new multipurposed building valued at over $50,000.

New Parishes

In 1955, about 100 members of Holy Trinity organized St. Francis' Church in the city's northern surburbs and with assistance from Holy Trinity purchased a lot and built a $50,000 multipurpose building. Until it was finished the new congregation met in Irving Park School. Three years later a $25,000 church school addition was built.

Construction is now underway at St. Francis' on an addition to convert and enlarge the multipurpose building for use as a permanent church. A wing housing a kitchen, parish hall and preschool rooms is also being added . Cost of both projects will be $190,000.

In January, 1960, All Saints' Church was organized in Sedgefield. The congregation, composed of communicants from the Greensboro churches and St. Mary's Church in High Point, met in Sedgefield Inn and Sedgefield School until a new building was occupied on Easter, 1961. A year and five months after being organized as a mission, All Saints' was admitted as a parish in May, 1961.

The church's property, including church building, church school wing and kitchen and five acres of land and a 10-room rectory on an acre and a half of land, is valued at $123,590.

The growth goes on. The Greater Greensboro Council for Church Extension was formed last year as a cooperative effort of all five churches to survey and plan future growth to keep pace with the expanding city of Greensboro.

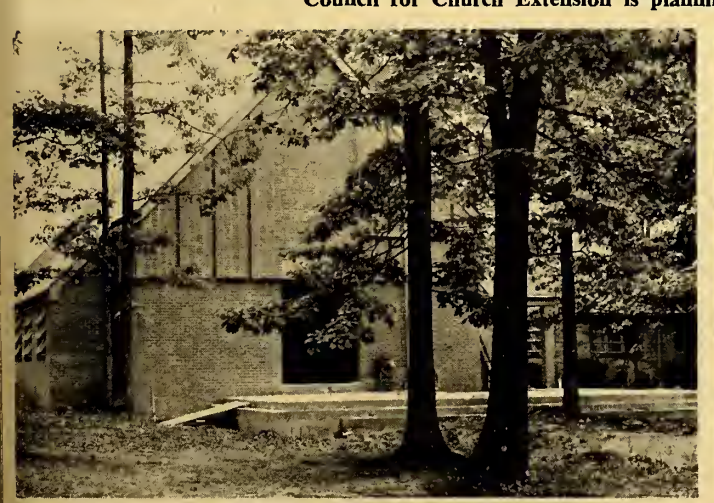
Greensboro Churches Build Strength

	Sunday School	Baptized Members	Communicants In Good Standing	Outside Work*	Total Value †
Holy Trinity 1962	535	1,497	1,148	$ 18,389.82	$ 940,136
1942	118	487	382	3,331.98	137,000
St. Andrew's 1962	524	1,130	745	10,750.71	495,000
1942	102	290	198	510.68	54,000
Redeemer 1962	65	158	124	830.61	53,500
1942	45	83	83	—	11,500
St. Francis' 1962 (UnderConstruction)	335	741	380	4,726.06	160,000 190,000
All Saints 1962	68	120	58	854.91	123,596.54
Totals 1962	1,527	3,646	2,113	$ 35,552.11	$ 1,962,232
1962	265	860	663	3,842.16	202,500

* Diocesan and general church program and total of other outside gifts.
† Land, church, parish house, rectory and furnishings.

(From the Diocesan *Journal*)

Left, St. Francis'—organized 1955. Right, All Saints'—organized in Sedgefield, admitted as a parish in 1961. The Greater Greensboro Council for Church Extension is planning future growth for all five churches.





An Empty Shoe?

By MARGARET KNIGHT

Margaret Knight is D.R.E. at St. Michael's, Raleigh.

Some 70-odd church school teachers, outwardly shivering from the mountain cold but inwardly glowing, returned to their parishes from Vade Mecum in mid-September eager to spread the light from the fire that had been kindled there. They had attended a three-day conference, these men and women from 24 parishes in the Diocese, as a pilot group for the first Teacher Training Clinic sponsored by the Department of Christian Education and the Directors' Forum.

Holding in his hand a worn small shoe, the Rev. Charles Greene, Director of Program, set the theme for the conference — the teacher's obligation to the person to whom the shoe belonged. "You can never completely know the person who wears this shoe," he said, "but each student who comes into the Church School is a person we all must seek to know, to instruct, to support, and to love. He does not come as an empty shoe—he comes as a *person* with many ideas about God, about parents, about Jesus, about love, about discipline, about everything. He comes as a child of this world, a child of God.

Churchmen Today

"We believe," he went on, "that Christianity has, in the mighty acts of God through the ages, a deep and important heritage to transmit, a heritage which is fundamental to an understanding of God's action today. But in addition to this it has the task of overcoming the world in which it lives today, the task of changing the culture of today. Therefore any program of Christian education must relate itself to the immediate task of enabling this child to become a change agent for Christ rather than to be washed along in the stream of culture. I believe that we no longer think of our young people as the churchmen of tomorow—they are the churchmen of today. God is acting in their lives today just as certainly as He is in their parents' lives.

"I should hope that in the parishes of this Diocese there would be a deep conviction that the Church School program must find its focus in what God is doing, and that the Church's task is one of enabling men to respond to what God is doing.

Ambassadors for Christ

"We are here," said Charles Greene, "to equip ourselves to equip those we teach to be servants of Jesus Christ in all the areas of life in which we live.

"To help them do that, we must realize something of the mission of Christ Himself.

"As St. Paul writes, 'Therefore, if anyone is in Christ, he is a new creation. . . . All this is from God, who through Christ reconciled us to Himself, and gave us the ministry of reconciliation. . . . So we are ambassadors for Christ, God making His appeal through us.'

"Everything we do in our classes should be to enable us to find our place within the community of God the Holy Spirit. And it should also be the first step in training us for our ministry of reconciliation in this world.

"Your children," Charles Greene concluded, "do not come as empty shoes. They come as live sons and daughters of God, walking in this world. It is up to us to do our best to equip them."

Teaching the Teachers

The Rev. Thomas Thrasher of Chapel Hill, chairman of the Department of Christian Education, led the student-teachers in that part of the program aimed at the enrichment of their own spiritual lives. He directed them in their preparation for a corporate service of Holy Communion, and gave a series of meditations on "the Presence, the Power and the Person of the God to whom we pray."

Practical teacher training in the two fields of orientation and procedure was led by members of the Directors' Forum. In the area of orientation the teachers, grouped by grades, were led to examine and evaluate their manuals as guides and resources. Later they participated in specific program planning exercises and classes in the techniques of discussion, story-telling and arts and crafts.

Conductors of this phase were: Al Hoag, Associate Rector and Director of Christian Education at St. Martin's, Charlotte; Dorothy West, St. Martin's, Charlotte; Wilma Smiley, St. Paul's, Winston-Salem; Mildred Draper, Good Shepherd, Rocky Mount; Katherine Adams, Chapel of the Cross, Chapel Hill; Gray Vandervoort, Emmanuel Church, Southern Pines; all Directors of Christian Education in their respective parishes. The Rev. Leland Jamieson, Assistant Director of Program, was observed. ■

THE BISHOPS: Visitations

The Bishop	The Coadjutor
October 13	
Williamsboro, St. John's Noon (Tercentenary Commemoration)	**Salisbury,** St. Paul's, 9:30 a.m. **Kannapolis,** St. James, 11 a.m.
October 20	
Spray, St. Mary's, 9:30 a.m.; St Luke's, 11 a.m.	**Durham,** St. Titus, 11 a.m.
October 27	
Asheboro, Good Shepherd, 8:00 and 11 a.m.	**Monroe,** St. Paul's, 10 a.m.
November 3	
Tarboro, St. Michael's, 9:30 a.m. **Lawrence,** Grace, 11 a.m. **Tarboro, St. Ignatius,** 4 p.m.	**Charlotte,** St. Mark's, 11 a.m. **Davidson,** St. Alban's, 3 p.m.
November 10	
Hillsboro, St. Matthew's, 11 a.m.	**Winston-Salem,** St. Timothy's, 9:15 and 11 a.m.
November 17	
Winston-Salem, St. Paul's, 11 a.m.	**Tarboro,** St. Luke's, 8 a.m. **Speed,** St. Mary's, 9:30 a.m. **Tarboro,** Calvary, 11 a.m.

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BOOKS

This month's Book Editor would like, rather than attempt a review or evaluation, merely to call attention to three publications which are currently much discussed in Church periodicals, sermons, and conversations. They are, first, a book entitled *Honest to God,* second, a pamphlet, "Image Old and New," and third, a book called *For Christ's Sake.*

The first of the trio, *Honest to God,* by the Anglican Bishop of Woolwich, John A. T. Robinson (Westminster Press, paper, $1.65) was published in England some time ago, and more recently in this country. Its theme, which is highly controversial, has been stated thus "that Christianity needs to be disentangled from religion, and that the image of God not only in popular piety but also in orthodox theology is outmoded. Humanists and secularists are right to reject God when he is presented in the current religious image."

Second in the series, the pamphlet, "Image Old and New," is a reply to the first by Michael Ramsey, Archbishop of Canterbury (Forward Movement Publications, 15 cents) in which he discusses several of the questions it raises. He writes: "Many people have been perplexed, and it is for these that I write, in the hope of clarifying the questions for them. It should be the mark of Christian faith to learn from the shock of new ideas, but it is also necessary to see where such ideas may be misleading." The subtitle of Dr. Ramsey's essay indicates its usefulness to both laymen and clergy: "On the problem of finding new ways to state old truths, with comments on some recent efforts to express the faith in modern terms."

In book number three, *For Christ's Sake* (Morehouse-Barlow Co., paper, $1.50) another Anglican scholar, the Rev. O. Fielding Clarke, takes issue with Bishop Robinson. He considers the Bishop's book chapter by chapter, pointing out what he considers the weaknesses of Bishop Robinson's arguments for rejecting traditional Christian faith. The remainder of the book he devotes to a consideration of the Christian Gospel in the contemporary world.

We call these three books to your attention because of the wide-spread interest they have stirred.

Dr. Ramsey concludes: "As a Church we need to be grappling with the questions and trials of belief in the modern world. Since the war our Church has been too inclined to be concerned with the organizing of its own life, perhaps assuming too easily that the faith may be taken for granted and needs only to be stated and commended. But we state and commend the faith only in so far as we go out and put ourselves with loving sympathy inside the doubts of the doubting, the questions of the questioners, and the loneliness of those who have lost their way."

EBC SELECTIONS

The cross and thorned crown emblem above adorns the new bookmark of the Episcopal Book Club, Eureka Springs, Arkansas, whose 1963 autumn selection is Emily Gardiner Neal's *Father Bob and His Boys,* price to members, $3.25. The bookmark sells in packets of 25 for 35¢ or three packets for $1.00. Specify number 63-C, "Be not overcome of evil. . . ."


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Rachel Wolff Here

Miss Rachel Wolff, Tar Heel missionary to India for 13 years, will spend a part of her furlough visiting with the women of the Diocese at their October district meetings. Later in the month Miss Wolff goes to New York to prepare for assignment to a new mission post at Nepal.

In her most recent post she served as treasurer of Women's Christian College of Madras. Supported by the Episcopal church in the United States, Canada and England, the school is an interdenominational one with a four-year liberal arts program. Miss Wolff also worked in the slum districts of Madras, where she helped secure property for a church and community center. Built with the help of the students and the college itself, the church today has a full-time pastor.

Her great interest in children led her to ask for the transfer to Nepal, where she plans to work on an educational program for refugee children. She will be stationed at the 125-bed Nepal hospital in her new work. One of her first tasks will be to help raise $10,000 for the purchase of washers and dryers for the hospital, where, for the nine years of its existence, the linens have been washed by hand in the nearby river.

Miss Wolff's schedule includes:

Oct. 9—Northwest District, St. Paul's, Winston-Salem, 10 a.m.

Oct. 10—Raleigh District, Good Shepherd, Raleigh, 10 a.m.

Oct. 15—Sandhills District, Emmanuel, Southern Pines, 10 a.m.

Oct. 16—Durham District, St. Luke's, Durham, 10 a.m.



Rachel Wolff visiting her sister, Mrs. Thomas Wilson of Raleigh

Report of the Diocesan Treasurer for Parishes and Missions

January 1, 1963 through August 31, 1963

For Faithfulness. Almighty God, whose loving hand hath given us all that we possess; Grant us grace that we may honour thee with our substance, and remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. Amen.

	(1) Episcopal Maintenance		(2) Church's Program	
	Assessment	Pd. to Date	Quota Accepted	Pd. to Date
Albemarle, Christ	$ 544.46	$ 136.11	$ 1,857.18	$ 464.28
Ansonville, All Souls'	179.76	179.76	615.79	615.79
Asheboro, Good Shepherd	860.91	440.91	2,000.00	1,000.00
Battleboro, St. John's	108.78	54.39	471.94	235.97
Burlington, Calvary	167.41	98.00	—0—	—0—
Holy Comforter	1,866.48	933.24	7,236.41	3,618.21
St. Athanasius	—0—	12.60	—0—	55.73
Cary, St. Paul's	303.82	—0—	859.59	—0—
Chapel Hill, Chapel of Cross	2,598.29	1,989.29	9,798.52	7,200.00
Holy Family	1,200.00	700.00	4,200.00	2,450.00
Charlotte, Chapel of Hope	529.70	353.12	1,974.91	1,316.56
Christ	7,081.72	3,540.00	25,978.00	12,998.40
Holy Comforter	2,880.92	1,920.00	10,922.99	7,282.00
St. Andrew's	1,076.48	717.68	4,085.42	2,723.62
St. Christopher's	231.42	135.01	683.24	398.57
St. John's	1,833.43	1,222.32	5,968.79	2,984.40
St. Mark's	366.56	246.56	1,812.11	1,212.11
St. Martin's	4,109.74	2,739.86	16,466.38	10,977.62
St. Mary's	1.78	—0—	22.37	—0—
St. Michael and All Angels	460.76	—0—	500.00	—0—
St. Peters	3,500.81	2,625.61	13,795.41	9,196.97
Cleveland, Christ	327.10	163.60	1,626.03	813.02
Concord, All Saints'	989.71	494.82	3,624.52	1,510.20
Cooleemee, Good Shepherd	242.40	40.40	909.77	151.64
Davidson, St. Alban's	130.75	65.38	427.38	213.68
Durham, Ephphatha	15.88	15.88	85.36	34.12
St. Andrew's	259.43	200.00	876.70	450.00
St. Joseph's	634.04	400.00	1,200.00	540.00
St. Luke's	798.96	532.64	2,567.89	1,711.93
St. Phillip's	3,296.57	2,197.71	12,626.91	8,417.94
St. Stephen's	654.09	327.04	2,067.83	1,033.90
St. Titus	338.86	225.92	1,227.74	818.48
Elkin, Galloway Memorial	324.28	162.16	1,010.23	505.15
Enfield, Church of Advent	434.47	144.87	1,050.00	350.00
Erwin, St. Stephen's	372.52	279.39	1,200.00	800.00
Fork, Ascension	96.50	48.26	363.75	181.88
Fuquay Springs, Holy Trinity	290.23	120.90	858.84	357.85
Garner, St. Christopher's	133.34	66.70	386.04	193.02
Germanton, St. Phillip's	7.78	7.78	34.12	35.12
Greensboro, All Saints'	623.72	363.86	1,761.82	1,027.74
Holy Trinity	5,420.36	3,613.60	20,444.13	13,629.44
Church of Redeemer	325.28	108.42	1,150.84	383.62
St. Andrew's	2,688.21	2,688.21	10,625.26	7,700.00
St. Francis	1,513.22	756.60	5,433.51	1,358.38
Halifax, St. Mark's	203.01	203.01	660.00	660.00
Hamlet, All Saints'	262.35	175.00	1,005.03	700.00
Haw River, St. Andrew's Chapel	187.02	187.02	715.71	119.31
Henderson, Holy Innocents	1,755.45	1,170.29	6,893.62	4,595.74
St. John's	251.43	71.90	997.89	203.16
High Point, St. Mary's	1,973.38	1,315.52	8,140.41	3,391.80
Hillsboro, St. Matthew's	625.27	500.00	1,874.73	625.27
Iredell Co., St. James'	95.37	95.37	373.34	223.34
Jackson, Saviour	193.75	96.90	755.78	377.88
Kannapolis, St. James'	315.82	131.60	1,311.63	546.50
Kittrell, St. James'	23.35	23.35	86.94	86.94
Laurinburg, St. David's	173.71	133.71	644.25	444.25
Lawrence, Grace	30.09	30.09	130.35	100.00
Leaksville, Epiphany	615.52	359.07	2,351.05	1,371.45
St. Mary's	156.96	78.48	581.94	290.94

	Assessment	Pd. to Date	Quota Accepted	Pd. to Date
Lexington, Grace	626.93	417.96	2,731.90	1,821.28
Littleton, St. Alban's	189.73	189.73	698.42	198.42
St. Anna's	19.92	—0—	74.35	—0—
Louisburg, St. Matthias	21.05	21.05	122.64	62.95
St. Paul's	448.65	299.04	1,781.68	1,187.76
Mayodan, Messiah	192.48	96.24	766.34	384.00
Milton, Christ	56.60	56.60	192.33	192.33
Monroe, St. Paul's	758.46	448.00	2,852.09	1,666.00
Mooresville, St. Matthew's	83.47	41.74	358.65	179.32
Mount Airy, Trinity	830.05	622.55	2,987.31	1,991.55
Northampton Co., St. Luke's	20.82	—0—	50.00	—0—
Oxford, St. Cyprian's	202.81	102.81	689.42	424.42
St. Stephen's	1,011.84	674.56	3,956.54	2,637.68
Pittsboro, St. Bartholomew's	162.85	162.85	800.36	800.36
St. James'	13.30	13.30	67.89	67.89
Raleigh, Christ	3,982.13	2,986.47	15,820.10	11,864.97
Good Shepherd	3,148.90	1,836.87	12,953.42	7,556.15
St. Ambrose	569.55	569.55	1,600.00	430.45
St. Augustine's	59.00	51.00	290.95	150.00
St. Mary's Chapel	93.13	93.13	310.47	310.47
St. Michael's	2,737.80	2,037.80	1,074.89	6,649.89
St. Timothy's	1,143.19	207.00	4,667.43	612.00
Reidsville, St. Thomas'	705.49	—0—	2,783.11	—0—
Ridgeway, Good Shepherd	15.97	—0—	87.18	—0—
Ringwood, St. Clement	26.21	10.95	112.26	46.80
Roanoke Rapids, All Saints'	905.17	905.17	3,753.87	1,312.82
Rockingham, Messiah	809.93	510.93	800.00	749.00
Rocky Mount, Christ	435.33	217.66	1,100.00	550.00
Epiphany	121.99	81.99	328.54	225.54
Good Shepherd	3,261.88	2,181.88	12,385.25	9,525.25
St. Andrew's	400.56	2,670.04	1,350.57	900.30
Roxboro, St. Mark's	223.64	300.00	943.91	200.00
Salisbury, St. Luke's	2,622.18	1,748.13	10,266.59	6,844.35
St. Matthew's	414.84	103.71	1,528.05	300.00
St. Paul's	243.55	—0—	877.20	—0—
St. Phillip's	69.24	88.86	261.08	391.61
Sanford, St. Thomas'	552.66	322.41	2,019.31	841.24
Satterwhite, St. Simeon's	14.98	14.98	53.82	26.41
Scotland Neck, Trinity	850.80	496.30	3,382.85	1,691.40
Siler City, St. Mark's	48.41	—0—	221.99	—0—
Smithfield, St. Paul's	743.88	371.94	2,904.78	2,003.22
Southern Pines, Emmanuel	1,946.91	1,300.00	7,290.64	4,868.00
Speed, St. Mary's	82.89	82.89	349.34	349.31
Spray, St. Luke's	693.52	462.36	2,851.75	1,901.19
Statesville, Holy Cross Mission	33.05	—0—	151.13	—0—
Trinity	737.86	493.86	2,000.00	200.00
Stovall, St. Peter's	20.65	20.65	78.48	78.48
Tarboro, Calvary	2,055.75	1,027.88	8,048.64	4,024.32
St. Ignatius	43.89	—0—	176.28	—0—
St. Luke's	71.92	—0—	282.63	—0—
St. Michael's	233.03	137.43	947.92	556.74
Thomasville, St. Paul's	384.19	224.00	1,335.70	779.00
Townsville, Holy Trinity	73.16	73.16	277.46	277.46
Wadesboro, Calvary	788.83	788 83	2,963.61	2,463.61
Wake Forest, St. John's	161.79	81.48	551.90	275.52
Walnut Cove, Christ	204.36	101.09	724.37	281.09
Warrenton, All Saints'	77.33	77.33	318.65	87.67
Warrenton, Emmanuel	865.35	147.35	2,730.52	564.83
Weldon, Grace	479.83	280.00	1,861.09	310.18
Wilson, St. Mark's	50.28	50.14	281.22	—0—
St. Timothy's	1,911.17	1,161.17	7,501.65	4,501.65
Winston-Salem, St. Paul's	6,101.05	4,067.36	23,899.47	15,933.12
St. Stephen's	241.14	—0—	829.76	—0—
St. Timothy's	1,113.55	742.32	4,324.08	2,882.72
Woodleaf, St. George	63.58	63.58	220.90	220.90
Yanceyville, St. Luke's	28.97	30.00	115.31	20.00

Challenge Quotas Accepted

	Quota Accepted	Paid to Date
Chapel Hill, Chapel of Cross	$ 1,579.07	$ 1,579.07
Holy Family	213.32	—0—
Charlotte, Christ	4,000.00	—0—
Holy Comforter	400.00	300.00
Lexington, Grace	273.19	—0—
Rocky Mount, Good Shepherd	1,900.00	—0—
Salisbury, St. Luke's	300.00	200.00
Southern Pines, Emmanuel	12.45	—0—
Walnut Cove, Christ	100,00	—0—
TOTAL	$395,903.46	$228,134.61

(Continued from page three)

his thankful stewardship, less than $16 from each member will make this ambitious new budget a firm reality.

Certainly one of the most challenging, and most rewarding, areas of need is in our 68 home missions. Some $128,000 is called for to help these infant parishes become self-reliant.

Several institutions long important to the Diocese, and long supported by it, are scheduled for the relatively modest sum of $25,000. These are Thompson Orphanage ($2,000); St. Mary's Junior College ($11,000); St. Augustine's College ($7,600); the University of the South at Sewanee ($4,000); and Kanuga Conference Center ($500). All of us know what these institutions mean to us. Can we do less for them?

The College Explosion

College work is more important to the Church and the world today than ever before. More than twice as many young people are in college today than in 1944. And by 1970, when estimates say that this total will have more than *tripled,* one national survey predicts that students from Episcopalian families will outnumber those of *any other faith* enrolled in our colleges.

In this light, the 1964 budget's $53,000 item, to support additional chaplains for the 20 principal colleges in the Diocese, seems modest indeed.

It is impossible to spell out here all the many areas of our Diocesan family's service, both in North Carolina and overseas. To mention only a few, the Episcopal Home for the Aging, much needed by our elder members, will soon open its doors.

In Panama, our sister Diocese, more than $23,000 has already been raised by N. C. Episcopal Churchwomen for college needs. In Alaska, the 49th state, our own Bishop William Gordon, formerly of Spray, carries God's word by dogsled and plane. In Mexico, at one of the continent's largest universities, the Rev. Hall Partrick, formerly of Raleigh, trains seminarians. Many others, on pitifully small allowances by our comfortable standards, are serving in strife-torn Haiti, the Dominican Republic, India and elsewhere.

Yet, despite all these efforts, it is still sadly true that "the harvest is plenteous, but the laborers are few." God give us the grace, as faithful stewards, to strengthen the hands of those few.—WILLIAM H. W. ANDERSON ■

THIS MONTH

The colonial church of St. John's, Williamsboro, will hold its annual meeting, together with a commemoration of the North Carolina Tercentenary, on Sunday, Oct. 13. Bishop Baker will be the preacher at a brief service at noon. Following the service a basket picnic dinner will be served on the grounds. Dr. Lawrence F. London of Chapel Hill, the diocesan historiographer, will preside at the commemorative service; speaker will be the Hon. Francis E. Winslow of Rocky Mount. Visitors are cordially invited. Williamsboro, on N. C. Route 39, is 7 miles northeast of Henderson.



OCTOBER

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 Missions Promotion & Communication **Raleigh**	2 Long-Range Planning **Chapel Hill**	3	4 Laymen's Board **Raleigh** — — COMMITTEE ON DEAF WORK — — **Terraces**	5
TRINITY XVII 6 . . . Deaf Work **Terraces**	7	8 Provincial House of Bishops **Asheville**	9 — — — — — FOURTH PROVINCIAL SYNOD — — — — — **Raleigh-Durham Clericus**	10 **Asheville**	11	12
TRINITY XVIII 13	14 Committee on the State of the Church **Raleigh**	15	16	17 Christian Social Relations **Raleigh**	ST. LUKE 18 — UTO FALL INGATHERING —WORSHIP-MUSIC CONFERENCE — **Durham**	19
TRINITY XIX 20	21	22 Directors' Forum **Chapel Hill** — — — — — CLERGY WIVES' CONFERENCE — — — — — **Terraces**	23	24	25	26
TRINITY XX 27	ST. SIMON AND ST. JUDE 28 — — — — — — DEACONS' CONFERENCE — — — — — — **Terraces**	29	30 **Charlotte-Salisbury Clericus** Children's Division **Raleigh**	31	**NOVEMBER EVENTS** 12-13-14—ECW Retreat **Terraces**, Rev. Peyton Williams	

The

North

Carolina

Churchman

Our King and Saviour
draweth nigh . . .
O come
let us adore Him"



V. 53 No. 10
November-December 1963

The North Carolina Churchman

Official Publication
Diocese of North Carolina

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Vol. 53 Nov.-Dec. 1963 No. 9-10

A Guilty Advent?

The rush is now in full swing. The parades are over. The trees are purchased—some are even decorated. Out-of-town packages have been shipped. Cards are addressed. Santa Claus' toys are carefully hidden in a locked closet. These days are happy, exciting days. We experience real joy in planning another person's remembrance—in contemplating our children's eager faces. We find pleasure in the cards we send and we look forward to the cards we receive. The days before Christmas are busy but they are happy days.

Only one unhappy note is heard. Somehow it has become fashionable for Christian pulpits to view the holiday season as sinful. We hear critical words about early parades, shopping frenzy, gift-giving pressures. We hear it said that Christ is no longer a part of Christmas. We begin to feel that there must be some radical division between Church and Life—so radical in fact that all the Church can do during Advent is to criticize the life we live.

We cannot help but wonder—why? Can Christ not be part of this commercial holiday season? Can Christ be far removed from that time of the year when people think more of others than they do of themselves? Can Christ be absent during the season when joy and goodwill capture the emotions of men? Must men use religious words and be in holy places to be Christians? Can the Christ of Christmas not be in the shopping throngs, the celebrations at holiday parties, the baking in the kitchens of our land? Is there not even something of the presence of Christ in the jolly old elf dressed in red who gets his greatest thrill out of making children happy? Is it not a wondrous thing to decorate a tree to honor the birthday of this Christ even if it is decorated on December first? Should we feel guilty because we participate in the Christmas celebration of our culture and of our world?

The season of Advent is the season of preparation for Christmas and Christmas is the remembrance of the greatest event in history—the event we call The Incarnation—when God so loved His world that He came into it. The Gospel of Jesus Christ was not meant for the cloistered walk but for the world. The preparation for and celebration of His birth is not the property of the Church but of the world. It was into the world He came. It was in the world that He lived and died. Can we not love and worship this worldly Lord in our worldly way? Can we not participate deeply in our culture's celebration of Christmas and still be true to Him? Must Church and life be so deeply divided?

These are the things about which we wonder in Advent of 1963.

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Cover: "Enthroned Madonna and Child," follower of Giotto, Italian. Courtesy North Carolina Museum of Art. Gift of Mrs. Frederic H. Lassiter, New Yor

Bonhoeffer on Christmas

Dietrich Bonhoeffer was born in Breslau, Germany in the year 1906. He lived his adult life in a land dominated by the Nazi Party and its fuehrer, Adolph Hitler. Bonhoeffer was a disciple of Jesus Christ who understood deeply two things: first, the world in which he lived and secondly, the meaning of Jesus Christ. It was because he sought to bring these two things together that his life assumed its peculiar distance and followed its particular path which led at last to the gallows where his life was ended by the SS Troops of Heinrich Himmler.

Bonhoeffer rejected any understanding of the Christian faith that seemed escapist or other worldly. He rebelled against a church that thought it could flee from the pressures of the world into a kind of spiritualism — a church that tried to avoid the real issues of life. "Religion" for Bonhoeffer had become consumed in the holy trappings and pious words of "church life" and so he called for a "religionless Christianity." Ethics had been interpreted in terms of the religious world where black was black and white was white and not in terms of life where every moral choice is blurred, so Bonhoeffer called for the kind of worldly holiness that measures every choice not so much by our own absolute sense of what is evil and what is good but by the standard of Christian love as that love is worked out in the particular circumstances of life.

Bonhoeffer called the church in his land to meet the issues of life — to live the role of a disciple even when the role brought pain and hurt. He called Christians to be willing to pay the cost that discipleship inevitably brings in a world alien from the Christian Lord.

These thoughts, which were so deeply a part of the life of this great theologian, all grew out of the central truth of the Christian Faith which for Bonhoeffer was the truth of the Incarnation — which indeed is the meaning of this Christmas season which is now upon us.

Bonhoeffer was involved in the life of his world — he was a worldly Christian because he worshipped the Lord who was Himself involved in the life of his world. Jesus Christ was a worldly Lord. God so loved the *world* that He sent His son into the *world*. Jesus Christ came to save the *world* not the church.

The religious leaders of His day looked upon our Lord as a non-religious man. He was not lost in the ceremonial of the Temple. He did not see obedience to His Father in terms of the outward and superficial aspects of the popular holy life. Faithfulness to His purpose in life meant to Him involvement in the affairs of the world that He had come to save. It was into the world that our Lord was born. It was within the life of the world that His life was lived. It was within the pressures of life that He suffered and died. It was to redeem these pressures and to make fallen hurtful men know the forgiving love of God that He rose again.



Dietrich Bonhoeffer

This is the pattern of Jesus Christ, whom Dietrich Bonhoeffer called his Lord and Savior, and it was in obedience to the call to discipleship that Bonhoeffer dared to play the role of the worldly Christian who spoke to his world so deeply that his world had to silence his voice forever. The call to discipleship carried for Bonhoeffer a dreadful cost of discipleship.

Perhaps these are the truths of this festival season of Christmas that need to command our attention. Christmas means that God so loved the world that He sent His son. Christmas means that God regards the world, its life, its pressures, its pain, its joy, its sorrows, its hopes, its fears as worthy of His involvement. He came to call men not out of life but into life. One cannot be a disciple of Jesus Christ without being involved in the world, without living life fully, courageously, deeply— without acting that discipleship out in the arenas of life where choices are not clear, where joy is not anticipated, where hope is uncertain.

Christmas means that God came into life. He came completely as a human being — born of a woman — born into the life of a particular nation at a particular time; called to be obedient to the will of His father as He faced the joys and pain and pressures of the world as He lived his life. We who call Jesus Christ Lord must also see in Christmas the call to enter the world and live life — facing the choices that come our way — not seeking escape — not even seeking peace, but only asking that we be faithful to Him who has called us into life.

Only then can we greet the glad morning and know as did Bonhoeffer that The Incarnation calls us into life. Christmas is unknown unless it empties into life and finally into Epiphany's challenge, "Go ye into all the world."

"... Always With Us"

The Mature Christian and Social Welfare

This is a condensation of a talk given to the October Directors' Forum by Dr. Alan Keith-Lucas, Alumni Distinguished Professor of Social Work at the University of North Carolina, Chapel Hill. Dr. Keith-Lucas is also assisting the Diocese in planning a dialogue conference for clergy and social workers to take place in the Spring.

This is an appeal to you as Christian people to consider the ways in which the Church can and ought to witness to certain broad principles of social welfare. It is an appeal for help in understanding a most controversial subject—the way our government seeks to help those in need.

Not only is what the Church has to say about this matter much needed at this time, but it matters greatly that this Christian witness be mature and not superficial.

The problem, of course, is the poor; the people who can't or won't fit in with our modern economy. It is one of man's fondest illusions that he can build a society in which there shall be no poor, but even today we are creating a new poor by automation and by keeping more old people alive long beyond their productive years.

Who Are the Poor?

Who, then, are these people on relief? What are they like? Some are lazy, some industrious. So are we. Some are dependent. So are some of us. Some are moral, some immoral. So if one may be allowed to say so, are we. Some cheat. So do some successful business men. Some are sick, and in ways that are not always apparent. Some are confused, some without skills, some victims of circumstance. And probably most of them are a bewildered mixture of weakness, sin and plain bad luck.

The big point is that they are not a *class*. Perhaps the only real common factor is that they do not fit in. They have committed the world's most unpopular social sin. And we, in our indignation, ascribe to them all the other sins. Of late, much has been said about illegitimate children on relief. But how many know that 90 per cent of this terrible problem occurs among those who support themselves? Even if it were possible to convict this group of the familiar accusations of idleness and immorality, these are only two of the seven deadly sins. It would be hard to rate most church members against relief clients on some of the other seven, such as avarice or gluttony, or above all, pride.

"Judge Not"

Indeed if there is one thing the mature Christian ought to know it is that a moral judgment about another's deserts is the most fallible, least appropriate, and indeed the most sinful judgment that can possibly be made.

He will, of course, be aware that any society must have ways of identifying real need. But moral judgment is not the key. Indeed if he really cares for morality, his first insistence must be that welfare and morality be most firmly divorced; the second, that the kind of morality he cares about is not bought with threats of starvation or shame. He will point out that we live under a Covenant of Grace, that God's plan is that we should respond freely to His amazing love by giving our lives and accepting His will as our law. The mature Christian will be as vehement about this as he is about any intermingling of church and state.

But, of course, judgment there must be. We have three choices. The first is that of the superficial Christian and his "moral" judgment. Second, there is the "scientific" judgment, or what is "good for" other people. This is inherent in almost all talk about rehabilitation. At first sight it is most attractive, but there is a deep fallacy here. It is one thing for trained professionals to help a relief client get back on his feet. It is quite another for the helper to become a judge of his fellow man—to devaluate him, to treat him as "object" rather than "subject."

This is not God's way with us. One of the most amazing things about this God of ours is the way he goes on treating us as if we were worth something, were capable of exercising choice. It wasn't through devaluation of man that salvation came, but through an amazing act that gave him value for evermore. Nor, in common sense, is it the way to build any man's self-respect.

So our mature Christian might turn to the third alternative—the judgment of the law, or what men have determined that others have the right to do. And, although the law is imperfect, he would find in legal judgment the nearest approximation to a fair, honest and workable system, if only because it is not just one man's opinion, but the wisdom and foolishness of a thousand years.

This is, indeed, the kind of system we have tried to have in this country, a more or less fallible system known as "eligibility" under the law; the legal creation of a "right to assistance" under certain circumstances; a supposedly dignified program in which the needy person establishes his right to a certain income and may spend it as he likes.

Too Christian?

It has proved too Christian to last. This is not the official view, nor that of the moralists or scientists. They point out the people who have misused it. They have called (and immature Christians are in the forefront) for more control, for moral sanctions, for harsher methods—and in doing so have destroyed much of what the legal program could have done.

For, as we have said, man is not helped by treating him as if he were not of worth. He doesn't become independent by being denied enough to be independent on, or by having his decisions made for him.

The fact is, that we, many of us who preach the Gospel of Reconciliation

have failed to admit these people to the human race. And we have demanded of them standards of honesty, or morality, even of gratitude and subservience, that we would never demand, or at least have a very poor chance of getting, from most of our congregations.

We might also, though this may sound contradictory, be on the side of a well-trained professional staff. This may grate on the ears of some who long to restore the ancient ideal of personal charity "from the heart"; it may offend those who fear government in any form. Yet this too has something to do with mature Christian belief.

Here the social scientist does not presume to judge, but turns his knowledge to the business of giving help. And people on relief do need a lot of help; in training for new jobs, in decisions about how to manage one's life, about values. This kind of help demands a self-discipline that is not easily acquired. It has always been one of the Church's most harmful illusions that good intentions are enough—that all one needs is to be a Christian, that skill isn't needed. But it is encouraging to see signs of a new recognition that piety strengthens skill, but is not a substitute for it.

If we could, it might be heaven to return to the "good old days" when giving was more personal. But the reality is that personal giving goes only so far. For one thing, it is mostly confined to people of whom we approve; it is those we do not approve of who usually need the most help. Christ came to call sinners, and not the righteous, to repentance. We are all too prone to help the "righteous" and let the "sinner" starve.

Christians Also Sin

Personal giving is also subject to one of the subtlest of all sins—using another person to satisfy our own needs. Try how we will, we demand gratitude, we feel superior to those we help, we ask that they do what we want. There is still a place for personal giving and personal help; but usually it is both too selective and too demanding to take care of the mass who are in need.

We should not, of course, give up that very precious thing, the right to give voluntarily to our church. But there is a very great difference between Christian stewardship, the loving return to God of a part of His goods, and the kind of giving which really isn't giving at all, but the use of one's "own" money to satisfy one's own whim.

And finally, this government business. Regrettable as it is, this is a judgment not on the Government but on the Church. Strangely enough, in the past 500 years, the roles of church and government in welfare have become reversed—not because either tried to take over, but just in the nature of things. And now today the Federal Government instead of the Church has become the people's conscience and the spokesman for the dispossessed. This is perhaps one of the reasons why it is so much hated and feared.

"A More Excellent Way"

This is not a pleasant fact. It may offend you. But until we in the churches can give up the superficial, until we can get rid of the theory that we are collections of good people, entitled to judge others—when we know very well that we are simply sinners who have been graciously vouchsafed help in our own dreadful hour of need—until we are willing to try to help others as we ourselves have been helped; until, in fact, we become mature Christians, two things are going to happen.

We will be saddled with a secular way of helping others, and we "Christians" will make our charity less Christian every day. ■



Dr. Alan Keith-Lucas

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From *Tales of Christmas*, by Herbert W. Wernecke, Westminster Press, Philadelphia, 1963.

Charlotte Churches Grow

By SUE TITCOMB
Religion Writer, Charlotte News

BEFORE World War II the Episcopal church in Charlotte consisted mainly of a few small, established congregations; since 1945, it has become a rapidly growing denomination.

The seven older churches have grown, moved, expanded—and three new missions are thriving, with plans now in progress for land to be purchased in newer areas.

The voice of the Episcopal clergy in Charlotte is frequently heard in controversial issues; and Charlotte was host city to the annual Diocesan Convention this year.

The "baby" congregation is St. Christopher's mission, born Feb. 21, 1960, with 20 members at its first service.

The unusual thing about St. Christopher's is that its charter members came from leaders in other parishes whose rectors just about told them to "get out and start this new mission."

Each church sets aside three per cent of its operating budget each year to help this church; and this policy will continue for other new churches. The support of the local churches in this case appears to be almost unique.

Even the site was picked by members of the other churches, and the original $36,000 was given because local Episcopalians felt this part of town (the Montclair and Starmount area) needed a church.

The original rector, the Rev. Robert Ladehoff, is still there. The membership now is 175 communicants, with 325 baptized members, including children.

Services are now held in a small, all-purpose building—to become eventually a Scout hut. Hopefully, the main church building will go up in the spring of 1964 or 1965.





Above, the all-purpose building that serves Charlotte's youngest congregation, St. Christopher's—to be a Scout hut when the main church is built. Below, Christ Church, born July, 1943, now has nearly 1,500 communicants and an $800,000 plant. In foreground, work on the new Christ Church education unit nears completion.

Other "Babies"

In 1956, St. John's was organized as a mission church of the Charlotte convocation, with 43 charter members. It was made a parish in 1959.

The Rev. Martin Tilson is the organizing pastor. The parish now has 450 communicants, with 325 enrolled in church school.

The multi-purpose building, now used for all services, was erected in 1959. The permanent church is scheduled to be built in 1964 at an approximate cost of $250,000. St. John's sits on a six-acre site and serves the Sharon-Providence area.

Two years before the end of World War II, on July 25, 1943, Christ Episcopal Church was organized at a meeting of 175.

A temporary chapel was set up in an empty store on Providence Road, and a drugstore was used for Sunday school rooms. The store was leased for one year and the congregation was given the name of Christ Church, Charlotte.

In 1946 a Quonset hut and lot were purchased and in 1952 a new church and parish hall were dedicated.

The present rector, the Rev. Thon Blair, came in December of 1957. I May, 1963, the church broke groun for a new $155,000 education building now nearing completion.

Growth from the end of World Wa II to now is shown in several ways. I 1945 there were 290 communicants an today there are 1,472. The value of th church plant was $39,722 in 1945 an is now valued at $811,000. The churc budget has increased from $12,995 i 1945 to $141,000 at the present tim

In the second of a series on major cities of the Diocese, Sue Titcomb, Religious Writer for the Charlotte "News," and Don Hunter, "News" Staff Photographer, trace the expansion of old parishes and growth of old and new since World War II.

St. Martin's

One of the older Episcopal churches is St. Martin's, the Rev. Moultrie Moore, rector.

Begun in 1903, the church has moved from a previous site at North Davidson and Tenth Street, to the present site at 1510 E. Seventh Street.

In May, 1915, it was admitted as a parish into the Diocese.

In 1953, eight years after World War II, the church was enlarged to double the seating capacity. In 1958, a youth building was added.

An associate rector, the Rev. Albert S. Hoag, was appointed in 1961.

St. Mark's

Another older, established church is St. Mark's, begun as a mission in 1884. It has increased only slightly in membership, but is in the midst of a transition period. It was rural until World War II, and since then has become more of an urban-fringe church. It did not become a parish until the early 1950's.

Since then, baptized members have increased from 118 to 146, but communicants have remained in the middle 80's.

The Rev. M. C. Miller came as rector in November, 1962. A parish house was built in 1954.

St. Andrew's

Growth has been noticeable since 1952 at St. Andrew's Episcopal Church (1895) when the congregation moved from the west side of town to the east. In 1952, St. Andrew's had about 100 communicants; now it has 250 communicants, has added a parish house, and is planning a new building. The Rev. David Woodruff became rector in November.

The present budget runs about $25,000 a year. The Rev. Richard W. Turkleson was rector until he moved to Hickory in October.

Chapel of Hope

The Chapel of Hope, located in a biracial area, has served its changing neighborhood for 87 years; but signs of growth have just recently been seen.

During the past year, under the leadership of the Rev. Hugh Craig, membership has about doubled.

The chapel was on 15th Street for many years, but is now at the corner of 17th and Caldwell. Until the early 1950's it was a mission of St. Peter's church.

Many new programs began this fall, particularly with an eye toward senior citizens and teen agers. The chapel puts a major emphasis on Christian education in its neighborhood.

The Holy Comforter

In 1948, the church of the Holy Comforter (1903), saw its congregation moving out of the Dilworth area and decided to move to a site on Park Road.

It has grown from a small congregation that once met in a hall over a store, to some 800 communicants and over 1,200 baptized members.

The parish house was completed in 1952 at a cost of $160,000, and a rectory was purchased in 1956 for $21,000. The present church edifice was built in 1956 at a cost of $260,000.

Rector is the Rev. Floyd William Finch, Jr., who came in 1959. The first curate in its history, the Rev. Phillip C. Cato, served from 1960-1963. (See "Members," page 14-15.) His successor is the Rev. Peter G. Thomas.

St. Michael's Future?

Another of Charlotte's older churches (the second oldest at 80 years) is about to have its fate decided. The church of St. Michael and All Angels, downtown across from Good Samaritan Hospital, has been called "a forgotten church in a forgotten neighborhood,"

(Continued on page twenty-one)





Above, Christ Church (see facing page) as it was last spring; below, St. John's (organized 1956). The present multi-purpose structure will be used for education when the permanent church is built next year. In seven years, the communicant list has topped 450.

At the invitation of Bishop Vincent S. Waters, of the Diocese of Raleigh, Bishop Thomas A. Fraser spoke on Christian Unity to 250 Roman Catholic men of Raleigh. Here are excerpts.

Reform, Renewal and Reunion,

Bishop Fraser Speaks to Catholic Men

THE atmosphere of the Christian world is electrified with reform, renewal and reunion. Every Christian person should be grateful for the life and ministry of Pope John XXIII, whom God chose to gather up the momentum of the ecumenical movement and to achieve more hope for Church unity than we have had since the early ages of Christianity.

This past year, at a great number of international church meetings, official representatives from all the major Christian Communions have expressed the deep and sincere desire of the hearts of Christian people for reform, renewal and reunion. There are many reasons for this. First, it is our Lord's clear-cut command that we all be gathered together in one Faith, one Baptism, under one God and Father of us all.

Secondly, improved biblical scholarship is leading to a more clear-cut understanding of the basic Christian faith. Thirdly, the new liturgical movement has brought Christians of every garden variety in France, Germany, England, and even in America, under one roof before one altar to understand better the Bread of Life, the Body and Blood of our Lord Jesus Christ; and has taught us how we may worship together, and make our worship more relevant to the truth of God and to the daily life of His people.

And then there are some very mundane reasons which have served as a form of reality-testing for all of us and have made us willing to look beyond our own little secure parochialism into God's will for us in the wider world and universe. Among these are the population explosion — the projection of which indicates that in 37 years this earth will have a population of between 7 and 8 billion people, of which probably less than 20 per cent will be called Christian by any name.

And then lastly, at least for the time being, there are the improved methods of communication and travel which have served to break down barriers of misunderstanding, ignorance and prejudice.

It is against this kind of thinking that the Church meets throughout the world in this day and age. It is against this kind of thinking that the Anglican Congress assembled in Toronto this summer. May I say a word about how we Anglicans function. The Anglican Communion is a fellowship of 18 autonomous, independent provinces of which the United States is one, Canada is one, the United Kingdom is one, in full communion with each other and in full communion with the See of Canterbury. What is the basis of full communion? We determine it on what we call the Chicago - Lambeth - Quadrilateral: a common acceptance and understanding of scripture, creeds, sacraments, and historic episcopate.

Each of these provinces is self-governing, but the presiding officer of the Anglican Communion is the Archbishop of Canterbury. He presides over the Lambeth Conference, of all Bishops holding jurisdiction in the Anglican Communion, which meets every ten years for six weeks. The Lambeth Conference is the time and place where our Bishops study, discuss and reach conclusions on matters of faith and order, life and work which have been under research and study by theologians and scholars for the ten intervening years.

The Anglican Congress (approximately every ten years) is a meeting of Bishops, Priests, laymen, laywomen, and youth of the Anglican Communion. This Congress discusses political, social, economic, educational, racial, missionary and other pertinent issues facing the life of the Church throughout the world. Last summer, approximately 1,000 delegates met in Toronto at the Royal York Hotel.

The Archbishop of Canterbury set the theme of this conference when he said clearly and repeatedly: "The church that lives to itself, will die by itself." (This, of course, is a paraphrase of St. Paul in the 14th chapter of Romans.) You can hear clearly and deeply in these words the call for reform, renewal and reunion.

And now, may I share with you some of the personal feelings which reflect the thinking of the Anglican Communion on the question of reunion. What do we mean by reunion? There is one thing clear in the Anglican Communion and that is that any reunion, any unity which is agreed upon, must include the historic episcopate, scripture, creeds and sacraments.

In order for us to discuss these points with any sense of confidence and security and clarity, we must first distinguish between Christian unity and Church unity. These are two separate things. On many occasions on the American scene, we have experienced Christian unity where members of the various churches have come together and faced common social and moral problems with a deep sense of concern for the thought, the feeling, and the ethical values common to all professing Christians. This kind of Christian unity has been late in coming, but we can thank God that it is now true not only across the nation but in many parts of the world. Your publications as well as



The Right Reverend James E. McSweeney, Chancellor of the Roman Catholic Diocese of Raleigh; The Right Reverend Thomas A. Fraser, Bishop Coadjutor of the Episcopal Diocese of N. C.; The Right Reverend John F. Roueche, Rector of Sacred Heart Cathedral, Raleigh.

casions when nuns, monks, clergy, bishops, archbishops and cardinals are meeting and visiting together at conventions, study groups, sharing the fruits of the Spirit for the greater enrichment of the cause of Christ in this world.

When we talk about Church unity, we begin to think of what is commonly known as organic unity. This is a much more ambiguous and uncertain field of action. When we speak of organic unity, we are talking more about governmental unity, and here everyone is rightfully slow. In any enterprise, you have your optimists, pessimists, cynics, but we need to be realists. I do not by any means imply that here we begin to back down. But what I do mean is that here we must be led by God so that we will not be interested in the creation of a super-church, a Madison Ave. spiritual enterprise, that will only succeed in dividing itself once again. We must not only be willing to change but we must be willing to be led by the Spirit of God. Never again does any Christian want to be guilty of wounding the Body of Christ by secession and division.

It seems to me that our next move—and I am happy to say that we are well on the way—is toward what might be called mutual recognition. This can be defined as a form of inter-church relationship. It would necessarily at first have to be rather informal and partial. It would involve a measure of co-operative action upon matters of life and work, ethical and moral issues, political and social issues. It would not require any institutional union. It would involve a thorough study of Baptism, which I understand is taking place at the Vatican Council. It would necessarily involve an acceptance of Baptism with water in the name of the Trinity as the basic sacrament of initiation into the Church and participation in Christ. It would involve a recognition of the gifts of the Spirit to, and of the ministry of, each Christian body. Who would dare to deny that the Holy Spirit works through another ministry? Who can limit God's action in history? Or specify that it is only ours? It would necessarily involve some occasions when we might in non-sacramental and even in non-liturgical services be able to kneel and recognize Christ as King and God as the Father of us all. It would most certainly involve the common acceptance of scripture. This, I am happy to say, is well on its way. It will involve a humility on the part of all as we sit at one another's feet trying to understand and respect one another. Those of us of the more historic churches must recognize that the younger churches have something to teach us. They have a sense of evangelism, a sense of the prophetic, a sense of acting freely in the Spirit—all of which can be a profit to all of us.

And now that I have been this presumptuous, let me just dream for a minute. One of our clergy once wrote a book called *The Great Church Coming*. Let me steal that title for a minute and dream about what this "great church coming" will be like. It may never take place in time and space because in a sense this speaks of organic unity which may be only a prayer in this world. The Pauline Epistles teach us that congregations have always been divided. The pages of Church history tell us there will always be fringe groups and splinter groups. But if organic unity should ever become possible, in my humble opinion it will include much of the historic church — a faith for all people, all places, and all times—a Church with a common scripture, the historic sacraments, historic creeds, a Church with a renewed and clarified doctrine of the episcopate and yes, I would dare admit and suspect a Church with a renewed and clarified doctrine of the papacy. Can you imagine such a Church? With all of the fruits of historical Christianity leavened by the fruits of the Spirit which have come to our evangelical brethren? This would indeed be a Church against which the gates of hell could not prevail.

May I read to you our prayer for Church unity?

"O Lord Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sins, but the faith of thy Church; and grant to it that peace and unity which is according to thy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end.—Amen"

—Thomas A. Fraser

Leaksville and Spray's interim rector for the past year returns to England in mid-January. Like Mr. Aiken, Fr. Fothergill has both criticism and warm admiration for his temporary countrymen, but he leaves behind a host of friends.

Life in An American Parish

By Rev. L. Gurth Fothergill (Interim Rector, St. Luke's, Spray, and St. Mary's, Leaksville)

THIS "Parsons' Switch," as one London newspaper called our pulpit exchange, has, under God, been an outstanding success.

I doubt if many other parishes could be found separated by 3,000 miles of ocean but so akin in spiritual outlook. Each has a strong Bible ministry, with the Parish Prayer Meeting as the backbone of the church work, and a healthy mid-week Bible Study Group (two at Spray). Above all, at both churches there is a real interest in foreign missions. The English parish gives approximately 19 per cent of its total income to the Church overseas, and three missionaries on active service abroad own Spray's "Rock Church" as their spiritual home.

What a joy it was to find the church here so remarkably similar in apearance to an English parish church. At once my wife and I were made to feel at home. But how much more comfortable are your oak pews, with their kneelers attached. And the warmth from the congregation and community was quite overwhelming.

Each nation has its own problems of many years' standing. You have the colour question, whilst we have class distinction, which can be a real thorn in parish life. After meeting the richer Americans who travel abroad, it has been a bit of shock to find so much poverty here, to meet people faced with anxiety owing to big health bills. This former fear today seldom haunts an English parish.

I get the impression that life is more godly than in England; yet, alas, often it may be a case of "having a form of godliness, but denying the power thereof." In far more homes here than in England, the habit of "saying Grace" at meals holds good; the local press seems less full of sensationalism and smut, and the use of bad language is not so prominent. More people go to church this side of the Atlantic. It is fine that in the barber's chair, in a taxi, or when taking one's shoes to be repaired, it is not taboo to speak about religion or mention the name of Jesus Christ.

Your splendidly equipped parish houses, with marvelous facilities for such events as a "Covered Dish Supper," are all but unknown in Britain. Your churches are seldom burdened with the cost of restoration and upkeep of magnificient buildings hundreds of years old, so that more money is available for carpeting and comfortable pews and lounges. But might not some of this money have been spent for others? Even in an outstandingly missionary-minded church like St. Luke's, I have noticed the man in the pew has little idea where is money is going. How many members know how much of their Diocesan Quota goes to foreign missions. In England this fact is known by more churchmen. Surely such questions do concern an American parish; and from personal observation I fear that remote control does not encourage missionary interest.

I am struck by the friendliness shown between parishioners; I like the way many meetings are held by rotation in homes. How often the cold Englishman walks down the church path after divine worship, without even saying a word of cheer to another member! Not so here. But this I would add: there is a danger of the church becoming a club, with a meeting type of "churchianity."

A word about my work as minister. Free telephone calls are a real asset. Each time one lifts the receiver in England, the clergy have to pay for the call, often out of their own pocket. Your phone system makes the working of the parish much easier. The fact that there is no Service or Evening Prayer does mean the saving of sermon preparation time. However, this is offset by radio devotionals. Hundreds of C. of E.* clergy have never spoken over the radio. *[Church of England]

And the custom of "Bible Mastery Month" at St. Luke's greatly appeals to me. The congregation is invited to read in advance a certain Book on which the Minister will preach for four or five Sundays running. I also am struck with all the confirmed members coming together for the Lord's Supper. Is it not a miserable state of affairs to have empty chairs when the family has its meal? Yet in England, some who come to the Holy Communion at 8:00 a.m. rarely meet those who gather at midday or for Evening Communion.

The Adult Department of the Sunday School is quite remarkable. How valuable are the many small rooms in the Parish House. The Sunday School Class gives the adult layman a chance to ask questions, and trains church leaders. But holding Sunday School before Morning Prayer perhaps encourages the keeping of only half the day as Sunday! Coming from a land where 70 per cent are nominally C. of E. members, I am amazed at the number of other denominations and splinter groups here. It is strange to find one's church having a membership of but two and one-half per cent of the population.

I greatly miss singing the psalms, although I must admit that the reverent way the people read them with the minister is inspiring. I understand that (unlike with us) it is regarded as quite "high church" to sing the Creed! My biggest shock was the different wording of the Lord's Prayer. I much like the stressing of God's power by inserting that word "and" (before "the Power").

(Continued on page 22)

he Sea

In the first of a series of Anglo-American pulpit exchanges, the rector of St. Luke's, Spray, and St. Mary's, Leaksville, was an ambassador for Christ and the Diocese of N.C. at St. Botolph's Parish, Barton Seagrave, Kettering, Surrey.

Reflections of An American Parson in Britain

By Warwick Aiken, Jr.
(Interim Rector, St. Botolph's, Barton Seagrave)

THE half-way mark of the pulpit exchange between the Rev. L. Gurth Fothergill and myself, I wish to set down my observations on the country, the people, and the Church, in that order.

The chief thing to note about England is that it is so small, a point that does not fully register on most Englishmen, even as the United States' vastness does not register on most Americans. Distances between towns are short by American expectations, Warkton, for instance, being two miles north of here, Burton Latimer one mile to the south, and Cranford a half mile east, all of them satellites of Kettering. Kettering is considered to be more or less near the east coast, yet Coventry, which is about dead center, is only 40 miles west.

The country and its civilization are also ancient, and this influences just about everything. Too often, hoary antiquity pervades and stifles to the point of oppression. A home owner, say, wants to modernize his house by doing away with the thatched roofing (quite expensive to maintain), but the town council refuses to allow the loss of something picturesque. Practically the whole road system is laid out on the cow trails of centuries ago, and can't be straightened because to do so would mar an ancient landmark. About the only long straight stretches were laid out by the Romans —with one exception; the M-1 and M-2 superhighways into London have six lanes and no speed limit.

Like most of the roads, the churches cannot be modernized because of their history. It is awful to say so, but the best thing that ever happened to Coventry, architecturally, was its bombing during the last war. Now it has an ultra-modern city center, and a cathedral that has pulled in 3,500,000 visitors in its first 12 months.

The last, and happiest, thing to say about the country is that it is beautiful. Roses bloom all summer long, not just once or twice, but great saucer-sized blossoms continually. The strawberries are like golf balls, dahlias like soup plates, and the grass feels like deep pile carpeting everywhere, grows without half trying and stays green the year around. The countryside with its beautiful old manor houses, church spires, hedged fields, canals—and thatched roofs!—justifies to some extent at least the reluctance to let things change.

And There Are The People. Not those who make the newspapers, but those who make Britain tick. They are solid stock, sturdy as oaks, and endowed with a determination that makes the proverbial bulldog's grip tame by comparison. This town is full of that kind of people.

And they are endowed with that saving grace, cheerfulness. No matter if the rain is bucketing down as they gather for services; they just grin and ask, "How do you like our weather, Parson? Shocking, isn't it?" And as they go out: "Well, still at it, I see," and off they go to scooter or car or bus . . . or on foot. Everyone gets into an amphibious frame of mind and lets it go at that.

As well as being hardy and cheerful, the average Britisher is underpaid, a point that was brought home to me the first time I got a haircut. Even including the tip, it only came to 49¢, and at a barbershop in the high rent district at that. Goods in the shops cost about the same as in America, but the salary schedules are far lower. The wonder is that they are as cheerful as they are!

Shopping methods are woefully behind the times, the meat shops being a good example. Instead of being able to see the meat packaged in cellophane, the women have to queue up and wait to haggle and select, then have it processed and wrapped. Some meat shops sell only veal or lamb, others only beef, others only fish, and there is the usual waiting at each.

Arch-conservatism is putting those who practice it farther and farther behind, and Kettering as a whole is practicing it, and dying by inches. But not Corby, a new town six miles to the north; it has a booming modern business center, while the leaders of Kettering, which is much larger, wring their hands and leave the prime real estate in the heart of the city as a cattle and sheep market, used once a week!

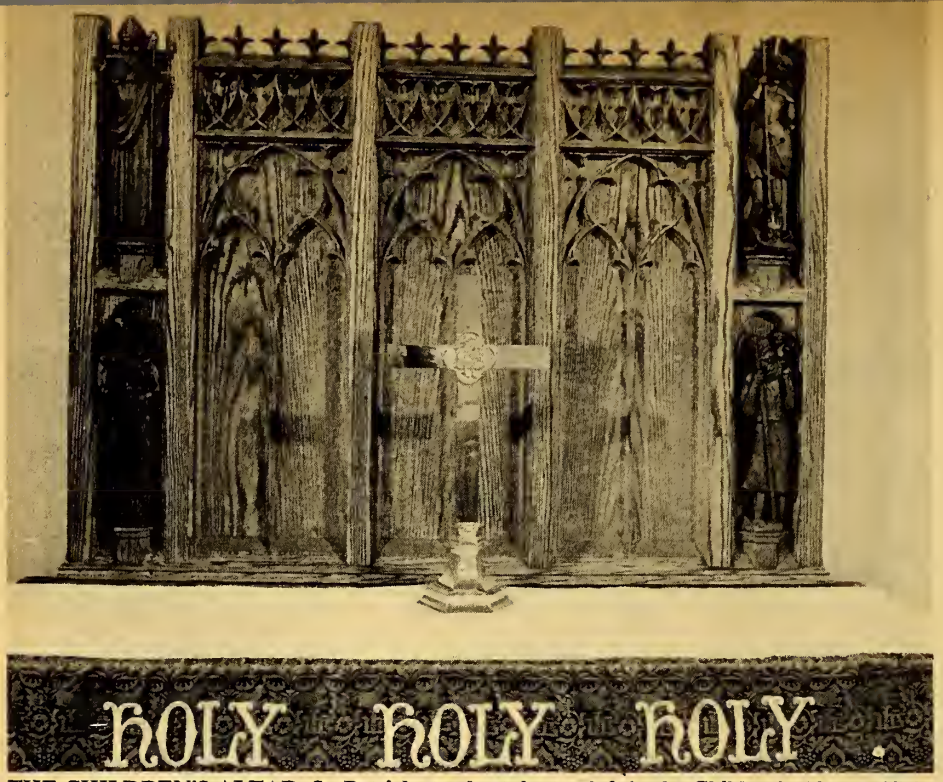
But this is not just Kettering—it is Britain as a whole—jammed with automobiles, for instance, and yet still building or rebuilding, at great expense, numerous one-way bridges on busy highways!

And There Is The Church. God bless it!—still plodding its faithful, weary ways, baptising the babies in the neighborhood, marrying the young and burying the dead, arguing disestablishment and *Honest to God,* and wrangling over money problems. ("But why does the Diocese *need* that much? Our church has to have a new roof!" rang the familiar cries at the recent diocesan convention.)

This parish has a greater spiritual vitality than most; and well that it does, considering the temperature during the winter months. No one thinks of taking off his overcoat (nor are there any coat hooks in evidence). I could not have stayed in it without insulated underwear—the kind that duck hunters wear. Money for an adequate heating system is being raised by the annual Christmas Fair, but it will take another ten years at the present rate. The subconscious feeling seems to be: "Oh, well, people have stood it for hundreds of winters; what's a few more?"

The original church, beautiful Norman style, was built in the twelfth century, great square tower in the center,

(Continued on page 23)



THE CHILDREN'S ALTAR: St. Patrick stands at the top left in the Children's Altar at Holy Trinity Church. Below, a deer kneels at the feet of St. Francis who holds a rabbit and has a bird on his shoulder. Right top is St. George spearing the dragon. Below, St. Christopher bears the Christ Child on his shoulder. They were done by A. Sidney Morton from designs of Emma F. Griffin and Robert Norfleet. The altar was dedicated in 1954.

Wood Carvin

By William Rhodes Weaver

(Mr. Weaver is a member of the staff of the "Greensboro Daily News.")

A UNIQUE project of worship in wood, begun 14 years ago by Sidney S. Paine, has created at Holy Trinity Episcopal Church in Greensboro an outstanding attraction for tourists and churchmen of the North Carolina Diocese.

If a woodcarver had worked 24 hours a day, week in and week out, for a year, he would still have to handle his chisel many more weeks—more than 9,000 hours to produce all the carvings in the church, chapel and educational building.

The latest addition to the wealth of ornament of the church is a 25-foot altar rail carved by Paine and Miss Mildred Gould and constructed by Ernest Harvell. It was given in gratitude for the priestly services of the Rev. John Chilton Mott, who recently moved to Colorado Springs, Colo.

The rail contains figures of Saints Matthias, Bartholomew, Matthew, Thomas, Andrew, John, Peter, James, Jude, Philip, James the Less and Simon. The gates frame the Archangels Gabriel and Michael.

The Rev. Mr. Mott came back to Greensboro for the dedication service on Sunday, November 3.

Paine started woodcarving, an extension of chipwork carving he did as a boy, as a type of therapy while a polio convalescent. His first Holy Trinity works were lifesize profiles of five rectors of the church, carved between 1949 and 1951. He retired from his position as a textile executive in 1951, and since then has devoted much of his time to his hobby.

Other members of the church became interested in the work and Paine started a class. In the past decade, 23 members have enrolled.

During the past three years, Paine has spent more of his time in his home workshop-study and the instruction has been carried on by a former pupil, Benjamin E. Wilson, who teaches from 7:30 to 9:30 p.m. Wednesdays at the church studio.

Designs have been drawn by Emma F. Griffin, Rev. John Mott, Robert Norfleet, Mildred Gould, A. Sidney Morton and Paine. Willis B. Underwood has been in charge of construction.

Paine seeks no praise for his monumental contribution to the church's beauty. It is, as he says, for the glory of God. Nor does he make any charge for his teaching. There is, however, one condition, that each pupil produce at least one work for his own church.

The carvers' art is evident everywhere at Holy Trinity, where 84 shields mark pew ends, hymn boards hang at either side of the transept, the litany desk stands in the center aisle, and the pulpit bears the Lord's Prayer and deeply wrought figures. Other places using the work of the carvers are the chancel rail, choir rail, organ screen and credence shelves. Among works in progress is a portable baptistry.

Much of the carving is intricate, lacelike, and the figures have an Old World, antique character.

Perhaps the most interesting masterpiece is the children's altar with its relatively simple reredos of carved oak panels. Four niches at the sides contain carved figures of four saints: St. Patrick with snakes about his feet; St. Francis with a bird on his shoulder, rabbit in his hands and a deer at his feet; St. Christopher bearing the Christ Child on his shoulder; and St. Michael slaying the Devil in the form of a dragon.

Woodcarving has been a labor of love and source of life-giving hope to a number of the students. One who carved several shields had only one arm. Another was crippled with arthritis. Another, a stroke patient, claimed the work kept him alive for months beyond the hope of doctors.

Some of the most delicate work has been done by a woman who, having been treated for cancer for months, finds a healing power in her chisel.

According to Paine, one young spastic, who can do nothing else, is finding great joy of achievement in the carving class.

Almost all the students have, at one time or another, carved a cross. Some are complex in design, others quite simple, but each bears the imprint of a person enthralled with creating something of beauty and materializing his devotion to his Maker.

o the Glory of God



Detail of Altar Rail honoring former Rector.

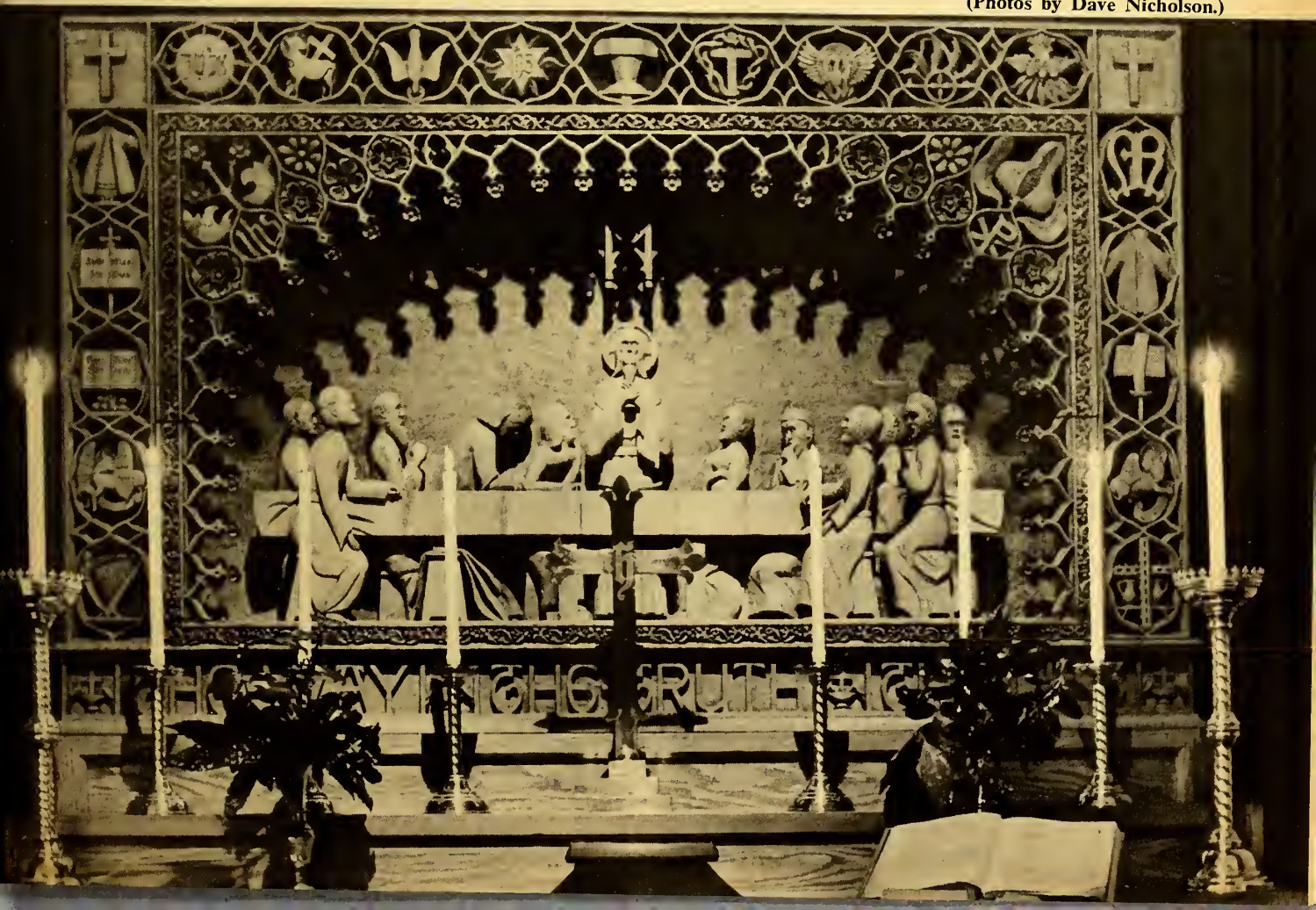


THE ALTAR OF HOLY TRINITY CHURCH, GREENSBORO: Two members of Holy Trinity, Sidney Paine and Miss Mildred Gould, carved the altar rail, dedicated November 3. A third, Ernest Harvell, built it. The rail was given in gratitude for the Rev. John Chilton Mott, former rector now at Colorado Springs, Colo.

ALTAR OF HOLY TRINITY CHAPEL

Symbols of the Holy Spirit frame the three-dimensional tableau of the Last Supper carved by a church member, Sidney Paine, and dedicated in the Holy Trinity Chapel in August, 1958. Only 11 apostles are shown, Judas represented by a cloak-covered stool at left front.

(Photos by Dave Nicholson.)



Members One of Another . . .

• *Clergy and Parish News*—**The Rev. Lea Powell** left St. Paul's Church, Thomasville, on Nov. 1 to go to Grace Church, Lexington. . . . **The Rev. David Woodruff** went from Church of the Good Shepherd, Asheboro, to St. Andrew's, Charlotte, on Nov. 10. . . . **The Rev. James Dees** resigned as Rector of Trinity Church, Statesville, on Nov. 15. . . . **The Rev. and Mrs. Floyd Wm. Finch, Jr.,** Church of the Holy Comforter, Charlotte, welcomed a new daughter, Theresa Leona, on Nov. 9. . . . **The Rev. and Mrs. Jack Tucker,** Church of the Messiah, Rockingham, received as a Halloween gift a new baby girl whom they have taken for adoption; her name is Gloria Edward, and she was born in May.

• *New Organist*—Chapel of the Cross, Chapel Hill, has a new organist and choirmaster Jerold C. Babb. Born in Shreve, Ohio, in 1938, Mr. Babb graduated in 1960 with a Bachelor of Music Education from the College of Wooster, Wooster, Ohio. He studied a year in Vienna, Austria, at the Academy of Music, and was graduated in 1963 with an S.S.M. Degree (Master of Sacred Music) from the School of Sacred Music, Union Theological Seminary, New York City.

• *New Kanuga Policy* — **Dr. Capers Satterlee,** Chairman of the Kanuga Board of Managers, has announced that at the last July meeting all conferences were opened to all qualified applicants. (For the past three years the adult conference has been open to all regardless of race.)

• *Science Foundation Funds* — The University of the South, mountaintop men's college at Sewanee, Tenn., owned and operated by 21 Southern dioceses of the Episcopal Church, received a total of $114,500 from the National Science Foundation during the fiscal year ended June 30, 1963, according to a report from the Foundation.

This sum financed the Sewanee Summer Institute for Science and Mathematics, a continuing program for high school teachers; an independent study and research project for undergraduates in mathematics, physics, and chemistry; and special laboratory equipment.

• *Need an Organ?* . . . **The Rev. J. E. C. Harris,** Priest-in-charge of St. Andrew's, Rocky Mount, announces that they have just secured a new organ and are looking for a good use for their old one. It is an old reed which has been "motorized," he says, and though it is not elegant has considerable use left in it. Anyone interested should contact him.

• **Parishes, Take Note!** THE CHURCHMAN would like to run pictures and short descriptions of local parishes from time to time. Send in your thumb-nail parish biographies (two to three paragraphs, typed) with clear black and white glossy prints or negatives.

CLERGY COUPLES' CONFERENCE

May 20-22
at
Vade Mecum

Leaders: Fitz & Martha Allison

Minimum Cost!

Maximum Details Later

The Bishop's Letter

Apropos of Every Member Canvass time, an ancient story comes to my mind. A city lady (who happened to own and enjoy a luxurious mink stole) once visited a mink farm. After going all over the establishment, where she showed much interest in the animals and their care, she asked the superintendent, "And how often do you skin the mink?"

Astonished though he was, the superintendent rose to the occasion, and replied, "Madam, we find that they get a little jumpy if you skin them more than once a year."

All too often the annual EMC is interpreted by some as a sort of "skin game." Unfortunately, to those who see it that way, the Church at this time seems to become an anonymous, vaguely hostile "They," calling on "us" members to support ever bigger, more costly, projects.

We Christians, of course, are not minks. But nevertheless, I believe the story of the naive city lady illustrates the wisdom of having the Every Member Canvass only once a year.

When we speak of finances it is well to try to keep a sense of humor. But how grievously wrong we are, to think of an appeal to support the Church's program as anything but a privilege.

In a parish I once served as rector, there were 800 separate pledges from people who, by any standard, lived in great material comfort. Yet the overwhelming majority gave $1.00 a week! True, money bought a little more in those days, but in far too many parishes such "giving" is still typical, and the principle stands.

If only each one of us could be logical about the *value* of the Church's program, compared to the many things on which we spend so much more. If only we could see, first-hand, some of the countless opportunities lost for lack of funds! If we could only convert nominal giving to sacrificial sharing, I believe the Church's budget might be not only balanced but even over-subscribed.

Truly sacrificial giving is holy giving, more than skin deep. I hope each of us can remember, this year and next, Whose Kingdom we are called to support, with our pledges and our lives.

R. H. Baker.

. . . to the Uttermost Parts of the Earth

A Letter from our College Chaplain

The Rev. Phillip Cato, our Chaplain at N. C. State, writes the following letter about his new job:

It is very difficult to describe something that is in a period of transition. And in the work at North Carolina State, we are right in the midst of reappraisal and change.

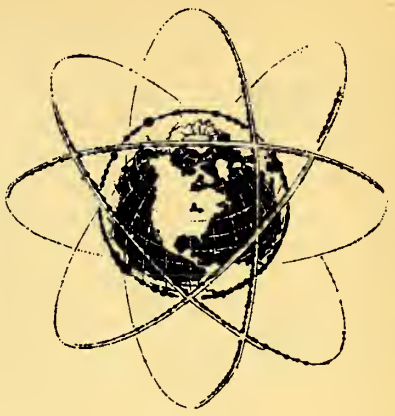
We are trying to get away from the idea that we have a chaplain on campus to take care of the Episcopal students during their four years at college. Obviously, a lot of people think that is what we are here for; but our newer concept is much broader than that. Now we look upon ourselves as the Episcopal Church's ministers to the entire university community. Even more basically, we are Christian ministers in the midst of a largely post-Christian community, sometimes militantly antagonistic. In such a context the Church's failure to be what it claims to be is very evident, if only because it is here that disillusionment and disinterest are expressed in a wholesale manner.

On campus it becomes very clear very soon that the churches have pretty well failed, either in giving adequate Christian education or in bringing the students to any understanding of the relevancy of worship. This task then falls to us. Because the students are weary or suspicious of the Church and what it represents, the chaplain and the militant Church (those who have remained faithful) have a staggering missionary task. Such a ministry needs new forms lest it be dismissed too soon as more of the same old stuff. Organizations and programs that resemble Sunday School and the E.Y.C. don't elicit much interest.

The approach to which we are moving involves basically three things: study, worship, and dialogue. In study we try to give content to the Faith (we usually find them reacting to a vacuum or, worse, to sub-standard or incomplete theological knowledge). Worship is the focus of a Christian's life and this is no different on the campus from anywhere else. So Holy Communion is offered often. Occasions are created where real dialogue can take place. This is accomplished largely by providing open-house situations where Christian people (chaplains, faculty and students) can talk and listen to each other, and to others, and talk about their ultimate concern wherever they find themselves.

Our new view, if it is new, is one of involvement and engagement outside of any very formal structure. In the long run what we are trying to do, without building a building or worrying about statistics, is to love people for Christ's sake.

PHILLIP C. CATO



SOS

A few hours after hurricane Flora lost her fury, Church World Service stepped into the havoc with emergency shipments of food, medicines and clothing made possible by member churches' gifts. More "SOS" funds are needed for long-term rehabilitation work in Haiti, the Dominican Republic, Tobago, and Cuba.

The Episcopal Church share of the American churches' $150,000 quota must come from the Presiding Bishop's Fund. Through the Rev. John W. S. Davis, Diocesan World Relief Secretary, we are asked to give generously to the SHARE OUR SUBSTANCE program around Christmas time and during the Lenten ONE GREAT HOUR OF SHARING Appeal. The Presiding Bishop's Fund is the channel through which we help Anglican and our own missionary bishops to give relief in stricken areas.

Make checks payable to the Presiding Bishop's Fund for World Relief, Lindley M. Franklin, Jr., Treasurer, 815 Second Ave., New York, N. Y.



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Bishop Fraser Dedicates Penick Memorial Room



The Rt. Rev. Thomas A. Fraser, Bishop Coadjutor of North Carolina with the Rev. Dr. David Hunter, as he dedicated the Christian Education Office in the new Episcopal Church Center. The room was furnished by the Diocese of North Carolina in memory of the late Edwin Anderson Penick, Bishop of North Carolina from 1932 to 1959.



On hand for the dedication were the Presiding Bishop the National Council's two vice-presidents, the Rt. Rev. John B. Bentley and Warren H. Turner, Jr., National Council departmental heads, and the staff of the Department of Christian Education.

They heard Bishop Fraser say, in part:

"Dearly beloved in the Lord, forasmuch as the Diocese of North Carolina has been guided to contribute to the building of the Episcopal Church Center and has done so through furnishing this office which we are here assembled to dedicate, let us thank God for His grace through which all acts of true generosity are performed and join in setting apart this office as a place of service to all the parishes and missions of Christ's Church."

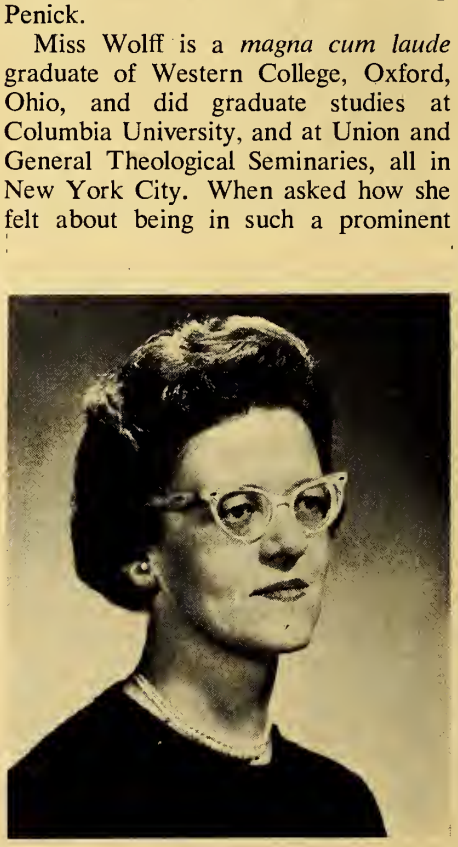
The Coadjutor also praised "the life and work of thy servant, Edwin Anderson, in whose memory we do here dedicate this room. With gratitude we remember the quiet gentleness of his person and the persistent devotion evident in all his ways. Grant, O God, that having opened to him the gates of larger life, Thou wilt receive him more and more into Thy joyful service; that he may win with Thee and Thy servants everywhere, the eternal victory. . . ."

The Rev. Dr. Hunter has now been succeeded by Miss Carmen St. John Wolff (right).

New Occupant in Penick Room

Miss Carmen St. John Wolff became head of the National Council's Department of Christian Education on November 1, 1963. She is the first woman to head a National Council department. As such, she will sit in the office furnished in the memory of our Bishop Penick.

Miss Wolff is a *magna cum laude* graduate of Western College, Oxford, Ohio, and did graduate studies at Columbia University, and at Union and General Theological Seminaries, all in New York City. When asked how she felt about being in such a prominent position in the Church, she replied, "There is really no way of knowing until I live with it a while." She pointed out that the National Council "more and more is attempting to choose persons for responsible jobs without discrimination as to sex."



Miss Carmen Wolff

She comes to her job well equipped. In 1946 she went to China to teach English and Religion at St. Hilda's School, in Wuchang. She returned to the United States for a brief stay in 1950, then accepted a missionary post in Brazil. There, from 1951 to '59, she led the Woman's Auxiliary program in the three districts of Brazil, also co-directing Christian Education for the whole Episcopal Church in Brazil.

In 1959 she accepted the position of associate secretary for overseas Christian Education, where she served as liaison between the American Department and all of its counterparts in missionary districts overseas. In 1961 she was appointed Associate Director.

Our National Department of Christian Education is made up of 34 very capable persons. Miss Wolff sees her primary role as that of co-ordinating their vast and varied skills. The Diocese of North Carolina is proud to have Miss Wolff as our National Director of Christian Education, occupying the room in our National Headquarters building that is furnished in memory of Bishop Penick.—CHARLES GREENE.

New Thompson Cottage Will House Group at Goldsboro

The Thanksgiving Offering has always been the main support of Thompson Orphanage. This issue of THE CHURCHMAN went to press too late to ask that you increase your support for Thompson's new and expanding services, but it is not too late to send in an extra check. The needs are greater than ever before.

The Fox Committee, appointed by Bishop Wright to recommend the location of the new group care cottage for the Diocese of East Carolina, has decided on Goldsboro. The Committee of church leaders spent many months in study and travel before finishing their job.

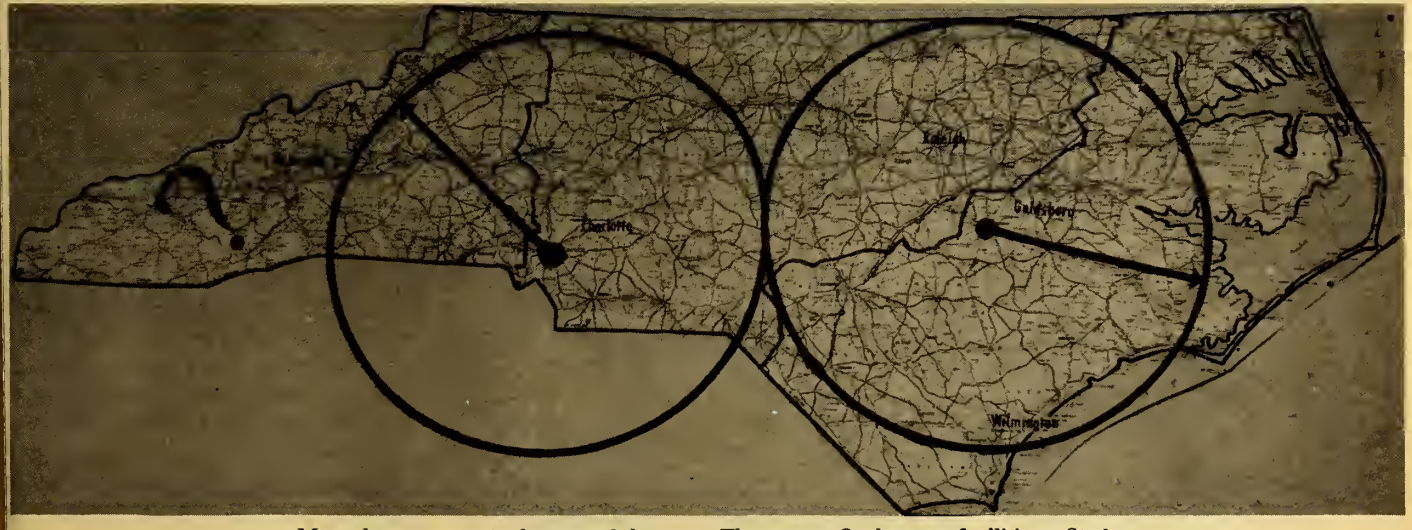
The cottage will be built in a growing neighborhood and will look much like the other homes already there, but its design is planned to meet Thompson's specific needs. It will be staffed with a husband and wife team—the husband to work in the community and come at night like any other father.

There will be approximately 12 children in the new cottage, probably made up of several family groups. They will play with the other children in the neighborhood, go to the public schools and attend St. Stephen's Episcopal Church. In brief, they will be a Goldsboro family.

In the past, Thompson Orphanage has been hampered by the fact that its location is so far from many of the people it serves. From now on, with a new center in the Eastern diocese, and one to be built soon in the West, Thompson will be much closer to its people and its state-wide community.



Local committee at cottage site, North Drive, Goldsboro. From left: Charles Norwood, Ed Borden, Jr., George Vann, Rev. Raby Edwards.



Map shows areas to be served by new Thompson Orphanage facilities. Study is under way to find another group care site in the Diocese of Western N. C.

Penick Home for Ageing Is Near Completion



Men working on one wing of the Penick home.

The Penick Home at Southern Pines is expected to be complete early in December following nine months of construction work. Currently the details of decorating the home and furnishing it are being directed by A. W. Fanjoy of Statesville and Mrs. Wimbert Gardiner of Raleigh.

The decor will be modern, comfortable and functional for people in their senior years. The decorators are considering everything for the comfort and pleasure of the residents of the home.

Many areas of the home have been set up as memorials. The Guilford County women's group outfitted and furnished the reading library. A friend of the home established a memorial to his mother and father in a two bedroom area. In the front of the building a visitor's reception room has been designated by a friend as a memorial to her family.

There are a number of bedroom memorials already made. Others can be made by contacting John L. MacDougall, administrator of the home, at 120 E. Pennsylvania Avenue, Southern Pines. Arts and crafts rooms also have been dedicated to the memory of loved ones. The memorials committee will establish suitable plaques for all the sections given in memory.

The chapel area is being planned by a group appointed by Bishop Baker. Again, most of the sanctuary area has been given by friends of the home. There are still pews and other areas in the chapel open for memorials. The organ in the chapel has been given by Mr. and Mrs. Louis K. Luff of Southern Pines, members of Emmanuel Church.

To date $421,000 has been subscribed to the campaign to finance the home. Under the direction of Norman A. Cocke, of Charlotte, a committee is making a concerted effort to raise an additional $250,000 needed to finish the home and put it in operation free of debt.

H. T. Cosby, president of the home's governing board, asked that all consider the appeal for funds to complete the home. "Let your hearts and minds be governed by your Christian stewardship at this time," Mr. Cosby said.

Through Mother's Day offerings the home will be able to accept applicants who need support toward financing residence at the home. The home's board expressed thanks to all who have given to the home and to those who will do so in the future.

Because of his abiding interest in a home for aged people in the diocese, the home was named for the late Bishop Edwin A. Penick as the Diocese held its 1963 convention in May. Bishop Penick initiated the plans for the home seven years ago. Today his dream is becoming a reality.

Mr. MacDougall reports that already the home is visited almost daily by people interested in the construction progress. All are cordially invited to come see the building located on North Ridge Street and Rhode Island Avenue extension.

Bird's-eye view of the Penick Home as it nears completion in Southern Pines.



Synod of IVth Province Takes New Form for More Effectiveness

By CATHARINE M. THOMAS

(Mrs. Thomas is a former president of The Episcopal Churchwomen of N. C.)

A "new look" is often a good and necessary development, but what are the IVth Province and its Synod? And what is their new look? The Episcopal Church uses the technical term "Province" to describe the eight geographical groupings of dioceses into which the Church is divided. The purpose of these divisions is for greater convenience and closer cooperation in doing the work of the Church in the different parts of the country.

The organization of each Province is modeled after that of the National Episcopal Church. The "Synod" is the governing body of the Province and it is divided into two Houses: the House of Bishops and the House of Clerical and Lay Deputies. Each Province has its executive officers, council, and a number of departments, corresponding to those comprising the National Council, through which the Church's program is assisted. Each Province has a representative on the National Council.

The chief fields of activity of the Province are those of evangelism, youth work, Christian Education, Christian Social Relations, Missions, and college work. Additionally, the Episcopal Churchwomen have been organized along provincial lines and they have met at the same time, but separately, when the Synod of the Province has met.

Despite all efforts to coordinate their emphases and work, there has been inevitably a considerable amount of duplication. A radical step was taken recently to avoid this over-lapping within the IVth Province, consisting of the Dioceses in the states of: N. C., S. C., Ga., Fla., Ala., Miss., La., Tenn., and Ky. A full appreciation of the importance of these steps requires a bit of further background information, perhaps best conveyed in words of Bishop Albert Stewart of the Diocese of Georgia:

"For many years, there has been a growing dissatisfaction with the use we have been making of the Provincial system in the American Church. While our Province has taken leadership in several fields of responsibility in the past, notably in Christian Education, College Work, and in the use of radio and television, we had a sense of indirection and uncertainty in the Province that seemed frustrating to many of us. More and more, the Synod has seemed useless and irrelevant to the mission of the Church. It has become a matter of conscience that we spend time and money and energy on apparently purposeless meetings."

Although some uninformed, snide comments are occasionally heard to the contrary, Church women everywhere have a keen sense of responsibility in the use of what is referred to as "The Lord's money." Expenditures from these funds are subjected to the most careful scrutiny and criticism. The item designated for sending six delegates to Provincial meetings has come before E.C.W. Executive Board meetings many times for questioning, with misgivings; and evaluations of the item continued to cause concern.

The first to object to the time-honored custom were the Provincial delegates themselves, who had been too frequently chosen for their more or less geographical nearness to the location of the meeting; although they were always thoroughly competent, they knew they were not necessarily the best informed.

In the fall of 1962, the Provincial Episcopal Churchwomen met in Pensacola, where they heard first-hand reports of the desperate plight of thousands of Cuban refugees in the Miami area; immediately the issue of how to spend funds at their disposal most "profitably" leaped to the fore and into the open. When he heard that the women were serious about re-organization along more practical lines, Bishop Thomas A. Fraser presented a like suggestion to the Provincial Synod, then in session in Pensacola. As a result, a committee of bishops, clergy, and laymen was appointed by Synod President-elect Bishop George Henry, of Western North Carolina, to study Provincial structure, organization, and program and to bring to the 1963 Synod its recommendations for strengthening the Province.

Under the chairmanship of Bishop Girault Jones, of Louisiana, the committee made recommendations in October, 1963, that were accepted by the Synod without a dissenting vote. The rules of organization of the IVth Province and the by-laws of the Provincial Episcopal Churchwomen's meeting were so amended as to merge the formerly two concurrent meetings into one. There is no longer a separate organization of Provincial Episcopal Churchwomen. In future Synod meetings, the delegates will go by virtue of holding positions of leadership in their respective Dioceses. This spelling out of the specific make-up of diocesan delegations is the real good news: it assures not only the best, but also the most knowledgeable delegates.

Future Synod meetings call for a full first-day agenda of Department meet-

(Continued on page 22)



THE JESSE TREE

"And there shall come forth a rod out of the stem of Jesse. . . ." From Isaiah (11:1) grew the legend of the Messiah's descent from David, the son of Jesse. Drawing by BURKE HAYWOOD, *Fifth Grade, Ravenscroft. Burke is the son of Dr. & Mrs. Hubert Haywood, Jr., of Raleigh. (See also page 22.)*

"I Discriminate"

(By Russell Kirk in the *Charlotte News*)

Nowadays this word "discrimination" has become a devil-term. Yet, unblushing, I confess that I discriminate. Because I like flowers, I pull up burdock and quack-grass: I discriminate against the weeds. Because I like robins, I shoot starlings. Because I like quiet, I discriminate against juke-joints by not patronizing them. Because I like clean forks, I am hard upon restaurants who feel everybody has to eat his peck of dirt through life. Because I like good talk, I don't invite drunkards and bores to my house.

"Discriminating" means making distinctions. A man unable to make distinctions is undiscriminating—and a shabby excuse for a human being. I discriminate in favor of some people and things, and I discriminate against other people and things. In fine, I try to distinguish between good and evil, the beautiful and the ugly, the tasteful and the abhorrent, the honest man and the charlatan, the lady and the trollop, the deserving and the undeserving. Everybody isn't just as nice as everybody else: There are vessels for honor, and vessels for dishonor. I discriminate in favor of the former.

So if we do not discriminate against the foul and false, and discriminate in favor of the kindly and heroic, we betray religion, the civil social order, and ourselves. The man who never discriminates must believe in nothing: He is literally tasteless. And he is spineless.

Therefore I discriminate against cannibals.

I discriminate against traitors.

I discriminate against false prophets.

I discriminate against robbers.

I discriminate against fools, whether of the born or the educated variety—I never could suffer them gladly.

Therefore, conversely, I discriminate in favor of venerable old age.

I discriminate in favor of well-mannered children.

I discriminate in favor of good music.

I discriminate in favor of the works of the moral imagination. . . . If we show no discrimination, we deserve incrimination.

THE BISHOPS: Visitations

THE BISHOP	THE COADJUTOR
	December 8
Greensboro, St. Andrew's 8:00, 9:30 and 11 a.m. Holy Trinity, 3 p.m.	**Chapel Hill,** Chapel of the Cross, 9:00 and 11 a.m. **Raleigh,** Danforth Chapel, N. C. State, 6:30 p.m.
	December 15
Durham, St. Philip's 9:30 and 11 a.m.	**Charlotte,** Holy Comforter 8:00, 9:15 and 11 a.m. **Cooleemee,** Good Shepherd, 4 p.m.
	December 22
Durham, St. Luke's 8:00 and 11 a.m.	**Charlotte,** Christ Church 9:15 and 11:15 a.m.
	December 24
Greensboro, Holy Trinity Christmas Eve, Midnight Service	
	December 29
	Garner, St. Christopher's 11 a.m. **Fuquay,** Trinity, 9 a.m.
	January 5
Erwin, St. Stephen's, 11 a.m.	**Warrenton,** Emmanuel, 11 a.m. **Ridgeway,** Good Shepherd, 3 p.m. **Warrenton,** All Saints' 7:30 p.m.
	January 12
Rockingham, The Messiah, 11 a.m.	**Wadesboro,** Calvary, 11 a.m. **Ansonville,** All Saints' 7:30 p.m.
	January 19
Charlotte, St. Peter's, 10 a.m. Chapel of Hope, 11:30 a.m.	**Burlington,** Holy Comforter, 11 a.m. St. Athanasius, 3 p.m.

Clergy Refresher Courses Begin December 8



Rev. Samuel J. Wylie

On Sunday, December 8, the first of four three-day refresher courses for the clergy will begin at The Terraces, Southern Pines. This program is under the direction of Bishop Fraser and a committee chaired by the Director of Program, Charles Greene.

The Rev. Samuel J. Wylie, rector of the Church of the Advent in Boston, Mass., will be the first lecturer. Mr. Wylie is a graduate of Wheaton College, and received his theological training from the Biblical Seminary and Union Theological Seminary, both in New York.

He was ordained to the Presbyterian Ministry in 1943, and first served as a chaplain in the United States Navy in the South Pacific.

He was ordained deacon in the Episcopal Church in 1951 by Bishop Donegan of New York, and ordained priest in 1952. Until 1954 he was chaplain to Episcopal students at the University of Virginia; then he served for four years as Episcopal chaplain at Brown University and the Rhode Island School of Design.

From 1958 to 1960 he served as Associate Secretary in the National Council's Division of College Work. He is the author of several books, including *New Patterns for Christian Action,* and a contributor to many magazines. His latest book is *Precede the Dawn: The Church in an Age of Change.*

Mr. Wylie's course will be on Liturgics — "Worship in Our Church Today."

The second course, on "The Gospel According to St. Mark," will be given by Dr. Pierson Parker, professor at the General Theological Seminary in New York. Dr. Parker has spent most of his life teaching. He was first a lecturer and instructor at Pacific School of Religion, 1934 through 1936. Since 1951 he has been professor of the Graduate School (summer) of the University of the South. In 1955 he was a lecturer at the Augustine College in Canterbury, England.

Dr. Parker is a world-renowned figure in New Testament studies. Two of his most familiar books are: *The Gospel Before Mark,* and *Inherit the Promise.* He is a contributor to the *Interpreter's Bible Dictionary* and to the *Encyclopedia Americana.*

The third lecturer will be Dr. Charles Winters, Jr., professor of Dogmatic Theology at the University of the South in Sewanee, Tenn. A graduate of Brown University, Dr. Winters received his B.D. from the Virginia Theological Seminary in 1949 and his Master of Sacred Theology degree from Union Theological Seminary in 1950. In 1956 he was awarded his doctorate in Theology by General Theological Seminary. From 1950 to 1952 he was Episcopal Chaplain at the University of Rhode Island; From 1952 to 1954 he tutored at the General Theological Seminary. His course will be on "Systematic Theology."

The fourth lecturer will be Dr. Paul Schearer, for many years professor of Homiletics at the Union Theological Seminary, and now Visiting Professor of Homiletics at Princeton. Dr. Schearer is considered to be one of the most outstanding preachers of our day. The dates for his May lectures will be announced later.

These courses are being financed through the Tate Fund, given to the Diocese for Theological Education. The Bishop Coadjutor and the committee in charge feel that so many of the clergy of this Diocese would like very much to be able to go away for further study, but are prevented from doing so by parochial pressures. This program of refresher courses has been planned to fill these needs.

Charlotte

(Continued from page seven)

by its rector, the Rev. W. A. Wilkins. This 140-member church is the only one of the group with a dubious future.

Last year, however, at the end of his survey visit, Captain Osborne Mauck of the Church Army told the Negro parish that it was in an excellent position to minister to the sick.

St. Peter's

The Granddaddy of them all, the 129-year-old St. Peter's, is a church full of history. It has mothered St. Martin's, the Church of the Holy Comforter; St. Michael's and All Angels and Christ Church; and the Chapel of Hope and St. Andrew's were its missions for many years.

Founded as a mission in 1834, St. Peter's became a parish in 1844. Its downtown site was bought in 1857.

After much consideration, the church recently underwent a decision to remain in its downtown location, at a cost of $80,000—price of a site for anticipated future expansion.

St. Peter's membership now is more than 500, and its rector, since last July, is the Rev. Huntington Williams, Jr.

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FOTHERGILL

(*Continued from page 10*)

Being a staunch Evangelical, as a matter of conscience, I always celebrate the Holy Communion from the north end of the Holy Table, and deliver the cup into the hands of the people.

There seems to be a great feeling of staunchness in "belonging" to a certain church. Again, this parish and nation seem more conference-minded. It may be that the great distances here make them a necessity. But it rather amazes me that women in this Diocese do not sit on the Vestry, and are not permitted to represent the parish at the Diocesan Conference. In England they even hold office in the House of Laity, and may also serve as Wardens.

The Easter Sunrise Service, with vested choir, at the cemetery, will long live in my memory. Your Vacation Bible School is another fine idea, but I do not think it would be practical in England, where our summer vacation is considerably shorter. I am immensely impressed with the friendliness, politeness and bearing of American youth.

They marry considerably younger than in England, and to me it seems strange that no banns are read and that only three days' notice is required. The



The Rev. L. Gurth Fothergill

march of ushers, the white carpet in the main aisle for the bride, and the use of rice instead of confetti, are things not seen at a C. of E. marriage. Also you seem to be missing a great spiritual opportunity not to have a short address for the couple.

The existence of "funeral homes" is also unknown in England, where cremation, alas, has made enormous strides. This is possibly because the undertakers are paid more for a cremation; there is a land shortage, upkeep is a problem; and the relatives often prefer to have a service in the dry, instead of being exposed to our inclement climate. But it is nice the way your police escort funeral processions. Why have we in England never thought of your method of having a tent at the cemetery and your system for the display of wreaths?

To sum up, possibly the members of an English Parish have a greater sense of doctrine, whilst those in America have a greater devotion to the Person of our Lord. How essential both are for the Christian.

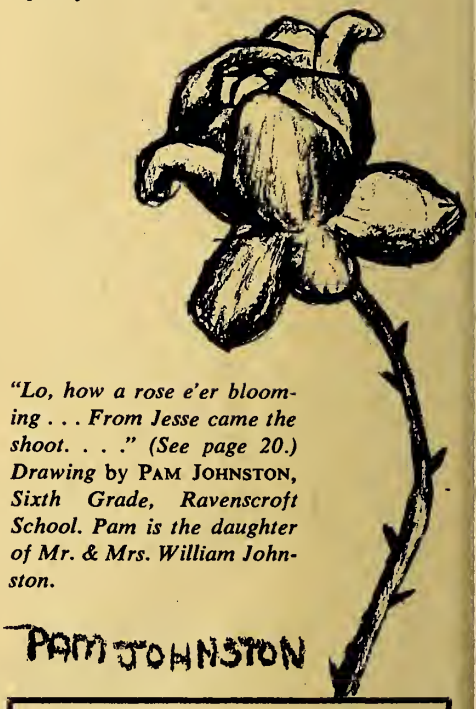
Here, then, are a few impressions of some crowded months in this country. It is hard to believe that anywhere else could more friendliness, hospitality and informative guidance be offered to visitors than my wife and I have received from the people here—many of whom have become well-established friends. It will be hard to say good-bye.

SYNOD'S NEW LOOK

(*Continued from page 19*)

ings to be led by experienced National Council leaders, and it should mean the strengthening of each Provincial department. Further, each diocesan leader is assured such opportunity for information, training and inspiration as to bring new life into each area of interest and concern. It is also believed that the need for various interim departmental meetings is thus eliminated —meetings often frustrating, poorly attended, and occasionally not even scheduled!

Those present when the far-reaching changes were made are enthusiastic about the "New Look," for it offers growth and greater usefulness. It is indicative of our Province's flexibility, and of a sense of responsibility that will take us a long way towards revivifying not only the Province, but equally each Diocese within its borders.



"Lo, how a rose e'er blooming . . . From Jesse came the shoot. . . ." (See page 20.) Drawing by PAM JOHNSTON, *Sixth Grade, Ravenscroft School. Pam is the daughter of Mr. & Mrs. William Johnston.*

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AIKEN

(*Continued from page 11*)

miniature nave and chancel extending out opposite sides. When it came time to enlarge a hundred-some years ago, the only way it could be done without disturbing anything was to build what amounts to another church alongside the original.

There are virtually two congregations, one at the morning service, the other at evening, and a handful, as in America, who come to early Communion and never hear a sermon. I rather believe that I am expected to tailor the services and sermons to the respective groups, but if that is so, there are a lot of people being disappointed.

Much more of the service is sung here at St. Botolph's than in Spray, including the psalms, the Creeds and the Lord's Prayer. There are two candles on the re-table, but they are not lighted, which saves a considerable expense, by the way. The Communion wine is non-alcoholic, a new one on me, and leavened bread is used instead of wafers. Like Mr. Fothergill, I stand at the north end of the Communion table here, as required in writing by the English rector. (It is a protest against the doctrine of transubstantiation, which I don't believe in either.)

There are Bibles in all pews, and page numbers of the lessons are posted, with the result that most follow with their eyes as well as their ears. The singing is hearty, with an excellent choir to lead it, capable choir master, gifted organist, and a good number of assistant organists on call. Many of the hymns are familiar, more not; some quite dreary, some much more appealing. Though the whole service moves at a slower pace than in America, I was given due notice to stop preaching before noon. The evening crowd doesn't mind a bit longer sermon, and to that extent the services differ.

The Church Room, a plain frame building measuring 54 x 24, is heavily used for many forms of activity, and well heated by overhead electric units. The Pram Club for young mothers meets twice a month on Tuesdays, and the Infant Welfare Clinic, a product of the welfare state, meets there four times a month, the genial pandemonium of both being marvelous to hear and behold! The Mothers' Union (older women), Young Wives' Fellowship, Bible Class, Parish Church Council (Vestry), Crusaders (boys) all meet here; and it also doubles for Jumble (rummage) Sales, wedding receptions (no alcoholic beverages), parties, conferences and the like. St. Botolph's has really gotten its money's worth out of this building.

The missionary program of the Church of England is not an integral part of the established Church, as in the Episcopal Church. Instead, each parish supports independent missionary organizations, the choice depending usually on the Parochial Church Council's outlook. Four mission societies, evangelically oriented, send speakers to St. Botolph's each year and are regularly supported. A half dozen other groups are supported by various interested parishioners.

The forms of services are familiar, but just enough different in wording and order to require constant vigilance. The choir marches in and out to music, but not singing and with no cross in the lead. Nor are there any acolytes, for St. Botolph's is low church. Children's Church (Sunday School) meets at 2:30, with baptisms at 3:45. The Senior Youth Fellowship meets informally in home or rectory once a month after Evening Prayer. Weddings are twice as long as in America, always including three hymns and a sermonette.

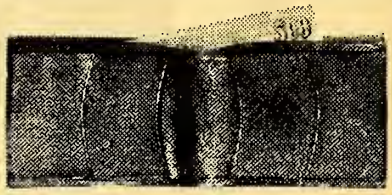
As for funerals, more than three-fourths of all deaths are followed by cremation, with the service at the crematorium. I have yet to have a church funeral service, though I have officiated at the crematorium.

Many of the men play on the local cricket team, but the annual vote creeps inexorably toward Sunday playing as more and more non-churchmen join in. When a majority favor Sunday, a crisis will develop for the churchmen, for they feel strongly on the subject.

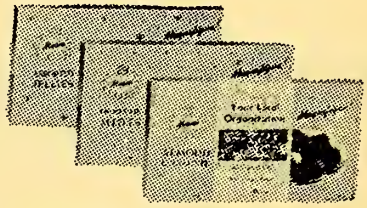
Some of the men are also active bell ringers, and they are trying optimistically to make a ringer of me. After six months they are beginning to make a little progress, but not much, for it is an exacting discipline that requires years to master. It has a fascination and satisfaction, as witness the many thousands of active ringers all over Britain. St. Botolph's has five bells and a fund for a sixth.

Such are my impressions during this period of learning and broadening of outlook. All places have their strong points and their weaker ones; Barton Seagrave is no exception, nor is St. Luke's, Spray. By the grace of God they and the Church at large continue to hold forth the glad good news of salvation in Jesus Christ. ■

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DECEMBER

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
I Advent **1**	**2**	**3** Christian Education **Raleigh**	**4** Christian Social Relations **Raleigh**	**5** Institutions **Raleigh**	**6**	**7**
II Advent **8**	**9** — — — — — — CLERGY STUDY COURSES — — — — — — **Terraces** Sam Wylie, Leader Overseas Missions **Raleigh**	**10**	**11** Long-Range Planning; Episcopal Foundation **Raleigh**	**12**	**13** College Work **Raleigh**	**14**
III Advent **15**	**16** Missions **Raleigh**	**17**	**18**	**19**	**20**	**21** St. Thomas
IV Advent **22**	**23**	**24**	**25** Christmas Day	**26** St. Stephen's Day	**27** St. John The Evangelist	**28** Holy Innocents
29 1st Sunday after Christmas	ST. SIMON AND ST. JUDE **30** — — — EXAMINING CHAPLAINS — — — **Raleigh**	**31** Eve of the Circumcision	**IN EARLY JANUARY** 10 Laymen's Board, Raleigh 13 Convocation Meetings—Sandhills—Salisbury 14 Executive Council Convocation Meetings—Raleigh-Durham 15 Convocation Meetings—Charlotte & Northeast 16 Convocation Meetings—Northwest			

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